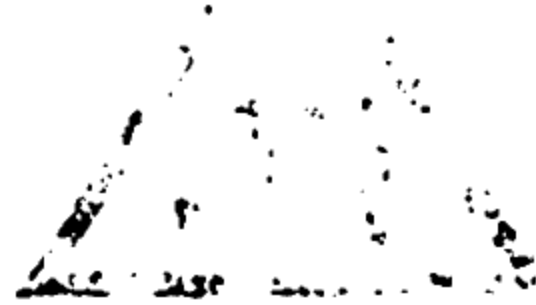


GIFT OF
HORACE W. CARPENTIER



[illegible]

1. RECEIVED
 2. DATE
 3. TIME
 4. BY
 5. FOR
 6. REMARKS
 7. SIGNATURE
 8. OFFICE
 9. ADDRESS
 10. TELEPHONE
 11. TELETYPE
 12. FAX
 13. EMAIL
 14. WEBSITE
 15. OTHER

100

777 COLUMBIA, DC

NAME: J. W. CRAMPTON : 11/1/58

[illegible]

2 CHURCHILL MEMORIAL
INFORMATION SYSTEM

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
DATE 08-19-2010 BY 60322 UCBAW/SJS

Introduction

[illegible]

1. The first of these is the fact that the Commission has not yet received any information from the Government of the United States regarding the activities of the Committee for the Liberation of the People of the East (CLPE) in the United States. This is a serious omission, as the CLPE is a well-known and active organization in the United States, and its activities are of great concern to the Commission.

1. The first of these is the fact that the Commission has not yet received any information from the Government of the United States regarding the activities of the Committee for the Liberation of the People of the South (CLPS) in the United States. The Commission is therefore unable to determine whether the CLPS is a genuine organization or a front organization for the purpose of subverting the Government of the United States.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

Telegraphic Address:

For Tokyo & Yokohama "BIWAKO"
For New York "BINKATSU"
For all others offices "IWAI"

TRADE MARK



Codes Used:

A. I.; ABC 5th & Improved;
Lieber's Western Union;
Bentley's Complete Phrase

Iwai & Company, Ltd.

ESTABLISHED 1879

President: KATSUJIRO IWAI, Esq.

Capital - - Yen 5,000,000

**IMPORTERS, EXPORTERS
& GENERAL MERCHANTS**

HEAD OFFICE: 43 4-Chome Kitahama, Osaka

TOKYO OFFICE: 3 Yanagicho, Kyobashiku

KOBE OFFICE: 44 Nakamachi

YOKOHAMA OFFICE: 180 Yamashitacho

Branch Abroad

NEW YORK: 174 Fulton Street

SHANGHAI: No. 9^A Hankow Road, British Concession

HANKOW: No. 27 Paou Shun Road, British Concession

IMPORTS: Chemicals and Drugs; Dyes; Paper and Pulp; Metals—*Steel Plates, Bars & Sheets, Structural shapes, Ship-building materials, Tinplates Zinc-sheets, etc.*; Glasses; Textiles and Wools; Fertilizers; Cereals; Hemp; Match Materials. etc.

EXPORTS: Produce (Japan and China)—*Peas and Beans, Sesame seeds, Potatoes, Peanuts, etc.*; Oils and Wax—*Camphor oil, Various vegetable oils, Whale oil, Vegetable wax, etc.*; Metals—*Antimony, Copper, Brass, Galvanized sheets, etc.*; Braids and Hat; Chemicals and Drugs; Matches; Chests and Planks; Cotton and Wollen Goods; Habutae and Silk Goods; Fertilizers; Celluloid and its Manufactures; Papers, etc.

Managing Agents for:—

THE OSAKA STEEL SHEETS MANUFACTURING Co., Ltd., Osaka

THE OSAKA CELLULOSE INDUSTRIAL Co., Ltd., Osaka

THE SHIROGANE HOSIERY WORKS, Ltd., Tokyo

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for May, 1917

TOYAMA		Frontispiece
TWO ETCHU WONDERS	Y. Yamaoka	3
OSAN AND HANSHICHI (A NOVEL)	Bakin	9
PRESIDENT WILSON IN JAPANESE EYES		15
REPRESENTATIONS OF KWANNON	N. Tsuda	19
DAWN OF JAPANESE FINE ART	Professor Kino	23
THE IZAYOI NIKKI	F. Yamazaki	25
CORMORANT FISHING	S. Ikenoya	31
FUSANOSUKE KUHARA	S. Yamanoi	35
JAPAN AND AMERICA IN CHINA	Anon	35
EXPORT OF LILY BULBS	Onzan	39
SHINTO EDUCATION	M. Motoöri	41
THE ZEN KUNEN NO YEKI	Y. Kamino	45
AROUND THE HIBACHI: AN OPEN REQUITAL	K. Osawa	49
MONTHLY RECORD OF EVENTS		51
CURRENT JAPANESE THOUGHT:		
1. Direct Appeal to the Throne		
2. Leader of Asia		
3. Russian Revolution		
4. American Friendship		
5. German Plots		
6. Results of the War	The Editor	55

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance Yen 5.00
In Foreign Countries, (post paid) per year in advance " 6.00
Single Copy, 25 cts., 1/ " .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
G. T. Marsh & Co., San Francisco, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



1. TOYAMA PREFECTURAL HALL 2. AQUARIUM AT UWOTSU
3. PREFECTURAL OFFICE, TOYAMA

THE JAPAN MAGAZINE

VOLUME EIGHT

MAY, 1917

NUMBER ONE

TWO ETCHU WONDERS

By Y. YAMAOKA

JAPAN is regarded as a country with her back to Asia and facing the Pacific. The people speak of these two positions as the back and the front of Japan respectively. On the back side of Japan, toward the middle, there is the peninsula of Noto, near which is the province of Etchu, whose chief city is Toyama, renowned for its patent medicine makers. Until recent years, with improvement in communications, this part of the empire was not easy of access, especially to foreigners; now there is no difficulty of travel there.

The province of Etchu has long been noted for two remarkable phenomena, which appear in the bay of Toyama in April and June each year. One is the *shinkiro*, or mirage, and the other is swarms of lightning-cuttlefish that are to be seen. These latter are a species of cuttlefish that shine like glow-worms. Many people go to Toyama to witness these sights in season. To accomplish this one takes a ticket by the Kobe-Himeji railway and soon reaches Toyama. Proceeding from Tokyo one passes through the 26 tunnels penetrating the

Usui pass and arrives at Toyama after a journey of thirteen hours. The inns are not pretentious but are comfortable.

Toyama is a quiet city of some 65,000 inhabitants, situated on the river Jinzu. From the city are afforded fine views, more than 72 peaks rising toward the north, comprising the Japanese Alps. In ancient times the environs were known as Momiji-ga-hara, or the plain of maples, on account of the glowing autumn colours when the maple leaves began to redden. But when Sassa Narimasa, a powerful ally of Oda Nobunaga, built his castle at Toyama, he had all the maples cut down to make a site for his new city. Afterwards this hero was defeated by Hideyoshi and Toyama was given to Mayeda Toshiiye, who had greatly aided Hideyoshi in his wars. Sassa Narimasa was a man of luxurious and extravagant habits; he had as many as thirty beauties in his harem, the favourite being known as Sayuri, or lily. This lady became a cause of jealousy among all the other wives and they conspired for her undoing, slandering her to her lord. They whispered that she had an intrigue with one of their lord's vassals, the handsome Okajima Kinichiro; and the master was so angry on hearing this, that he had his fair lady hanged from an *enoki* tree. In after

times the ghost of the unfortunate lady used to appear about the tree in the form of blue fire. This tree still stands on the banks of the Jinzu to tell of the lust and cruelty of bygone days.

Toyama, as the center of the patent medicine trade, has been already treated in the pages of the JAPAN MAGAZINE, and need not be again referred to now. The prefectural office of the city stands in the center, surrounded by the remaining walls of the old castle. In the same vicinity is the provincial assembly hall, the elaborateness of its architecture being due to the fact that it was originally built as a temporary palace to receive the Imperial Crown Prince when he visited the city. West of Toyama about a mile rises a small hill known as Kureha, which may be reached by electric car. The situation is very picturesque, with plenty of plum and cherry blossoms in season, which is usually in April and May.

To get the best view of the lightning cuttlefish one goes to the village of Namerikawa, about three miles west of Toyama. This fish, locally known as *hotaru-ika*, is not, of course, a peculiarly Japanese product, but Toyama in Japan is one of the best places in the world to see it. The fish is rather tiny; and when it meets with anything objectionable it

emits a wonderful degree of phosphorescence. Every year from April to May the coasts of Toyama swarm with this little creature and excited fishermen go out with special nets to obtain a harvest. Naturally when netted the fish emit most light, being greatly alarmed, the nets sparkling like wires electrically charged. The people regard the sight as most wonderful and rush to see it in almost uncontrollable excitement. Pleasure boats are fitted out for such occasions and there is no difficulty in making the venture pay, as guests are always in plenty. It is a favourite courtesy to invite a friend to an evening's entertainment witnessing the sparkling cuttlefish.

The phenomenon has been studied scientifically by Professor Ishikawa of the Tokyo Imperial University; and the town has a school for the study of marine products.

The Shinkiro, or mirage, is also best seen from the village of Namerikawa or the town of Uwozu some five miles eastward of Toyama. From April to June the wonderful mirage is at its best. It appears at first like a faint mist on the horizon, and then dissolves in forests, castles, palaces, bridges and marching troops and horsemen, spread out like a panorama, visible from any point along

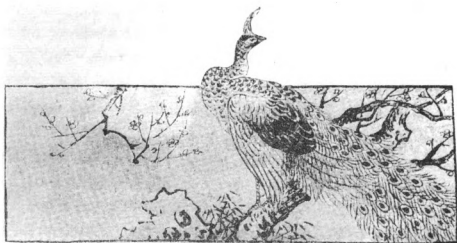
the shore. This year the mirage was seen in February, which was very unusual, the sight being specially fine at the village of Fushiki some seven miles west of Toyama city.

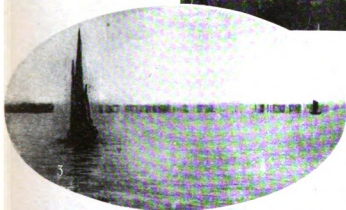
In ancient times the mirage was supposed to be the dreams of a monster clam, or a reflection of the dragon's palace at the bottom of the sea. If one takes rooms at the *Tokyoro* or the *Fujimotoro* inns at Uwozu one can witness the mirage comfortably. The town has a public aquarium always open to view.

West of Toyama lies another town called Takaoka, a distance of about five miles, the number of inhabitants being some 40,000. This town is noted for its copper and lacquer industries. It is also noted as the birth place of Dr. Jokichi Takamine, the great Japanese chemist who discovered *takadiastase* and a new source of *andrenalin*. Two miles still further west is the town of Fushiki whence there is steam navigation to Vladivostock.

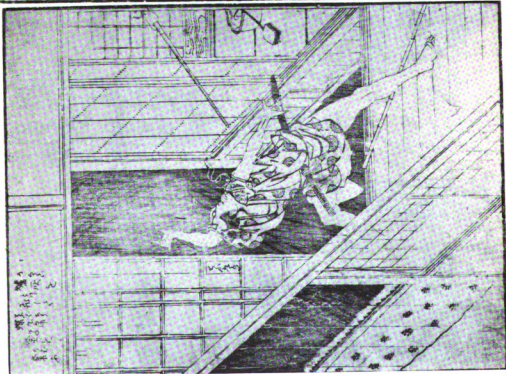
The whole seacoast along here is exceedingly picturesque, affording matchless scenery. At Yabuta village was born Mr. Asano, president of the Toyo Kisen Kaisha. Tachiyama, the champion wrestler of Japan, is a Toyama man. An

interesting place to visit is Tairamaru where giant pillars are to be seen, about seventy feet high. The spot is rather out of the way but grand to behold. Six miles from Uwozu the Aihon bridge spans the river Kurobe, and is one of the three largest bridges in Japan. A mine near the head of the Kurobe river produces the best molybdenite, used in casting big guns.





1. & 2. IN KUREHAYAMA PARK 3. MIRAGE AT UWOTSU 4. PULLING IN THE NET 5. TENCHU-SEKI 6. PHOSPHORESCENT CUTTLEFISH



FUSÉ ROBS HANSHUCHI

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XVII

FIGHT ON AIAI BRIDGE

HANSHICHI now, much against his taste, was busily occupied in going about the streets of Naniwa calling out "Toupee, Toupee" in his efforts to dispose of the periwigs made by Heizo and to save as much money as he could from his sales. He applied himself assiduously to making up the necessary sum to pay back Atsukura Tomohara the amount given to Heizo and now loaned to Hanshichi. The profit on his sales was so slight, however, that he did not have much left after providing for himself and family. And so in this way the year soon slipped by and before he was aware of it the 6th of December had come.

On that particular day he happened to be passing the Yamato bridge with a boxful of periwigs on his back when he heard a voice calling him. He looked up and saw a man standing on the balcony of an inn close by. The man was asking a maid to stop the toupee man. Presently a servant came out and summoned Hanshichi inside.

"You are selling periwigs, I understand," said the man.

"Yes sir," Hanshichi admitted.

"My master is a man of great importance in the western district, and he is now in this city on business until early spring.

He intends to take back with him quite a number of toupees. How many of them have you with you here? At what are you selling them? Let me have one or two as samples."

"This one is called an *iregami*, a toupee for men," explained Hanshichi, taking one out of his box; "and this one is a *minokake*, or perwig for women. I think I have goods here to the value of about 5 *ryo*."

"My master has a great many society friends," said the man; "and I am sure the number of toupees you have with you is not enough. However, I will show him the samples."

He then took the samples and ran upstairs. After a short time the man returned with a handful of coins:

"Here are thirty coins," said he. "Take them and come back in a month or so with some more new toupees. Please give me a receipt for the money."

"There are many people who buy false hair," thought Hanshichi to himself, "but one purchasing periwigs to the value of 30 *ryo* all at once is a very extraordinary thing. To me it is an unexpected good fortune and from heaven. The gods have evidently had pity on my sincere efforts to pay back Atsukura."

Hanshichi was extremely delighted and at once handed the man a receipt for the

money, saying he would assuredly fetch the toupees ordered some time before the end of the month. Then he reverently took up the gold and placed it in his purse, after giving all the toupees he had to the man. With his empty box on his back Hanshichi now bounded homeward with light footsteps and a still lighter heart.

It chanced that just at that time the two rascals Imaichi and Fusé who had been reduced to the menial position of palanquin bearers and were wandering over the provinces of Settsu and Kawachi, were passing on their way to the house of Hanshichi, intending to kill him if possible and then run off with his wife. They had somehow found out that he had received a bag of money at the inn by the Yamato bridge and now planned to waylay and rob him. Dark as it was the streets were still full of people passing to and fro, as it was the end of the year; and so as they were frustrated in their scheme they simply followed him until he arrived at his house and then secreted themselves behind a hedge awaiting an opportunity.

Hanshichi, all unconscious of their vile plans, hurried into the house after his dusty walk, his little daughter, Otsu, running to meet him and clinging to his arm in her delight. Osan at once brought in tea, and together with Heizo they all sat down to partake of it.

"Before eating anything," said Hanshichi, I have something I must tell you; and I know you will be pleased about it, my dear Osan. This afternoon I received an order for toupees to the value of 30 *ryo* to be delivered within the next thirty days. As this is just the amount spent on account of my illness I shall be able to relieve my mind by paying back Mr.

Atsukura. Look at this!" So saying, he took out the gold and laid it before Osan. She was indeed overjoyed at the sight and Heizo no less.

"It is indeed a godsend," remarked Heizo, "and nothing else. Perhaps it is the sympathy of Buddha with you in your loyal and honest efforts to pay your debt. We must light the sacred fire on the family altar and offer thanksgiving."

He took out the tinder box and was about to strike a light. Just then the two villains outside approached the house and were peeping through the shutters. Heizo was opening a chest of drawers with a key he always carried in his girdle. He took out what remained of the money he had obtained from Atsukura and handed it to Osan and Hanshichi, remarking at the same time that he was worried over keeping so much in the house and that in the morning he must set off to pay Atsukura, informing him of the sincere intentions of Hanshichi in connection with the whole matter.

Osan now lit an *andon* and held it for Hanshichi while he held the gold under the light to count it. As he examined the coins he was struck by the fact that they were of exactly the same currency and the same stamp that he had received that afternoon. He began to suspect that the man at the inn was no other than Atsukura himself. No one else could have given him so large a sum of money.

Heizo and Osan also examined the money and were much impressed by the coincidence. Suddenly Imaichi and Fusé now pushed open the door and jumped into the room together, shouting:

"Surrender! Kasamatsu Heizo, guilty of manslaughter seven years ago at Sanjo Kawara, we have come from the chief of police to arrest you and take you to the

city office."

On saying this one of them picked up the brazier and flung it at Heizo. The *andon* suddenly went out. Heizo and Hanshichi were thrown into confusion. Osan, embracing her little daughter, cried out in terror. Fusé grabbed the money, on which he kept his mind from the beginning, and was about to run out when he was seized from behind by Hanshichi, crying, "You are surely the vagabond, Fusé, who has come here to rob me. I will fix you, you rascal!"

Hanshichi took his sword and was about to pursue, and Heizo seized a stout pole, but Osan tried to persuade them that the two robbers had some trick in endeavoring to decoy the two men outside. Nevertheless they ran after the villains.

Osan busied herself sweeping up the ashes and putting back the charcoal in the brazier that had been upset. As she sat before it she was suddenly embraced from behind by two strong arms; and as she quickly turned her head, a wicked face looked into hers, grinning and remarking calmly: "You perhaps have forgotten me, as it is now seven years since we have parted. I am Imaichi, a former colleague of your husband's. Now that I have you all to myself, come with me!"

As he spoke he uttered a coarse laugh and drew Osan closer to him. Osan with main force shook him off and ran.

"All right," said he. "If you refuse to come with me then this little girl will do just as well. I can easily sell her."

At this he quickly caught up the little weeping Otsu and disappeared into the night.

Osan, who was determined to have the child no matter what happened to herself,

pursued him. She ran after the wretch until they came to the Aiai bridge near Nagamachi street. A new moon shed its dim rays on the water of the stream, beside which dead reeds were rustling in the winter wind. A boat was tied to the post of the bridge. Imaichi stopped on the middle of the bridge with the child still in his arms. Osan came up and attacked him. He kept her at bay and reminded her that if she obeyed him and came with him he would spare the child; otherwise he would throw Otsu into the river; and he told her to make up her mind quickly.

Osan caught the child and struggled for dear life, but Imaichi held her with his strong arms and the mother was desperate. All the time he was trying to persuade Osan to consent to his proposal to run away with him. At that moment a clash of swords was heard. It was the noise of a running fight between Fusé and Hanshichi, approaching the bridge. Fusé saw that he was no match for Hanshichi and was now endeavoring to avoid further combat by getting a chance to jump into the river. As he attempted to leap over the rail of the bridge Hanshichi gave him a parting thrust with the point of his sword and he plunged into the stream with a cry of pain.

Osan was crying out at the top of her voice to Hanshichi to save Otsu. A stranger appeared from behind and seized the child, wrenching her out of the arms of Imaichi and ran away with her into the darkness. Hanshichi now came up and was about to attack Imaichi with his sword.

"I will now be avenged upon you," cried Hanshichi, as he lunged at Imaichi and soon cut him down.

Where now was his child? The money too was gone. On looking over the rail-

ing of the bridge he saw that the boat that was tied there, was also gone. Fusé too was not to be seen. He was either drowned or had escaped from the water to land. As for Osan she was in desperation at the loss of her little daughter.

"Run home and tell Heizo what has happened," said Hanshichi to Osan. "As for me I will pursue Fusé and see what has become of Otsu. Perhaps I shall find both her and the money after all. You will do well to go home at once."

Taking the advice of Hanshichi Osan wended her way home weeping.

XVIII

THE NAGAMACHI HOUSE

On the awful night when Fusé and Imaichi attacked the house of Hanshichi Heizo at first ran after Fusé, as did Hanshichi, but he was unable to keep up the race, being an old man; and he had lost sight of even Hanshichi. So he had come slowly back, sad and disappointed. The house was empty, as Osan had not yet returned. The night was far advanced and still none of the family returned. Heizo was about to shut the shutters and close up, his heart filled with anxiety, when Osan appeared, with dishevelled hair and weeping eyes.

"Have you not seen Hanshichi at all?" cried Heizo. "And where is our little Otsu?"

Osan was too much wrought up and filled with fear to answer intelligently. Slowly she narrated all that had taken place.

"Good heavens," cried Heizo, "what if my grandchild has been killed by that rascal! I must set out and look for him too; and I shall find that money also. You had better fasten up the house. At this season one cannot be too careful."

Heizo then took up his wooden club and hurriedly left the house.

The morning found Osan alone in the house. Neither Hanshichi nor Heizo had yet put in an appearance. Osan was too

worried to do any of her usual housework. The short winter's day soon passed and night again set in, with a chill wind blowing.

Just at dusk a palanquin bearing a woman of about forty years of age, apparently the wife of a samurai, came along, followed by a servant who stopped at the door and asked:

"Is this the Minoya house where they sell periwigs?"

"Yes," replied Osan; "this is the place; but my husband and father are both out just now, as we are in great trouble. If you wish to buy a toupee please come again tomorrow."

The woman could see how deeply troubled Osan was, and so she came in and talked to her. Osan ushered the lady into the room and gave her the seat of honour, which she took without any of the usual apology.

"Whence have you come and on what errand, may I ask?" said Osan. "It seems to me you have mistaken the house you are looking for."

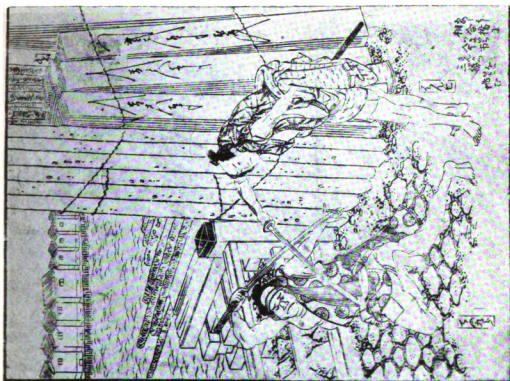
"This is the house of Hanshichi, is it not?" said the woman, smiling. "And are you not Osan, or Sankatsu, of Kyoto, of whom I have heard?"

"Yes, I am Sankatsu, it is true."

"Ah, you are indeed more lovely to look upon than I have been told," remarked the visitor, pulling her seat a little further forward. "You are very clever, I am sure, judging from your manner of speech. Of course you don't know who I am. I am the wife of Akamatsu Tenzen, one of the chief officials of the house of Tsutsui in the province of Yamato; and so I am the mother-in-law of Hanshichi who has obtained the reputation of being a disloyal samurai just on account of you."

On listening to such a declaration poor Osan could not but blush and feel unbearably embarrassed.

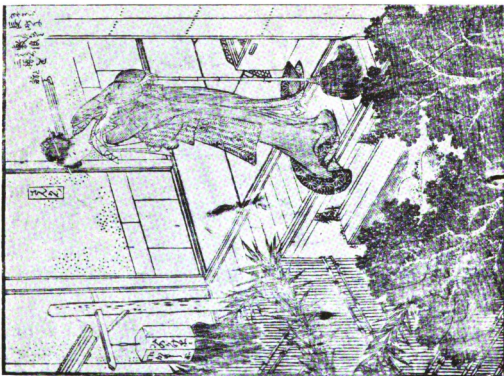
(To be Continued.)



HANSHICHI FIGHTS FUSE



IMAICHI TAKES OTSU FROM SANKATSU



SHIKINAMI VISITS SANKATSU

PRESIDENT WILSON IN JAPANESE EYES

THERE is no doubt that in Japanese eyes the present Chief Magistrate of the United States is the most popular president that country has had for many years. Why a democratic president who has shown so strong a love of peace should be so much admired among the Japanese has been a wonder to many. It must be remembered, however, that the popularity of President Wilson in Japan is not so much because of his peace policy as because of his intrinsic worth as a man. What the Japanese admire most in him are his career and personality. The latter is especially attractive to a people like the Japanese. It is a traditional tendency among orientals to despise those who come into power by force and to admire those who command acquiescence by virtue of moral and intellectual merit. The ideal statesman to the oriental mind is a philosopher or great sage. It is because the Japanese regard President Wilson in this light that he is so deeply admired among them.

Some time ago the *Chuo Koron*, one of the most authoritative and widely read reviews in Japan, published a series of views on President Wilson, written by persons of eminence in Japan, some extracts from which throw an interesting light on how the president is regarded in this country. A certain university professor, animadverting on this subject, thinks President Wilson a good example

of the amateur statesman who has won his way from the position of a scholar to that of the highest place in his country's gift. He is like an amateur actor who has suddenly been made the star of the stage. His political opinions are precise and he always has the courage of his convictions, in spite of all hindrance. America is a country where anyone with unusual ability and insight, if he has the necessary courage, may aspire to and become a distinguished personage, so that there is no occasion to wonder at the sudden political eminence of President Wilson. But in the United States no less than in Japan private elements enter the political sphere and have great influence and when a statesman determines to enforce a definite policy he will always meet traps and find enemies in ambush. President Wilson has not been able to escape this treatment, but he has shown admirable fearlessness of his enemies and pushed after his ideal without turning either to the right or to the left. His advantage has been in believing that his enemies were mostly in front, and he has gone forward in successful resistance of them.

A noted Japanese politician commenting on the American president in the same review, regards him as a political idealist who has managed to get more practical commonsense into his idealism than most of his class. He stands for peace in the name of humanity, but is ready to face

conflict rather than give up such ideals as he regards essential to mankind. While standing for peace he holds preparedness to be a practical problem. While issuing a proclamation calling on the American people to pray for peace among the nations, he does not hesitate to lead a procession along the streets making a demonstration for adequate preparedness.

Professor Anezaki, who lectured on Japan at Harvard some time ago, says, in the course of his remarks in the *Chuo Koron*, that President Wilson is first of all a man of principle and has little love for mere expediency. His principles are as narrow as his convictions and consequently his ideals seem too vague to some people; but his career both in the capacity of a university president and as governor of a great state proves that he never hesitates to put his convictions into practice, and rejects compromise. In Japan the tendency is to resort to arms when diplomacy fails to solve international disputes, as though fighting were the royal road to adjustment of international complications. Consequently the attitude of President Wilson seems nothing short of mysterious to the Japanese. They cannot readily understand a man who, after severing diplomatic relations with a country, is content with armed neutrality. The Japanese would expect the next step to be an expulsion of all enemy aliens, or at least to ostracise them. President Wilson, however, is satisfied with merely ostracising Germany as a nation not fit to maintain relations with America, and attaches much importance to his point.

Dr. Inazo Nitobe, who spent many years as a student in America, recalls President Wilson's student days, and says that when he entered Johns Hopkins University Mr. Wilson was already a student there and at once impressed his fellow-students with his gentlemanly bearing and consummate ability. In 1886 the number of students at that university was not large, as the new institution had just been opened. There were only 38 men in all, and only one other Japanese besides Dr. Nitobe, namely, Dr. Sato of the Sapporo Agricultural College. The

latter gentleman was making a special study of government disposal of public lands, while Dr. Nitobe was taking the course in politics and economics. There were then no terms and the professors lectured some ten hours a week. The students were expected to do much research work under the guidance of their professors. The men were much too busy to give time to such pleasures as baseball or theatres and had even little social life. Mr. Wilson had been there two years before Mr. Nitobe entered, and both attended the same classes and heard the same lectures. Once a week there was a seminar in which the students participated in discussions. In such subjects as history and politics Mr. Wilson was an active participant and often won the deference of professors no less than of students. He struck the Japanese students as a worthy representative of his Virginian ancestry, being of the gentlemanly type like a Japanese samurai, and quite removed from the common American type which is rather uncouth and meddlesome. Mr. Wilson wrote a thesis on Congressional Government which won high approval from the students and professors who listened to it and from the public after its publications as his thesis for his higher degree. Subsequently Mr. Wilson was appointed to a professorship at Johns Hopkins University. Once during his higher course at the university Mr. Wilson suffered from nervous breakdown and had to rest for a few months; his boarding house was not far from Dr. Nitobe's and they often walked down to lectures together, the Japanese student being especially impressed by his refinement of manner and his genuine affability. He reminded his Japanese friend of Okubo in Japan, and his friends expected to see him rise as Okubo did, and in their expectations they have not been disappointed. They never supposed, however, that he would rise as high as the presidency. Dr. Nitobe believes that President Wilson's policy during the trying months of America's unpleasant relations with Germany will forever make him a conspicuous figure in world history.



1. ELEVEN-HEADED KWANNON IN WOOD, OF 8TH CENTURY; IN HOKKEJI TEMPLE, YAMATO 2. KWANNON OF THE THOUSAND HANDS, IN LACQUER, IN THE TO-SHODAIJI TEMPLE, NARA 3. SO-KWANNON IN GILT BRONZE OF 651 A. D.



NYOIRIN KWANNON



ONE THOUSAND KWANNONS OF THE SANJUSANGENDO, KYOTO

REPRESENTATIONS OF KWANNON

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

FROM the far off days when Buddhism was introduced into Japan down to the present no Buddhist divinity has attracted more faith and worship than the goddess Kwannon. Therefore it is but natural that one may find in the images

and other various representations of this goddess some of the best specimens of Buddhist art in Japan, illustrating its origin and development down to modern times.

The representations of the goddess Kwannon are innumerable, and each has its own name. This list of names is in itself a long one. We may mention a few: Sho-kwannon, Juichimen-Kwannon, Nyoririn-Kwannon, Senju-Kwannon, Bato-Kwannon, Juntei-Kwannon, Fukuken-zaku-Kwannon, Yoriu-Kwannon, Bya-kuye-Kwannon, Haye-Kwannon, Tara-Kwannon, Seikei-Kwannon, Suigetsu-Kwannon, Gyoran-Kwannon and so on.

These variations began in India, were added to in China and further improved in Japan; but we may confine our consideration to the first five variations which are of more general interest than the others.

Perhaps the most representative image of the goddess is that known as the Sho-Kwannon, sometimes more properly called the Kwan-jizai-bosatsu, or Kwan-zeon-bosatsu, both of which are the Chinese equivalents of the Sanscrit Avalokitesivara, which literally means Sovereign who Beholds. She is also called Maha Karuna, meaning Great Mercy, or Daiji in Chinese, the name well suggesting the character and capacity of the deity. Another title, Padma-pani, or Lotus Holder, which is Rengeshu in Chinese, is often used, with the lotus as a symbol.

Among the treasures of the Imperial Household there are many gilt images of Kwannon in small size, and which originally belonged to the ancient Horyuji temple in Yamato, a structure erected in the 7th century. One of these is dated July 10th, 651 A.D., and measures about 15 inches in height. The left hand is on the chest, bearing a gem; and the right hand covers the precious stone. On the crown is a diminutive image of Amida. The posture indicates that the image is one of Sho-Kwannon. The gem appears to represent a lotus. According to the sutra the Sho-Kwannon bears a lotus in the left hand, signifying those not yet enlightened; while the right hand is over the lotus to enlighten the people. In Pantrick Buddhism Kwannon is described as the incarnation of Amida, and this is why the image of Amida is usually found on the crown of Kwannon. The lotus in the hand of the image of Amida is the usual symbol of Kwannon. The gilt image above described is the oldest one of Kwannon in Japan, the art value of which is priceless.

Juichimen-Kwannon has eleven heads

and is very popular among the Japanese, but this deity is a little later than the one last described. Many images of the Eleven-headed Kwannon were produced in the 8th century, among which two kinds appear to prevail, one with two hands and one with four hands. In both kinds, however, the eleven small heads are attached to the main head, each being represented as possessing a different capacity. The three faces in front stand for bodhisattvas of mercy and have a calm and benignant expression. The three on the left side suggest an angry expression, while the three on the right side show a canine tooth, the one at the back of the head indulging in malignant laughter. These ten heads are fixed about the central and larger head; and finally there is one on the top, with the face of the Nyorai Buddha.

As for the four-handed image the first hand on the right has a rosary and the second one is in a beseeching attitude; while the first hand on the left has a lotus and the second one a water pot. In the case of the two-handed image the hands are the same only each carries two things,

instead of one. The image, however, does not invariably follow this formula, there being a few exceptions found among the earlier examples.

In the Hokeji temple near Nara there still remains a very beautiful image of the Eleven-headed Kwannon, of wood a little more than three feet high. It forms one of the most representative masterpieces of Japanese sculpture in the 8th century. Tradition says that the image of the goddess was based on that of the Empress Komyo as a model. In any case the face is very beautiful, womanly and full of mercy. The hands and general figure are superbly graceful, and the whole piece is calculated to win the veneration and love of the faithful.

The Nyoirin-Kwannon is also quite much admired in Japan; and of her there are also various representations, but the most common are the six-handed, though there are others with more hands. This deity is usually represented as seated with the right knee uppermost. The first right hand sustains the cheek, the posture signifying meditation on how to deliver humanity. The second hand holds a treasure, a gem known as the *nyoi-hoshu*, symbolizing capacity for blessing. The third right hand holds a rosary which is the emblem of power to deliver. The first

left hand has a wheel which stands for the law of Buddha and the destruction of enemies. The second left hand has an object shaped like a hill, typifying haughtiness which means the power to subdue the exalted, but in some images this hand is on the floor supporting the body of the goddess. The third left hand has a lotus, which signifies the power to set free multitudes.

The Senju-Kwannon, which is also popular among Buddhists, means the goddess of one thousand hands, but in practice she is represented with only forty hands, each of which has an eye painted on it, and holds a special object. The forty hands have a deep signification in Buddhism. In Pantrick Buddhism there are four essential ceremonies in worship: one for the avoidance of distress; for the increasing of happiness; for the subduing of devils; and for the obtaining of respect and mercy from others. Each of these ceremonies is carried out by a different method, of a tenfold nature. Thus the four ceremonies have altogether forty different methods in worshipping Kwannon for the four reasons named, and the forty hands of Kwannon stand for this truth. Generally speaking the many-handed Kwannon stands for the bountiful mercy of the goddess. The eye on each hand

represents wisdom, as it always does in Buddhism. The idea is that if blessing were accorded mankind whenever desired, without due regard to its necessity, evil would come of it; so the eye is to see when blessing is really necessary, or blessing according to wisdom rather than according to mere desire. Sometimes this Kwannon is also shown with eleven heads as well as forty hands. In the Sanjusangendo in Kyoto there are to be seen 1001 images of this goddess.

The Bato-Kwannon is represented in a way somewhat different from the others, having a fearful countenance and carrying

the head of a horse, the colour of which is white or blue. There are two opinions as to what the head of the horse signifies. One is that the goddess thinks as much about the deliverance of men as the horse does about eating and drinking; and the other view is that the goddess does away with evil and terror as effectively as the horses eats up food and water. The blue colour of the horse's head stands for power of destruction and the white for the purity of Kwannon. In her hands this Kwannon usually carries a lotus and an axe, and is sometimes represented as seated on a buffalo.



DAWN OF JAPANESE FINE ART

By PROFESSOR Y. KINO

(WASEDA UNIVERSITY)

THE marvellous development of fine art which so conspicuously marked the early stages of Japanese history, no doubt received its greatest inspiration and impetus from Korea and China, long the sources of Japanese culture. With the introduction of Buddhism came a new ideal of religious art that incited the native mind to greater triumphs in directions beyond religion. It is a mistake, however, to suppose that fine art found no special development in Japan before the advent of Buddhism. Although the civilization of pre-Buddhist days was on the whole simple and unsophisticated and the ideal of art not very elevated or spiritual, yet works of great promise were not wanting to show the germination of both genius and artistic emotion. The history of both Japanese civilization and Japanese art suggests that they were of spontaneous development, a natural outcome of the racial genius. This is one reason why Japanese civilization and art are different in their nature and history from the experience of most other countries.

Japanese civilization is the natural evolution of the Yamato race. There is now no way of ascertaining how or by what path the Yamato race found and occupied the isles of the rising sun. According to the Nihonshoki and the Kojiki, the nation's two oldest historical records, civilization appeared on the horizon of the earliest ages of Japanese history. As far back as investigation can prove there are traces of civilized customs, such as the wearing of clothes artistic in design, and crowns by persons in authority. There is also mention of footwear, as well as combs and other head ornaments, to say nothing of beads which assumed the secret curve of beauty. The remoteness of Japanese art is especially seen in the use of beads as necklaces and bracelets. Thus as far back as one cares to go there is evidence of an aesthetic appreciation of dress and ornament among the people of the Yamato race.

We have mention in the nation's ancient literature of girls forgetting their troubles of weaving and spinning as they heard the click of their beautiful beads orna-

menting necks or arms. From all that one can learn of primitive ages in Japan they were as arcadian as were reputed to be the days of Theocritus and the ancient Greeks. There was more particularly a remarkable development of skill in the use of natural things. This is very clear in the case of naval architecture, for example; for the Japanese were bold navigators, venturing into unknown seas, from the earliest times. They well understood, moreover, how to cultivate the land to advantage, as well as how to weave and how to dye, with considerable knowledge of mining and minerals. Their progress in metal work was early and rapid as well as efficient. Their mirrors, halberds, quivers, bows, arrows and shields are still objects of wonder for the skill displayed.

In the history of art in all lands festivals have played an important part; and no less so in Japan than elsewhere. We read in the ancient annals that when the goddess *Amaterasu-Omikami* was angry and concealed herself in a dark cave, the other deities played sacred music to allure the sulky goddess forth to give light to the world; and the music that stimulated the gods to activity on behalf of man, stimulated man to activity on behalf of fine art.

The most chaste designs of that distant age are mirrors and beads; at least these form the most important part of what has come down to us, being made of metal and more durable than the undoubtedly

great number of art objects that perished. We have evidence that when the first Emperor, Jimmu Tenno, commanded a palace to be erected at Kashiwabara in Yamato province, all the great artists of the day were called into service, especially architects, and makers of beads, mirrors, halberds and other weapons. It was during the reign of the first Emperor that the people were raised distinctly above the cave-dwelling stage. In the reign of the Emperor Sujin foreigners sought naturalization in Japan; and we have mention of rebellion among the savages who had not wholly submitted to Imperial rule; and these wars against the savages stimulated the making of arms and various kinds of weapons. It also became the custom to present arms to shrines. Thus the making and designing of weapons became an art that reached great development. In ancient tombs and sepulchres are found examples of the finest workmanship in arms of copper, gold, silver and iron, as well as in bead work. The swords are indeed of a wonderful variety and beauty, some showing plated work and other inlaid work. There are bells, mirrors, bridle-bits and other ornamental metal work in plenty. Most of the artistic designs are obviously adopted from nature, revealing the native faculty of observation and aesthetic appreciation.

The most remarkable evidences of age in the history of Japanese art are seen more especially in the making of beads,

which come down from the age of the gods and evidently were used for decorative purposes, the idea being wholly aesthetic. They distinctly indicate the culture of the ages that produced them. Among the more important of such examples are the *magatama*, *kudatama*, *kirikotama*, and *natsumetama*. The *magatama* are principally of marble, rock-crystal, agate amber, glass and jasper. The *kudatama* are often of Idzumo stone, which is similar to jasper, as well as of rock-crystal. The *kirikotama* are mostly of rock-crystal, while the *natsumetama* are of the same material as well as of amber, glass and marble. The *magatama* are usually of red, reddish yellow, green, white or blue colour; while the *kudatama* are often of white, light blue and red; and the *natsumetama* are dark blue and red for the most part. And they are of all sizes, either round, square or flat. It is plain that the people of primitive Japan were careful as to quality, colour and size in the ornaments that decorated their persons, and we may depend that in other matters they showed the same degree of artistic sensibility. It is supposed that the ancient crown called the *oshikino-tama-katsura* was ornamented with these stones, perhaps the *magatama* and the *kudatama*.

In the development of architecture, pictorial art and sculpture the progress was evidently slower, as was to be expected where poverty and want of intellectual stimulus were factors in human

society. At first it may be assumed that there was little difference in structure between a palace and a shrine; but as time went on and development became more marked they began to differ in model, like the *oyashiro* which is somewhat after the model of the Idzumo shrine, and the *shinmei*. The best wooden structures were probably of hinoki and without curving roofs, the latter being made of reeds. The adoption of the hinoki wood showed an artistic motive, as it well lends itself to polish and light, indicating the Yamato characteristics.

The most primitive examples of native pictorial art that have come down to us, suggest an extreme degree of simplicity, as is to be expected. Among the best examples of this early art are drawings of the inside of the tombs of Hinooka, and the outlines of the tombs at Kuniideramura in Higo. The art is merely lineal and symbolic. The earliest examples of sculpture are in stone and comprise images of men and horses, dating back 1380 years ago. They were found placed beside the tomb of the rebel Iwai of Tsukushi who died fighting against authority in that far-off time. There is another ancient stone image from Kitajima, Higo, which is now in the Imperial Museum, Tokyo.

Specimens of the most ancient art in moulded clay are of two kinds, one for purely ornamental purposes and the other as statuary, the former being seen on bottles or utensils and the latter as

haniwa or clay images for graves. A crucible dug up at Sagara-gun in Chikuzen, is an example of the former, having on it a deer, a dog and girl with a baby on her back. Another pot unearthed in Bizen has a horseman on it. These objects betray the degree to which art and decoration had developed at that time, and on the whole suggests a keen appreciation of the picturesque.

The *haniwa*, or human figures in clay, were used for interment around the graves of the great, originating in the reign of the Emperor Sujin; but when the Empress died her attendants were forbidden to follow her, clay images being buried with her instead. The images in stone that have come down from remote times do not reveal the same measure of artistic skill as the *haniwa*, resembling, as they do, the relics of the lakeside dwellers of Europe. Most of the *haniwa* are human figures from the waist up; but some are horses, oxen, hens, monkeys, rabbits, wild boars, shields, houses and jars. The stone images are not to be compared to those found in Egyptian excavations, being less striking and symbolic, much less real even than the *haniwa*. The pleasant and even gay features of the *haniwa* show the cheerful physiognomy of the ancient Yamato race, and suggest a frankness and generosity which it is to be hoped the race has not

lost. The *haniwa* represent the only plastic art seen in Japan before the coming of Buddhism.

It may be that these examples of primitive fine art in Japan do not show the same degree of genius and originality that are to be found among the examples of primitive art in India before the introduction of Greek and other outside influence, but nevertheless they exercised a great influence on the development of the national mind and on Japanese civilization generally, and have the special virtue of being eminently characteristic of the race that produced them. In any case the examples that have reached us are too few to afford much basis for conjecture and inference. But they clearly indicate the Japanese love of chaste decoration and simplicity of ornament; the tone is clear, clean, simple and elegant, with that marked aversion from needless complexity that has always been a feature of the Yamato mind. Graceful simplicity is the Japanese ideal. The swords, mirrors, beads, silks, and all that have come down from the days of our ancestors, alike show this merit. The progress made by Buddhist art in Japan had its basis on the native art that had thus shown such remarkable progress long before the advent of the new religion.

•

THE IZAYOI NIKKI

By F. YAMAZAKI

THERE was a famous *waka* poet of that the family enjoyed exceptional the Kamakura period whose father honour.

and grandfather had also been gifted as The oldest son of Tameiye was Tame-
poets, and his name was Tameiye. His uji whom the old poet made his heir as
father, Teika, was quite renowned in well as head of the *waka* poets; but the
verse, though not so famous as Tameiye's old poet proved to be a much-married-
grandfather, Shunsei. For one family to men and his third wife, Shijo, who was a
have produced three such noted poets in daughter of Taira-no-Norishige, had been
succession was regarded as something a maid of honour in the household of the
wonderful. Shunsei published a collec- Princess Anka Monin. The poet had
tion of *waka* poems by Imperial order, fallen in love with her because of her
called the *Senzai Wakashu*, representing, exceptional beauty and accomplishments.
as the title indicates, a collection taken This lady became the mother of two
from the poems of a thousand years; more sons, Tamesuke and Tamemori,
while Teika edited an anthology known whom the father loved with a deep affec-
as the New *Kokinshu*, as well as one tion; and so he wanted to take back
called the *Shin Chokusen Wakashu*, or what he had given his elder son and
collection of new poems compiled by confer the honour on his younger sons.
Imperial order. The poet Tameiye also This led to an unseemly quarrel among
edited a collection known as the the poets. The poet Tameiye passed
Shoku-Gozen Wakashu as well as an- away in the first year of Kenji aged 79
other called the *Shoku Kokinshu*. As years.
editors of anthologies it will be seen His youngest wife shaved her head and

became a nun to spend the rest of her days saying prayers for the repose of her husband's spirit, taking the name of Abutsu. She demanded of the poet Tameuji the state given him by his father, saying she wanted it for her sons. At this time Tamesuke was only 15 and his brother Tamemori only 13 and Tameuji was very angry. He made light of the demand it was Abutsu's and then turn to be angry. She appealed to the authorities at Kyoto to issue an order for the restoration of the property, but the request being neglected, she impatiently set out for Kamakura with her stepson, the priest Keiyu, to appeal to the military government. There she won her suit and had the estates restored to her sons. Tamesuke having come into possession of his father's estates now prospered greatly at Court, owing all his honour, however, to his mother, Abutsu, who was herself a distinguished poetess.

It was on the 16th of October, 1277, that Abutsu started on her mission to Kamakura where she duly arrived on the 29th of the same month, thus occupying some fourteen days on the journey. The

lady took careful notes all along the way and named her journal the *Izayoi Nikki*. It was afterwards further lengthened and concluded in 1280. It seems to have taken her some time in the prosecution of her suit which caused her such anxiety that she grew ill and died at the Gokurakuji temple in 1281, after rather an unhappy life.

Of course in that day traveling was no easy matter, especially for a lady. Only Government officials could afford to take horses at the post towns, and the commonality had to go on foot. Rivers were without bridges and travelers had to take ferry boats or wade across on their own account. This caused no small inconvenience to women. Travelling was then a distress instead of a pleasure as to-day.

The pages of the *Izayoi Nikki* reveal the grief of a mother on having to leave her children behind whilst setting out on a long and precarious mission. Scenes of beauty along the route but remind her of home and the doubtful results of her suit at Kamakura. It is evident that the lady was a pious Buddhist and never

failed to visit the various temples on her way to offer worship. Being given to verse she composed poems at different stages of the journey, most of them being of a topographical trend. The language of the journal is rather archaic, but the work of is of great interest as reflecting the life and thought of the time. The following are some quotations from its pages :

"In ancient China once when all the books, classical and otherwise, were commanded to be committed to the flames by a powerful monarch, some volumes were hidden within walls to escape the eyes of the officials. Afterwards when these books were being looked for, a certain book was taken out from between two thick walls, and it was the Book of Filial Piety, the great *Kokyo* written by Confucius. Oh Filial Piety! How we neglect to obey our parents! The books written by my husband Tameiye have been neglected by his sons, for they refuse to restore his estates to my sons as ordered by their common father. I could not find protection from the Imperial Government, nor could His

Majesty's judges do me justice. Once I was resigned to it, but finally could not

"Our *waka* poems are precious relics of the divine music sung before the gods since the creation of the world. Our house had been entrusted with the special honour of editing two selections of *waka* verse by Imperial order. It has been my cherished hope to have my sons inherit this illustrious honour, but my husband's estates have been wrested from me and my sons are thus deprived of inheriting their father's fame.....

"I am, O so wretched. I can readily risk my life for my sons; and so I at last determined to start on the journey this 16th day, in the hope that the Kamakura government may do something to restore the estates.....

"It is now the beginning of cold winter; the weather is changeable; fallen leaves are scattered about by the wind; they draw tears from my eyes! But I myself must manage the matter; no one else will do it for me.....

"Our garden has grown wild in spite of my incessant care. What will it be if

I go away for a time? How can I take leave of the weeping faces of my two boys Tamesuke and Tamemori: it will break my heart! I have done all in my power to comfort and cheer them, although it is difficult for me to keep a bright face every time I see my poor husband's old pillow still in his room. When I am gone who will daily dust that pillow? My elder brother, the priest

Gensho, has come down from the seminary at Hieizan to see me off. They all compose poems of farewell for me to express their sorrow and sympathy. Even Gensho cannot suppress his tears, talk loudly and roughly as he may for bravado.....At last I am off, with my

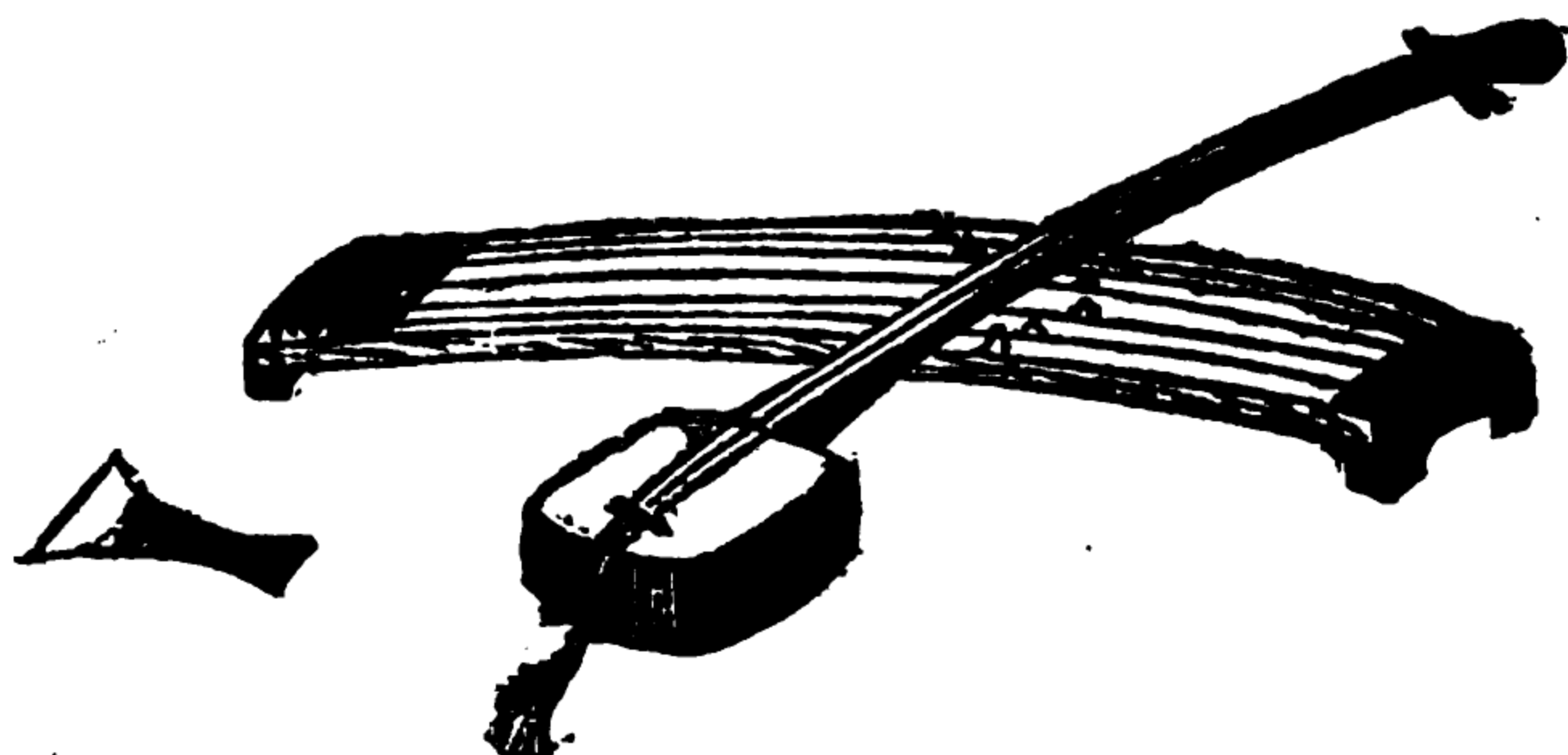
Keiyu who is kind enough to accompany me to Kamakura....."

"Soon we have passed the Osaka turnpike and soon again reached Noji where the weather was between dog and wolf, a wintery rain descending in drizzle to enhance our sorrow. The cold drizzling rain reminds me of home and my wet sleeves. How far extend the bamboo fields of Noji! Ah, how far to Kamakura! (The last three sentences are in verse).

"To-day we intended to stop over at the town of Kagami, but we are already benighted, and how can a woman's feet walk so far! So we entered an inn at Moriyama where the drizzling winter rain still pursued us to emphasize our sorrow....."

Such are the style and tone of the

Isayoi Nikki.



CORMORANT FISHING

By S. IKENOYA

THE cormorant fishing near the city of Gifu has been famous for years. The sport takes place on the river Nagara which rises in Mount Dainichigatake and flows down the slopes to Gifu, taking four tributaries on the way, the total length being between seventy and eighty miles. For a great part of its course the stream is navigable for small boats and there is much beautiful scenery along its banks, especially in the vicinity of Gifu and Kinkazan. It is along this picturesque stretch that the *ugai*, or cormorant fishing, takes place, and for which the city is more noted than for anything else.

The birds are kept and trained in fishing just as hawks and falcons were in old times. The fishing is carried on in three distinct places with Gifu as the center. The fishing in the upper part of the river is known as *kamiugai*, the middle place as *nakaugai*, and lower down as *shimougai*. There is in addition a special fishing place for members of the Imperial Court. The best season for cormorant fishing is from the middle of May to the middle of October; and the sport takes place at night in the three places alternately. There is a company for the hire of boats, and visitors secure a boat near the Nagara bridge. The boats vary in capacity holding from two to twenty persons, and cost from 75 *sen* to 5 *yen* for an evening. With their quaint roofs and picturesque Gifu lanterns they present a very pleasing appearance at night on the water. The

fish are attracted towards the light of torches and then the cormorants are set free to catch them, a sight very interesting to behold. The whole river presents a pretty sight on fishing nights, with its numerous boats all illuminated and full of gay laughter. A favourite pastime of young men is to take *gcisha* and spend an evening on the river in this way. If the visitor likes to join in the fishing he may secure birds, and he can eat or take home all the fish he gets. Many foreigners visit the place to engage in this amusement every season.

The custom of engaging in *ugai* is a very old one in Japan, mention being made of it in the *Nihonshoki*, one of the oldest historical records of the nation. During the Heian era it was undoubtedly practised in the province of Mino; and it is said that in 1504 there was a girl of Nagara village named Ako who was reputed to be very skilful in the managing of cormorants, being able to drive twelve birds at once. This lady of old is regarded as the mother of the art of *ugai*. In 1564 when Oda Nobunaga was at Gifu castle, the people offered gifts of trout which had been caught by cormorants, and the great man was so pleased with the favour that he pensioned every family engaged in *ugai*, giving one bag of rice a month, and supplying one boat as well. It is recorded that in 1615 the great Tokugawa Ieyasu saw cormorant fishing at Gifu and appreciated the sport highly. He left

orders for the *ugai* men to send him trout to Yedo twice a month as long as the season lasted. Succeeding shoguns followed this example for many years. The fish were preserved in kegs and took two nights to reach Yedo. In 1878 the Emperor Meiji saw the cormorant fishing at Gifu for the first time, and in 1888 had a portion of the river secured for Imperial fishing grounds. From that time *ugai* men were selected and placed under the supervision of the Imperial Hunting Bureau, and trout for the Imperial table are taken from the preserve at Gifu. It is said that the late Emperor was especially fond of river trout, having been brought up far from the sea and never much accustomed to saltwater fish.

The young fish ascend the river from the sea when about one inch long in early spring; and they are about three inches in length when the *ugai* begin to take them. As moonlight disperses the fish the sport must go on only before the moon rises or after it has set. The boats ascend the stream and fish as they float down. In each fishing boat is one head fisher, two assistants and two boatmen. The torch burns at the bow of the boat where the head fisher sits, while his assistants sit in the middle. One boatman is at the stern and the other in the middle. The boat follows the orders of the head fisher. He handles 12 birds himself and at the same time feeds the torch. The assistants being learners, have only four cormorants. Each cormorant has a ring on its neck to which is attached a line held by the fisher; and then the birds are loosed and driven toward the fish, they have to be managed without getting the lines tangled or hindering the free movement of the birds. As soon as a bird sees a fish it dives for it, and after securing the fish it tries to swallow it when the fisher at once hauls in that bird and it delivers the fish, the ring on its throat having prevented the fish from reaching the stomach. The fishermen have a peculiar cry which they utter to encourage the birds, causing them to dive repeatedly.

It is quite a delicate task to place a ring of the proper size on the bird's neck,

for any mistake in this respect will either allow the bird to swallow all it catches or else choke the bird. Once the bird swallows a few fish it will look for no more; and if the ring is too tight the bird will soon tire and not fish at all. The cormorants for this sport are usually caught at Shinoshima in the province of Owari, where the birds are a good size. A good cormorant is about two feet long and weighs about seven pounds. In catching cormorants a tame bird is placed on a rock in the water, and on the rock is placed a wad of bird line. After the bird is caught it is blindfolded and sent to Gifu, its wings being clipped to prevent escape. The newly-taken cormorant is very vicious and has to be tied up to prevent it attacking those who go near it. Every day at noon it is taken out for training on the river, and is allowed to take one or two pounds of fish a day. With such luxury it is quite tame in about 15 days, after which it has to be trained to take and disgorge trout. The following summer it is considered a full-fledged fishing bird.

The birds are formed into regiments of sixteen with three men in charge of them; they are allowed the freedom of playing in the river and feeding on what fish they may find. The natural life of a cormorant is from 20 to 25 years but these tame birds usually live only about 12 years, labour evidently shortening their days. The fishermen have a bamboo basket for carrying the fish taken; and a basket for carrying the cormorants, each basket holding two birds. The best boat for cormorant fishing is about 40 feet long and only 3 feet wide amidships. A good boat lasts seven or eight years. The boat is managed by a 15-foot oar, the middle boatman have an 8-foot one. The cords for holding the birds are made of cypress bark and are ten feet long. Those familiar with the poems of Basho will remember how in one of his efforts he sympathizes with the poor cormorants, which, he says, are pleasant to see; give rise to sad feelings as they treat the innocent little fish so cruelly. The Japanese, however, regard the sport as poetical and highly entertaining.

FUSANOSUKE KUHARA

By S. YAMANOI

THE subject of this sketch is among the rising, if not even now one of the most prominent, business men of Japan. Japan has some great business firms like the Mitsui and the Mitsubishi, which have been at the top notch so long that one does not expect them to show much greater headway than they have already achieved; but there are a number of men on the way to equal, of not superior, greatness in Japanese commercial circles, and Mr. Kuhara is one of the most promising of these. His ambitious undertakings are all now in a process of organization with brilliant prospects, and there seems every probability that he will advance like the sun rising toward its zenith.

Until recent years Mr. Kuhara was only known as the head of a mining company having its main offices at Osaka. Of late years he has attained a position in the business world of Japan that is a surprise even to his friends. He is now head of the great Kuhara Mining Company with a capital of 30,000,000 *yen*, one of the largest of such companies in Japan. According to the reports at the last annual meeting of the company the total of paid up capital was 20,000,000 *yen* and the profits for the half year were 7,126,000 *yen*, out of which the company paid a dividend of 35 per cent. Mr. Kuhara is not satisfied with the present advancement of the company, however, and is now engaged in pushing a still more progressive policy, aiming at a capital of

100,000,000 *yen*. He already owns 20 mines operating in Japan and Korea, besides many oil wells; and all his mines yield richly. Recently he acquired two gold mines in Korea, and has secured important mining concessions in interior Formosa. The Kuhara mining interests have engineers prospecting in China, the Malay Peninsula and the islands of the South Pacific, and the company will soon know the mining possibilities of the greater part of the Orient. The Kuhara Company early learned the possibilities of the oil industry in Borneo and acquired concessions in the north part of the island. The company has also bought land suitable for the cultivation of rubber, cocoanut, raw cotton and sugar, with agriculture as an accessory. It is no wonder the growing activities of Mr. Kuhara have attracted the attention of the world.

Most of Mr. Kuhara's success is due to his own ability and power of initiative. From the position of a mere student to that of a man of wealth he promoted himself in the small span of ten years. He does not regard his success as the result of luck, but the fruit of ambition and hard work. He simply studies the situation carefully and acts upon the circumstances; and thus by every pains has acquired the art of successful management and application of business.

Born in the prefecture of Yamaguchi in 1869 he was the third son of Shozaburo Kuhara, and a cousin of Baron Fujita, another prominent man of business.

There is no doubt that Mr. Kuhara has been much influenced by the example and ability of his brilliant uncle. He graduated from the Keiogijuku University in 1889 and first entered the service of the Morimura Company where he got his good business training. From there he passed to the Fujita Company managed by his famous uncle. Soon he became manager of the Kosaka mine in which capacity he displayed remarkable ability. He then made a careful study of the mining world, which he was to use to such profitable effect later. On the death of his father he succeeded to the estate and started mining on his own account. In 1915 he organized the Kuhara Mining Company which he managed with exceptional skill. With the outbreak of the European war and the consequent enormous increase in the demand for copper and other minerals, great profit came to the Kuhara Company. The Kuhara Company was soon seen to be branching out in various directions, notably into Hokkaido, Korea, Manchuria and China. The war thus led to enormous extension on the part of the Kuhara Mining Company. This expansion has not been in any degree reckless but the result of plans carefully laid. The mines were all duly prospected and the ores analysed, and, the head being himself an expert, no risks were taken, every move being based on knowledge. Mr. Kuhara is an ideal leader: when once he knows the facts he makes up his mind and what he decides he carries out to the letter.

The great Hitachi mine in Taga district, Ibaraki prefecture is the foundation of the Kuhara mining business. This mine was acquired in 1906. When the mine was taken over it was turning out only 20,000 or 30,000 *kin* of copper a month: not more than 300,000 *kin* a year. The annual yield since Mr. Kuhara became owner has been over 15,000,000 *kin*, and a considerable amount of gold and silver as well. The annual value of the output from this mine is now over 80,000,000 *yen*. This mine has one chimney 500 feet high and an electric plant of 7,000 horse power. It has one of the largest refining plants in Japan. The Kuhara Company turns out some 32,000 tons of copper every year, as well as a large amount of

silver, gold, petroleum, the annual value of all the mining operations totalling something over 100,000,000 *yen*. Of this about 80 per cent represents the Hitachi mine; and most of the exports go to England, Russia and France.

A new enterprise is a big copper smelter at Sagaseki in Oita prefecture, to say nothing of a new iron works at Tobata in Kyushu, with extensions at the Korean mines and the oil wells in Akita prefecture. The big chimney at the Sagaseki refinery is 567 feet high and a landmark for miles around the city of Saga, especially as the site is one thousand feet above sea level. It is thus 12 feet higher than the Washington monument. It was erected by the Oriental Compressor Company, using the reinforced method.

The total mining concessions of the Kuhara Mining Company represent the immense area of 18,000,000,000 square feet and the oil concessions an area of 3,600,000,000 square feet. It will not be long before Mr. Kuhara becomes the king of mining magnates in Japan.

It is interesting to note that the Kuhara Company takes a humane care of all its employees, building schools and libraries for their benefit. In the management of the company Mr. Kuhara has the valuable assistance of Mr. Korehiko Takeuchi, who acts a departmental chief. He took his degree of Doctor of Engineering at the Imperial University in 1899, and is the inventor of the Takeda system for refining ore, which revolutionized copper smelting in Japan. Mr. Kuhara has an eye for men of exceptional ability everywhere, and picks them up wherever he finds them. Mr. Chozo Koiké, recently head of the Political Affairs Bureau in the Tokyo Foreign Office, has just been taken into the Kuhara Company. The Kuhara divides a certain proportion of its profits among the workers. There is now talk of the Kuhara Company entering the shipping business which has of late been reaping unprecedented profits, and already the company has ordered steamers totalling 300,000 tons from the Osaka Iron Works. Thus the Kuhara firm, free from the family restrictions of so many other Japanese firms, is freely advancing toward still greater conquests.

JAPAN AND AMERICA IN CHINA

FOR some time there has been a good deal of discussion in the public press as to the desirability of economic coöperation in China between America and Japan. The proposal is a most welcome one to Japan, as it will ensure better relations with America and promote the interests of China as well. There are some Japanese politicians who entertain apprehensions as to the part Japan will be able to play in competition with the United States under such circumstances, but they are very few in number. The game, whatever it may be, is one at which two can play ; and so there is no danger of the profit being wholly on the side of America. America has the advantage in wealth and Japan has the advantage in knowledge of China and in possessing a kindred method of writing ; and if the two countries agree to walk hand in hand in Chinese commerce it will undoubtedly prove a most fortunate alliance and at the same time do much toward preserving the "open door."

The fact that although American interests in China in some ways conflict with those of Japan, she yet desires coöperation with this country in China, shows her sincerity and good-will, though in some eyes it seems ground for suspicion. There is no doubt that western nations are just as zealous as Japan in trying to understand China. But they lack the advantage of being able to read Chinese

ideographs and Chinese literature generally. The result is that western knowledge of China is for the most part superficial. Moreover Japan's knowledge of China is practical, having been gained by long contact with the Chinese people. Thus in their coöperation in China, America and Japan can supply to each other what either lacks, the complementary process working in all directions. Chiefly, however, America will furnish the wealth and Japan the necessary knowledge. "American cash and Japanese brains," as some of the newspapers say.

Japanese influence in China is wider to-day than ever before. There was a time when it prevailed chiefly in the north, but to-day it extends well through the south, and will penetrate into the center of British influence in the Yangtzi region and Canton. Trade between China and Japan is growing and will increase to still more enormous proportions. Since the outbreak of the war Japan's trade with China has not extended at the same rate that her trade has with the south seas and the South American states. China herself has not sufficiently developed to produce much more than raw materials at present, which are naturally bulky and cannot be exported at so cheap a cost as manufactures. The increase in freight rates as well as the scarcity of ships has tended also to depress Chinese trade. After the war

things will greatly change in this respect and then the demand for Japanese goods in China will increase. Consequently commercial circles in Japan are devoting much attention to prospects of trade in China after the war and making every preparation to meet the situation.

Recently a policy of conciliation has been adopted by Japan toward China. The attitude of constant interference adopted by the Okuma cabinet has been considered a failure as it brought great disadvantage to Japan. The underlying motive of the present policy is to secure by all means the friendship of China by leaving her to her own devices as regards internal government and seeking only economic interests. Indeed it is not too much to say that if the people of China and Japan are left to themselves without official interference they will work together amicably and with mutual benefit. But if this desirable policy is to be maintained there should be some authority to continue it independently of changes of ministry; for only by such means can satisfactory results be expected. A policy that is left to the mercy of political factions is as dangerous as it is sure to fail. Hitherto Japan has taken too personal an interest in the internal quarrels of China until she has got herself regarded with intense suspicion. Whom the Chinese may choose for their president and the personnel of his cabinet, should be no part of Japan's business. And Japan should see to it that her merchant class in China conduct themselves well, so as to cause no trouble. Extreme competition among them should be discouraged so as to prevent profitless adventure.

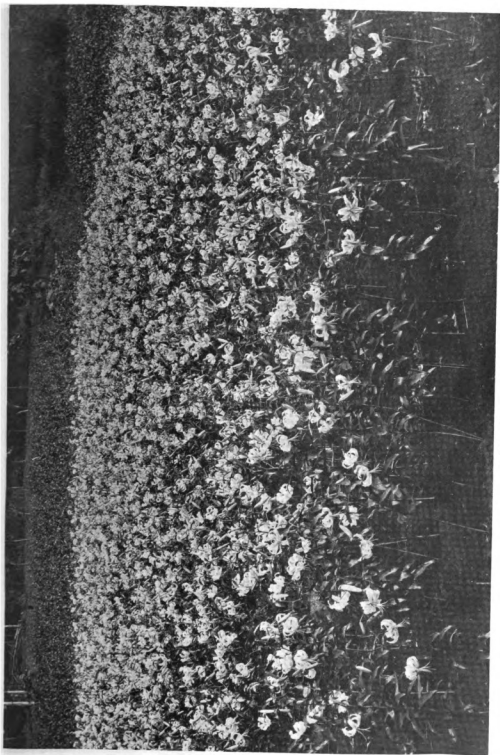
China's great need now is more money for the carrying on of her government and the development of her resources. Japan

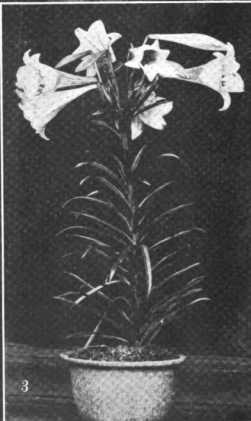
should take this opportunity of investing some of her enormous gold holdings gained by the war, to assist China financially, as that country cannot now hope for much financial aid from her European friends. The only nations that has any surplus cash to invest in China are Japan and the United States; and as the interests of Japan and America in China are mutual, there should be no reason why they cannot coöperate in the promotion of trade and the general progress of China. One thing is certain: if Japan and America pursue conflicting policies in China it will be very bad for China as well as for the two countries themselves. For this reason eminent men of business in both countries are urging the coöperation suggested, and it is to be fervently hoped that such will be the outcome of the discussion. Preliminary negotiations in this direction are now going on and the establishment of a banking organization connected with the proposal is talked of on both sides.

If the coöperation of America with Japan can be secured in China it will be a great satisfaction to the Japanese Government, which has long been endeavoring to promote better relations with the United States. Every means will be adopted for seizing the present opportunity to strengthen the mutual aims of America and Japan in relation to China, and especially the good-will of American capitalists. If the two nations can manage to reach a common understanding in China it is the belief of the Japanese people that they will have less difficulty in reaching an understanding as to their spheres of influence on the Pacific and in the South Sea islands.



A BED OF JAPANESE LILIES





MASTERPIECES OF LILY CULTURE

EXPORT OF LILY BULBS

THE lily is regarded as one of the most beautiful of Japanese flowers, and Japan's annual export of lily bulbs is one of the most refined and elegant of national enterprises. The lily has been a flower much admired in Japan from very ancient times, often being used in the national literature as a symbol of fair and graceful womanhood. One of the national poets thus expresses the idea in a *waka* verse of great merit and beauty :

Tateba shakuyaku
Suwareba botan
Aruku sugata wa
Yuri no hana!

Which may be freely rendered : " Standing, she is like the herbaceous peony ; sitting, she is like the tree-peony ; and walking, she is like the lily ! " Thus the lily typifies the lithe gracefulness of the ideal Japanese woman.

In recent years the Japanese lily has come to be quite as much admired by foreigners as by the Japanese themselves, which has led to an increasing exportation of bulbs. The best varieties of the native lily are not easy to obtain and are by no means cheap. And it seems that the more difficult they are to get, the more are they in demand abroad. More than 20,000,000 bulbs are now sent abroad, the annual value being over a million *yen*. The Japanese regard the venture as despatching twenty million germs of Japanese light and beauty to foreign lands every year, and so they take great pride in the trade. The native gardener as he

cultivates his bulbs for export his uses imagination to enjoy seeing his beautiful blossoms adorning the gardens and flower beds and pots and tables and altars and even breasts of ladies in all the lands of the west. That such divine beauty can be packed and exported and enjoyed abroad seems to the lover of nature in Japan a lovely idea.

When we compare the 5,000 *yen* worth of lily exports of fifty years ago with the 1,000,000 *yen* worth of to-day the growth of the trade can be readily seen. It has increased half a million *yen* in only the last ten years. If the present rate of increase continues Japan will be known as the lily land in a few years. Since the beginning of the war in Europe exports of Japanese lilies have greatly decreased, probably owing to diminution of demand in the west, especially in Germany and Belgium. Before the war exports stood as follows :

Country	Bulbs	Value
Belgium	404,941	<i>yen</i> 22,602
British-America	631,877	25,992
Denmark	53,980	3,730
France.....	37,460	1,582
Germany.....	447,629	22,736
England	7,709,469	360,932
Holland	2,529,857	211,227
Russia	281,130	11,240
Australia.....	42,822	2,048
United States	9,653,805	406,428
Other countries	129,990	5,991
<hr/>		<hr/>
Total	21,922,986	<i>yen</i> 947,148

With the outbreak of the war the export of lily bulbs decreased to all European countries except England,

United States while the increase in exports was quite marked. As each year of the ten preceding the war showed a steady increase of exports it is safe to conclude that after the war the increase will continue.

The most famous center in Japan for the cultivation and export of lily bulbs is Saitama prefecture, and next come Kago-shima, Gumma, Tokyo, Okinawa, Chiba, Yamanashi and Hokkaido; but the Kodama district in Saitama prefecture produces more than 70 per cent of the total. It is especially famous for the species known as the *teppo* lily, but has numerous excellent varieties. Kagoshima and Okinawa are comparatively new as lily producing centers, but are regarded as possessing bright prospects, owing to their warm and favourable climate, and freedom from injurious insects. Moreover the growing season in those districts is much earlier than to other places, and consequently the bulbs can be sent abroad in time for Christmas and thus supply an enormous demand abroad.

The variety and beauty of the Japanese lily is now well known abroad. The black lily of Tateyama, near the Japanese Alps, is small but famous, especially for its fragrance, which, alas, decreases as the petal fades. All the innumerable varieties of native lilies can be exported with the exception of two or three kinds. The greatest demand is for the *teppo* variety; and next in importance come the *kanoko* and the *yamayuri*. The *teppo* lily comes in three crops, early, medium and late, the last having black stems which are much admired abroad. Their bulbs are easy of preservation and the flower is exquisite.

Lily cultivation in Japan usually begins about the end of October when the bulbs, scales or seeds are planted in appropriate soil. The earliest bulbs are gathered about the middle of August and on to the middle of September. Through September is the best time for the black stems and from October to November for the *kanoko* and *yamayuri*. The bulbs are dug up and the stems removed with

scissors, when they are assorted according to size and placed in an airy situation. All above a certain size are shipped for exportation, and all below are kept for planting next year. In order to produce the largest bulbs it is necessary to know the proper time for nipping the bud. This a secret of cultivation which the lily-growers guard strictly. If any mistake be made in this important operation the growth of the stem is retarded by flowering and seeding and consequently there is a greatly diminished yield. Usually the nipping is done in fine weather when the bud is about one *sun* long. The largest bulbs command the price of about 8 *sen*, or 4 cents, 2d.

The Japanese lily cultivators find that the demand is greatest abroad at festival seasons, like Christmas and New Year's, when they command a high price if in bloom. There are still many improvements to be made in the export of bulbs before the trade can be considered satisfactory. Most of the lily gardens do not export direct, as they send the bulbs to middlemen in Tokyo and Yokohama. The cultivators are not yet properly organized and so do not always obtain proper prices. The guilds are not yet efficient and there is yet no proper system. The Government is doing everything possible to have the lily growers properly organized and the prices strictly regulated according to value, and no doubt in time the growers as well as consumers abroad will get better satisfaction. At present the agents go to the producing centers and buy up the crops. Among the more important exporters in Yokohama are Messrs, Isaac Bunting & Co., L. Boehmer & Co., Samuel Samuel & Co., The Yokohama Nursery Co., Mr. Seitaro Arai, Mr. R. Tanoi; and in Tokyo Messrs. Takaki Shokai and Enoki Shokai. Some of these firms handle lily bulbs exclusively. Many of the agricultural experimental farms are now devoting much attention to the cultivation of new species of lily and constant progress in this direction is expected.

SHINTO EDUCATION

By M. MOTOÖRI

WITH the increasing progress of western education in Japan during the Meiji period the old national system and polity came for a time to be somewhat neglected, but in recent years there has been a strong tendency toward revival. It is coming to be a conviction of Japanese patriotism that Japan can never attain to real greatness and be truly herself merely by adopting a foreign civilization or from simply devoting herself to the acquirement of western science and art. It was to maintain this idea and educate young men accordingly that the Kokyujo, a school for the training of Shinto priests, was founded in 1882 with Prince Arisugawa as president. The late Emperor took a keen interest in the work and liberally supported it. In connection with the new school was also established the Kokugakuin, or College of Japanese Literature, which has done much toward preserving a love of the ancient classics of Japan by publishing handy editions. The training school for Shinto priests gives a thorough education in the various ceremonies associated with the national faith.

The school is situated at 8 Iidamachi, Gochome, Kojimachi, Tokyo. The institution has a regular undergraduate department and also offers post-graduate courses for priests. The rites connected with the worship at Japanese national shrines have been practiced for thousands of years, but are yet so complex and various that they have always had a tendency to differ

in different places, a lack of uniformity that was regarded as regrettable; and consequently the Government issued regulations for the proper conducting of rites and ceremonies of the national cult; and the Shinto school has the duty of teaching these and seeing that they are appropriately carried out by its graduates.

The subjects taught at the Shinto College are ethics, history, Japanese literature, laws, rites and all that pertains to a thorough knowledge of the Shinto faith and ritual, over 30 hours a week being devoted to study. There is also a department of music in which instruction in the playing of such instruments as the *sho*, the *shichiriki* and the *fuye*, ancient wind instruments; and students in addition may learn to play the *wagon*, a stringed instrument like the *koto*. The instructors in music at the Shinto school are all Court musicians. The *wagon* is the first musical instrument that appeared in Japan, and supposed to be as ancient as the shell of Jubal. It is said, however, to have originated from the sound made by eight bowstrings let off together. The *sho*, which is quite an expensive instrument, the students have to borrow from the school, but the *fuye* and the *shichiriki* are very inexpensive and each student has his own.

The ethical instruction at the Shinto College is not quite the same as that imparted at other schools, as it relates chiefly to Japanese morals, being in-

fluenced neither by Chinese nor western ideas: the fundamental principle is *Yamatodamashii*, or the Japanese Spirit. The course in law pertains for the most part to the ancient laws and customs of Japan; going back for more than a thousand years, while there is also instruction in the Imperial Constitution, the Law of the Imperial House and the Shrine Law. Most of the lessons in literature are connected with Shinto ritual and liturgical composition, which is a special feature of the institution. The composition of such liturgical forms as the *norito* is extremely difficult, as it is an address to the national gods and has to be couched in very solemn and traditional circumlocution. It is a form of composition quite beyond the ordinary scholar.

This school is the only place in the empire where candidates for the Shinto priesthood can obtain an efficient training in all the details of accurate Shinto ceremonial and etiquette. The school has its altars with their gods enshrined, before which the students can practice; and there all the sacred utensils and ornaments are arranged in regulation order for the students to note and remember. Thus they acquire the art of performing the national rites in the most proper and becoming manner. There one may see them any day holding their *shaku*, or mace, in the hand, standing up, sitting down, proceeding, retiring, saluting and going through all the innumerable forms under a teacher's instruction. Most of the forms of etiquette are not so very different from those taught in any good Japanese school, but the religious forms, of course, are very different. The manner of clapping the hands before the altar is not at all like the usual way of doing so in Japanese society. The Japanese always clapp the hands before and after offering prayer, in a manner peculiar to the national cult. It is an expression of special veneration, like the genuflections of some

Christians when approaching and leaving an altar. There are eight different forms of hand-clapping, according to the occasion, from which fact the complexity of the ritual may be inferred. The instructor in such minutiae of ritual requirement is Mr. Ando Namiye, one of the foremost Shinto authorities in Japan, who has done much toward bringing about uniformity in Shinto ritual throughout the empire.

Entrants to the Shinto College are usually graduates of Middle Schools, or those who have acquired an equal standard of education; but the term of study is not longer than one year, in which time the student can qualify for any grade of Shinto priest, as he has a mind. The president of the school is Marquis Nabeshima, former lord of the Saga clan, who studied in England and has seen much of western countries as a Japanese diplomat. He is a very powerful personage and exercises an immense and popular influence in the realm of Shinto. Most of the professors in the Shinto College are also instructors in the College of Literature, and all are examples of extreme loyalty and patriotism. Owing to the uniqueness of Japan's national polity the work of such a school as this is regarded as very important. Just as there was once a time when Chinese learning was allowed to superimpose itself on Japanese civilization and ideas, so the present is a time when occidental learning and civilization are threatening Japan with a similar suppression; and to combat so undesirable a tendency the Shinto College is doing much valuable work. Especially does the institution teach students to understand the peculiar dignity and superiority of the Imperial House of Japan and why the national ideal of Japan is unsurpassed and impregnable. All who desire to know the real Japanese spirit and ideal should try to acquire the instruction imparted in the Shinto College.



KOTEN KOKYUJO COI LEGE
Where Shinto Priests are Educated



AN OLD PAINTING OF THE ZEN KUNEN NO YEKI

THE ZEN KUNEN NO YEKI

By Y. KAMINO

DURING the Yeisho era, that is from 1046 to 1068 A.D., in the reign of the Emperor Go-Reizei, a chief of the Ainu tribes named Yoritoki began to assert independence of Imperial rule. The Ainu had long been submissive to the Yamato race and government, occupying the main islands of Nippon, with the exception of the provinces east of the Hakone mountains, which enjoyed a sort of semi-independence, a measure of self-government having been granted them. The chief of these semi-independent clans was named Abé: in fact all the clan chiefs bore this name; but Abé Yoritoki rebelled against the central authority, as he had begun to wax great owing to this subjugation of the neighbouring Ainu tribes and their chiefs. Abé finally asserted a degree of independence that refused tribute to the central government.

Thereupon the Governor of the province, Fujiwara Norito, attempted to bring the rebel to obey by force, a great battle taking place at Oniniribé, in which the government troops were routed. On receiving news of the reverse the Government despatched Yoriyoshi, head of the Minamoto family, as general of the expedition against the northern tribes. Yoriyoshi arrived at Mutsu with his son Yoshiie; and when they faced the rebel Yoritoki he showed signs of fear. The general announced amnesty to all who would surrender, including the rebel leader, Yoritoki, who at once submitted without further trouble. Thus Yoriyoshi brought about a lasting peace. When Yoriyoshi was returning to the capital at Kyoto the Ainu chief presented him with some fine horses, then a gift of great worth.

On his way back Yoriyoshi stopped over one night at the post town of Akurigawa; but after his departure a party of marauders attacked the Fujiwara camp, killing and wounding several. Investigation showed that the marauders were led by Sadato, the eldest son of the former rebel chief, Yoritoki, who was a native warrior of pure Ainu blood, and had no regard for the Kyoto government.

Punishment of Sadato was decided upon by Yoriyoshi; and the old man, Yoritoki, was requested to produce his son. The father, however, deemed it his duty to protect his son, and so he raised a great force against Yoriyoshi who again returned to face the rebels.

When the government issued an order for a general subjugation of the Ainu rebels thousands flocked to the Imperial standard, footmen and horsemen beyond number. During the campaign some of Yoritoki's men deserted and came over to the government side bringing others with them. Among these were the noted warriors Fujiwara Tsunekiyo and Taira-no-Nagahira, though some of these were suspected of keeping up secret communication with Yoritoki, and consequently Nagahira and four others were beheaded. Upon this, Kiyotsuné, a son-in-law of Yoritoki, fearing a similar fate, endeavored to escape from the ranks of Yoriyoshi; and to enable him to accomplish this the easier, he started a rumour that Yoritoki was about to attack the town of Kokubu in Mutsu, where the officers of Yoriyoshi had left their wives and children; which report caused them to request their leader, Yoriyoshi, to fall back on that town. Leaving part of his force under

Kon Tametoki to fight against Yoritoki, the government general retreated to Kokubu with several thousand troops only to meet an army under Sadato.

Taking advantage of the ensuing commotion Tsunekiyo withdrew himself and his troops, comprising about eight hundred men, and joined his father-in-law. As Yoriyoshi's term of office expired that year a new general was appointed, who, being afraid to undertake so a difficult a campaign, did not accept office, so Yoriyoshi continued to lead the campaign against the rebels. In 1060 a fierce battle took place between the government and the rebel forces lasting three days, in which the rebel chief, Yoritoki, was shot by an arrow. He son Sadato at once assumed command of the rebel hordes and continued the struggle as fiercely as ever. In November of that year Yoriyoshi with only 1,800 men attacked the rebels at under Sadato Kawasaki during a great storm, but met with repulse and slaughter. Yoriyoshi then asked the central government to request the governors of the neighbouring provinces to send forces to his assistance, as some of them, notably Minamoto Kanenaga, governor of Dewa, did not coöperate with him. As a matter of fact

it was a time when some of the provincial governors acted like semi-independent lords and endangered the régime of the Kyoto government, whose orders they did not always hasten to obey. Thus the centralization policy so well inaugurated by the Emperor Kwammu was jeopardized.

The central government then dismissed the governor of Dewa, putting Minamoto Noriyori in his place, with a view to furthering the campaign of Yoriyoshi against the rebels; but no sooner was the new governor installed than he showed the same indifference as his predecessor toward the progress of the campaign. He thought only of his own jurisdiction and was content so long as peace prevailed within its borders. And thus the rebel chief, Sadato, and his brother-in-law, Tsunekiyo, continued to ravage the province of Mutsu, proving much too powerful for the slender forces of Yoriyoshi. When the term of Yoriyoshi again expired a new governor was appointed to Mutsu in the person of Takashina Tsuneshigé, but the people wanted Yoriyoshi to remain and would not have anything to do with the new appointee, who returned in disgust to the capital.

nori of Dewa joined forces with Yoriyoshi and attacked the army of Sadato with ten thousand men. The rebel clans were under Muneto, a brother of Sadato, and were defeated at Komatsu during a heavy rain and floods. The government troops were suffering for want of provisions, being cut off by the flood; and the rebels knowing this condition would ensue, intercepted the government convoys south of Iwaki. Yoriyoshi went to the rescue with a thousand men, sending at the same time three thousand soldiers to cut off the rebel retreat. As soon as Sadato saw the meagreness of the government forces he resolved upon a sudden attack on the entrenched camp, where the youngest son of Yoriyoshi named Yoshiiyé put up a brave defence, driving the rebels within the walls of Koromogawa. Yoshiiyé burnt the wall and then the rebels withdrew to the walled fortress of Kuriyagawa where they were surrounded by Yoshiiyé who set fire to the fortress in a violent wind. Sadato was wounded and captured as he forced his way into the fight, and Tsunekiyo was likewise made prisoner and beheaded, while Muneto surrendered and was pardoned, afterwards becoming a loyal friend of Yoshiiyé.

In August of that year Kiyowara Take-

In 1062 Yoriyoshi returned in triumph

to Kyoto with his brave son Yoshiie ; fostered designs for taking revenge for but his reward was not great, as he was the misfortunes suffered by his family at promoted only to the 4th rank and made the hands of the Minamoto. So one day governor of Iyo. It was during the when Muneto was out hunting with Yoshiie he pretended to be shooting at period of the Fujiwara ascendancy at a fox when he only wounded it, looking Court when the military class was held in contempt. But this and subsequent for a chance to do away with Yoshiie, campaigns won for the Minamoto family but the latter was always too smart for many loyal friends in the provinces east him. On another occasion he planned to of Hakone ; and these friends afterwards slay Yoshiie with a sword while sleeping, proved of great use to the Minamoto but when he approached his master, fear family in the wars of the Genji, flocking filled his heart and he had not the nerve to the side of Yoritomo when he unfurled to commit the foul deed. Although the the flag of the military chieftains. The great campaign against the rebels was at campaign against the northern rebels was an end the troubles of Yoshiie were not indeed the making of the Minamoto family over ; for he suffered much from the and its clans. jealousies of his former ally Kiyowara

Although Muneto, brother of the fallen Takenori, leading at last to a three-years' war. Sadato, was ostensibly a loyal friend of his new master Yoshiie, in his heart he





AN OPEN REQUITAL

By K. OSAWA

IN the Nipponmatsu district of Adachigun in the province of Mutsu there lived a feudatory of the Shogun who enjoyed a yearly pension of 500 *koku* of rice. This man needed the sum of 20 *ryo* in order to enable him to prepare to enter upon a good position offered him by the government; but not having the money he asked the people of his fief to obtain it for him. Though the people were not bound to obey such a request, since it was not a legitimate tax, they nevertheless raised the money somehow among themselves through the efforts of the headman of the district, just to assist in securing the promotion of their master.

The money had to be taken to the master by some one; but as they were all very busy with rice-planting, no one could spare the time to go to Yedo. However, an old man named Yasubei, sixty years of age, was chosen for the errand, and two *ryo* were handed him for personal expenses. Being an old man his wife warned him as he set out on the journey, that he should beware of thieves, since he carried much money. The husband answered that there would be no danger, and departed, well prepared for his journey. He walked about 25 miles a day; and soon reaching Yedo, he put up at a Nihonbashi hotel. Next day he set off with the gold for the lord at Honjo.

He approached the Ryogoku bridge crossing the Sumida river near Honjo. In this vicinity there were numerous shows and places of amusement; and Yasubei, never having seen the like before, was attracted to the places of amusement, wondering about among the crowds that frequented the place. Eventually he came to a bridge which he crossed and found himself near the mansion of feudatory of the Shogun, whom he sought. He approached the mansion and informed the servant as to his mission. The servant expressed, his thanks and offered to deliver the money to the master. Yasubei put his hand in his pocket to fetch out the precious parcel, when, lo, the money was not there!

Excusing himself to the servant on the pretext that he had forgotten the parcel at the hotel, Yasubei withdrew in confusion, saying he would soon return with the gold. Coming to a small lot then unoccupied he sat down and proceeded to rumage his clothes well to be quite sure that he did not have the parcel still about him. He found his purse all right, but, strange to say, it contained no money. More remarkable still, the purse had a straight cut down one side; and his clothes had a similar cut, which seemed to have been made by a sharp knife. He then decided that the money

had been abstracted by a clever pick-pocket.

Cursing himself for his careless stupidity, Yasubei wondered how he could have been so crazy as to have gone about with his mouth open gazing abstractly at the wonderful shows, while so much gold was in his pocket. He pondered all his experiences while visiting the shows, and remembered that when he was watching a funny play going on at a certain place, a fellow pushed quite hard against his side and yet was behind him. He believed that fellow must have been the thief; and now if he could only come across him he would soon be able to get the money back. Then he felt that it was quite too late; and began to think how necessary was the warning his wife gave him when leaving home, and how indifferent he had been to it.

He came to the Ryogoku bridge over which he walked back and forth many times, wondering what was to be done. In the meantime evening came on. He began to grow very melancholy and felt that there was nothing for it but to throw himself into the river and end his anxiety. It was the 28th of May, 1782. Just as Yasubei was about to jump over the railing of the bridge a man behind him seized him by the girdle and held him back. Yasubei looked around in great surprise and found a young fellow of 24 or 25 years of age standing there, dressed in very fashionable clothes.

"Say old chap," said the youth, "I thought by your looks that you contemplated something tragic. In your case I do not suppose it is a love affair. Money, or something of that sort, I presume!"

Yasubei refused to pay any attention to him but tried to free himself and make another effort to jump into the stream; but the youth would not let go of him and at last succeeded in persuading him to come to restaurant. Realizing the kindness of the young man Yasubei now related to him the whole affair. The young man simply replied: "Your life is indeed cheap, if you would give it for the sake of 20 *ryo*. Wait a moment until I see what can be done!"

Thereupon the youth paid the bill at

the restaurant and went out, leaving the old man seated where he was. In time the young man returned; and, taking a purse from his pocket, he opened it and laid 20 gold *ryo* on the *tatami*, assuring the old man that it was his. The latter declined to take it, saying that he had no way of returning the loan. The young man said that he did not lend it to him to be returned at any special time. Any time, however long, would do! Yasubei was overcome with gratitude, and was about to reveal his identity and address when the youth stopped him and refused to have the information. Yasubei consented to obey the youth in this respect, but expressed a desire to know the name of his benefactor.

To this the youth readily responded, saying his name was Sadagoro, commonly known as Kadzusa-no-Konedzumi, the master-pickpocket of the day. He assured Yasubei that he had committed so many crimes that he would be forthwith beheaded on apprehension, but he had no objection to doing a good turn to those deserving it. He called Yasubei "father," and requested that when the old man died he would offer prayers for the youth in the realm of Nirvana in thanks for the good he had done him in saving his life. Yasubei willingly agreed to this; and the two parted on good terms.

The next morning Yasubei visited the house of the feudal lord and handed over the gold; and then he returned to his village, where he at once called on the headman and handed over the receipt for the gold, at the same time relating what had happened to him in Yedo. At that time the priest of the Jogan temple chanced to come in; and Yasubei informed him that he was very glad to see him, as he had a request to make of him, for which he was about to call on the priest. Then he told all that he had gone through during his visit to Yedo, and ended by asking the priest of the temple to pray for the young man who would soon no doubt be arrested and executed for robbing so many people. At the same time Yasubei expressed hope that there might be some way of saving the young man should he be caught.

The priest went on to inform Yasubei

that the sutra of the goddess of Mercy was especially effective in saving such cases, and related how when Saint Nichiren was about to suffer decapitation at Kamakura long ago he recited a sutra and the executioner could not proceed, the sword falling into three pieces when seized by the official. There were numerous instances of those who had been saved at the last moment by reciting the sutra of the goddess of Mercy.

On hearing this Yasubei expressed a desire to learn the sutra himself; but as it was too difficult for the unlearned to read, the priest tried to teach it to the old man by word of mouth. Yasubei succeeded in learning the most important part by heart; and from that time he never neglected an opportunity of reciting the sutra for the youth who had saved his life in Yedo.

It came about that in the autumn of that same year Sadagoro was arrested; and after due examination by the court he was sentenced to death. But in that day human life was held more in respect than at some other periods in history, and the judicial officials did not carry out sentence of execution without first referring to the proper Minister of State for approval. The papers were returned in due course with the seal of the proper official signifying approval of the sentences. This was true of all the papers relating to capital offences except the paper concerning the case of Sadagoro. The court officer at first supposed it was a mere oversight of the Minister of State, but being a believer in fate, he could not think it a mere accident. So he summoned the youth, Sadagoro, and inquired of

him whether he had ever done a good deed, such as saving the life of a man! He remembered what he had done for Yasubei, and told the judge. Thereupon the judge thought that so good a deed done secretly should be acknowledged and requited openly. He agreed to set the youth free on condition that he should reform. The young man promised to amend and on being set at liberty he resolved to become a priest.

While on a journey the young man came to Nipponmatsu in the province of Mutsu. On entering the village he was surprised to come across a stone bearing the inscription: "Konedzumi Sadagoro of Kadzusa, May 28, 2nd year of Tenmei." Turning aside to the nearest house he saw an old man reciting a sutra to the goddess of Mercy, at the same time going on with his work. The two men looked at each other. Yasubei at once recognized Sadagoro and the recognition was mutual. The latter was introduced to the wife of Yasubei and was shown great kindness in the home of the old man. The matter was reported to the village headman who came and personally thanked the young man for what he had done to save the life of the village messenger while in Yedo. The young man was prevailed upon to consent to remain in the village, where he was given land to work and asked to teach the youths of the village by confessing before them his crimes and his salvation by Buddha. There he lived for many a year instructing the rising generation as to the dangers of lawlessness and the necessity of good morals, passing away at last at the age of ninety-three.

MONTHLY RECORD OF EVENTS

(FEB. 25 TO MARCH 25)

Feb. 27.—Government permission given for professors in Imperial universities to offer themselves as candidates for election to the Imperial Diet, and due

notice of such permission sent to university presidents.

March 6.—Viscount Masatoshi Okoshi, Viscount Tsunetada Kato and Mr. Ya-

bachii Kawai left as delegates to the International Conference on Commerce in Rome.

March 8.—Lieutenant Sawada, one of Japan's most expert airmen, while flying in an aeroplane of his own design, fell from a height of 700 meters and was killed: cause unknown.

March 8.—Hon. George Wilkins Guthrie, American Ambassador to Japan, died of apoplexy in Tokyo.

March 9.—Mr. Kuro Hosho, one of the foremost actors of Japan, died.

March 10.—Inaugural meeting of the Japan Industry Club, comprising leading magnates of the nation.

March 13.—Funeral of the late American Ambassador at Trinity Cathedral, Tokyo, attended by representatives of the Imperial Government and of his Majesty the Emperor, with a Guard of Honour from the Army. The body taken by train to Yokohama to be sent to the United States, the Imperial Government offering a warship for the purpose.

March 14.—The various Chambers of Commerce of the empire met in Tokyo to discuss the problem of the British ban on exports.

March 15.—Mr. Y. Yamaji, an eminent journalist and historian, died.

The Exhibition commemorating the fiftieth anniversary of the removal of the national capital to Tokyo opened at Uyeno Park.

The Bank of Japan announced a reduction in the rate of interest on loans, owing to redundancy in the money market. With increasing income from exports, specie has accumulated until the note issue of the Bank of Japan has arisen to 410,000,000, while the legitimate margin of issue is only 105,000,000 *yen*.

March 16.—Arrival of Mr. Wang Tah-Sieh, special envoy from Peking, bringing the highest decoration of China to the Emperor of Japan.

The Japanese Deposits Bureau accommodated France with a loan of 26,

246,000 *yen* for one year and nine months at 6 per cent, and one per cent for underwriting.

March 17.—Officials for the Chemical Industrial Exhibition were selected as follows: President, Viscount Kiyoura; vice-president, Baron Takei; Manager, Hon. S. Hirayama. The exhibition will open from Oct. 10 to November 20 and will represent Korea, Formosa, Kwantung and Saghalien as well as Japan proper.

Japanese honorary consulate opened at Haifou, French Indo-China.

March 19.—The one hundredth day after the death of Prince Oyama, when appropriate services were conducted at the tomb.

March 20.—Dinner given by Premier Terauchi to leading political personages.

Resignation of Count Yoshikawa as president of the Privy Council, Viscount Kiyoura being appointed to succeed him.

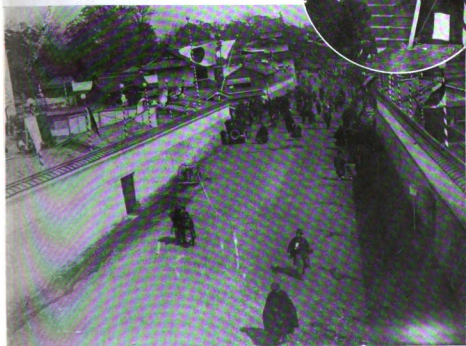
March 21.—Three-million *yen* fund for soldiers of the Allies reached beyond the million *yen* mark.

On account of severing diplomatic relations with Germany the Peking Government asked permission of safe-conduct for the German Minister in Peking while proceeding home by way of Japan and America.

March 22.—Announcement by Department of Agriculture and Commerce of a tremendous increase in demand for Japanese paper in India and Australia. Exports have increased from 40,000 tons in 1915 to more than 100,000 tons this year, and will probably reach 200,000 tons before the end of the year.

March 24.—Decision of the Nippon Yusen Kaisha to arm its liners proceeding to Atlantic waters, the Miyazaki Maru being the first one.

March 25.—Warship Asama, which had been abroad and damaged off the American coast, returned to Japan for fuller repairs.



1. TOPOGRAPHICAL MODEL OF TOKYO PREFECTURE PRESENTED TO THE
IMPERIAL CROWN PRINCE. 2. OPENING CEREMONY OF THE EXHIBITION
CELEBRATING THE JUBILEE OF TOKYO AS THE NATIONAL CAPITAL, WITH
ENTRANCE TO THE GROUNDS BELOW



1. VISCOUNT KIVOURA, NEW VICE-PRESIDENT OF THE IMPERIAL PRIVY COUNCIL 2. MR. WANG TAH-SIEH, SPECIAL ENVOY FROM CHINA TO JAPAN. 3. JAPANESE BANQUET TO THE CHINESE ENVOY

CURRENT JAPANESE THOUGHT

By THE EDITOR

Direct Appeal to the Throne

The recent decision of the Imperial Privy Council of Japan to grant the right of direct appeal to the Throne marks a distinct advance in the nation's course toward constitutionalism. The presence of his Majesty the Emperor at the meeting agreeing to grant such permission will impress the public all the more with the significance of the concession. The Japanese Constitution grants to subjects of the empire the right of appeal to the Throne, with due respect and through the proper channels; but hitherto the Government had made no provision for enabling a subject to act upon this right. Thus left in abeyance, so far as utility goes, it was the same as if nonexistent. Consequently when a Japanese subject felt that no way of justice remained save by direct appeal to the Throne, he was obliged to resort to *jikiso*, a feudal term meaning personal appeal to the Sovereign, and which in later years has been attempted by throwing letters into the Imperial equipage as it passed, leading to arrest and punishment. The new regulations provide for the establishment of an office under the direction of the Lord Keeper of the Privy Seal who will direct all communications to the Throne. Such appeals will be presented to the Emperor; and if the appeal is concerned with state questions it will be

submitted to the Government by his Majesty, and if connected with Court matters, it will be brought to the notice of Minister of the Imperial Household.

The *Chuwo* in a recent editorial thinks that the time will eventually come when Japan must be prepared to shoulder responsibility for the affairs of Asia. As time goes on it becomes more and more evident that the fate of Asia involves the fate of Japan. Asia is bound to take a certain attitude and adopt a definite policy toward the inroads of western nations. All Asiatic nations have something in common to guard and preserve; and in this duty the people of Asia need a leader. Who is that leader to be, if not Japan? Certainly Japan must lead the nations of Asia in asserting and maintaining the rights of Asiatics. It is a responsibility that Japanese statesmen should earnestly consider and be prepared to assume with efficiency!

Russian Revolution

Needless to say, the sudden change in the government of Russia created a profound impression in Japan. But the people of this country are not prepared to believe that the Imperial House of Russia will yet be relegated to oblivion. If it be a saying more or less true that the government of a nation is never better

than the people, then the régime of the Romanoff's cannot be so readily ignored in considering the future of that great empire. China has undergone revolution, but who can say that the government has greatly improved or that the nation is more promising under the new conditions? Thus one is carried back to the fundamental factor in the progress of nations, namely, the state of education and general enlightenment, on which the nature and success of all government depend. It is much easier to change a government than to change a nation; if the public mind be all right the form of government can take care of itself. When governments wilfully suppress the progress of moral and political evolution, revolution may be forced; but conditions are only the most extraordinary when a people are prevented from seeing to their own condition. The fact that the awful cataclysm now ravaging Europe was caused by a few, has created a widespread misgiving as to oligarchical forms of government; and no doubt after this the less representative a government is the less desirable will the nation regard it. The expression of such a sentiment might seem merely innocuous did not such solecisms in government sometimes exist. The most suicidal thing a people can do is assume the false attitude of perpetuating a form of government that does not represent them. Thus national responsibility finally throws itself back on the people. As already affirmed, the people cannot expect their government to be better than themselves. If the government be not efficient or satisfactory the people have only themselves to blame. The habit of venting wrath on ruling houses or on governments may have historical precedent, but it is undoubtedly

as irrational as it is wicked. It is a human inclination to lay the blame anywhere except on ourselves: a relic of the animistic conditions from which man has risen, but to which he must never allow himself again to descend.

American Friendship The *Yomiuri* in commenting on marks of improvement in relations between Japan and the United States, says that Japan may feel safe in depending on the sense of justice and the chivalrous spirit that characterizes the American mind. If the case seem otherwise to many Japanese it must be assumed that there is a misunderstanding somewhere. There is no doubt that the Americans will be quite ready to acknowledge their mistake in regard to Japan, once they become convinced of it. The fact that the anti-Japanese bills recently attempting to find approval in state legislatures in America were withdrawn to avoid offending Japan, shows that at bottom the people of the country are really friendly toward Japan and have no desire at all to be unjust in regard to Japanese. The paper goes on to say that from the time of Commodore Perry's visit down to the rise of the school question in San Francisco there was an increasing degree of friendship between Japan and the United States; and the unrest with regard to Japan which began at that time was further enhanced by questions arising between Japan and China, which created much misgiving in America. The people of the United States looked upon Japan's negotiations with China as an attempt of the strong to bully the weak, and so their sympathy for China bred a feeling of hostility towards Japan. The *Yomiuri* thinks the policy of

the Okuma cabinet tended still further to create suspicion of Japan in the mind of the American people. The policy of Japan in China is really not one that the United States could reasonably take exception to; but the blundering of the late cabinet made it seem so to many Americans. The disagreeable impression created by the last cabinet will doubtless be removed by the policy of the Terauchi ministry which really represents the proper attitude of Japan toward China. America desires that, like herself, Japan shall evince no aggressive designs towards other countries; and this the Japanese are resolved to do.

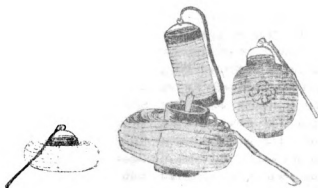
German Plots The Japanese press is almost unanimous in asserting that friendship between America and Japan is too strong ever to be exposed to German attempts to break through it by such plots as that hatched by Herr Zimmerman. It is reaffirmed that Japan is one of the Allies committed to a "no separate peace" agreement and that Japan and America are at one in their attitude toward German attempts at estranging them. Thus the present war has really drawn Japan and the United States closer together and caused them so see a greater identity of interest, more especially in China. The *Yomiuri* thinks the German plot is an indication of increasing mental derangement in official circles in that country; while the *Chugai Shogyo* remarks that an alliance between Germany and Japan would be last possibility conceivable to a Japanese subject. The Japanese cannot forget that Germany was the real cause of the Russo-Japanese war and has never had any real friendship for Japan. Her present intrigues aiming at creating dissention among the Allies and separating

Japan and America must be taken only as one more proof of the increasing hopelessness of conditions in Germany.

Results of the War In discussing the probable outcome of the war in his recent book entitled "The Rising Generation of the Taisho Era and the Future of Japan," the Hon. I. Tokutomi, editor of the *Kokumin*, says that while the outcome of the war at present seems as uncertain as ever, there is no doubt that Great Britain will remain a first-class power, while Germany may possibly retain that position; and Russia will undoubtedly issue from the conflict much more powerful than Austria and Turkey if not controlling them. The United States will reap the most benefit from the struggle, as, after the war, all the European Powers will long suffer from exhaustion, while America will be wealthier and more energetic than ever. That country is not now behaving in any too modest a manner, and what will happen if in the zenith of her strength she should attempt to act in an overbearing manner after the war? Of course America will never take a hostile attitude toward Japan without reason, but reasons are never wanting when a nation determines on a policy of aggression. Japan can never close her eyes to the fact that America's naval expansion scheme is directed against this country! In this war Japan has made a permanent and formidable enemy of Germany on the one side; and she has America to deal with on the other, while the Anglo-Japanese Alliance cannot be depended upon to assist in case of trouble with the United States. Then again the oriental question at any time may unexpectedly develop aspects disadvantageous to Japan. What preparations has

Japan made to meet such a crisis? At present Japan is deficient in the precautions worthy of a strong nation. We are accustomed to say that Great Britain is Japan's Ally; but as regards the Anglo-Japanese Alliance there is some measure of dissatisfaction on both sides. The Japanese regard Britain as the rider and Japan the horse. And the British are opposed to Japan's progress in China! In recent years friendship between Japan and Russia has been growing, but there is no reason to believe that it is sufficiently solid. However, the greatest danger lies on the side of America. Although there is at present nothing to disturb diplomatic relations between the two countries, no one can tell when cause of dispute may

arise. We receive visits from emissaries of peace from that country who assure us that anything in the way of conflict between the two peoples is an impossibility; but the Japanese can never forget that all the time this gospel of peace is being dinned into their ears, the Americans are vigorously pushing their naval expansion programme, which is undoubtedly directed against Japan. Are we to heed more the fancies of the pacifists, than the fact of expanding armaments? The future relations of Japan and America have to be watched with the keenest interest. Japan's greatest danger is lest, after the war, she find herself quite isolated!





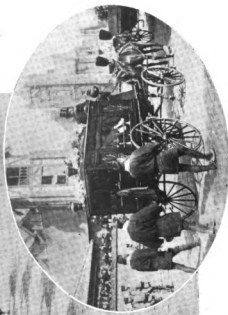
WRECKED AEROPLANE IN
WHICH LIEUTENANT SAWADA
LOST HIS LIFE



ANCESTRAL TABLET
(IHAI) USED AT THE
FUNERAL OF THE LATE
LIEUTENANT SAWADA



FUNERAL OF THE LATE LIEUTENANT SAWADA



CASKET OF THE LATE AMERICAN AMBASSADOR LYING IN STATE, WITH FUNERAL PROCESSION
LEAVING THE EMBASSY, AND ARRIVING AT TRINITY CATHEDRAL.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

2

Contents for June, 1917

THE HON. T. HARA	Frontispiece
LEADER OF THE SEIYUKAI	R. Usaki 63
THE FUDOKI	F. Yamazaki 66
THE BUDDHIST MESSIAH	N. Tsuda 71
OSAN AND HANSHICHI (A NOVEL)	Bakin 77
A LABORATORY FOR BREWERS	K. Sasanuma 83
THE FALL OF OSAKA CASTLE	K. Miyama 87
JAPANESE ICTHYOLOGISTS	M. Yamada 91
JAPANESE CHIROGRAPHIC ART	Anon 95
HOSPITALS FOR DISABLED SOLDIERS	Anon 99
SAKÉ CONTESTS	S. Toyama 102
THE RAKUSEKI-SHA	C. Matsuzawa 105
JAPAN'S MUD GEYSER	Y. Matsudaira 107
AROUND THE HIBACHI:	
A MISCHIEVOUS DAIMYO	Anon 109
MONTHLY RECORD OF EVENTS	Mar. 25 to April 25 115
CURRENT JAPANESE THOUGHT:	
1. America and the War	
2. A Correction	
3. Japan and India	
4. The Spelling of Tokyo	
5. Some Comment	
6. Government Sustained at the Polls	
7. The Independence of Women	
8. East and West	
9. Universal Peace	The Editor 119

PRESIDENT S. Hirayama	MANAGER Y. Nakatsuka	EDITOR Dr. J. Ingram Bryan
---------------------------------	--------------------------------	--------------------------------------

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U.S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris	E. L. Morice, London, W. C.
Maruzen Company Ltd., Tokyo	Federal Rubber Stamp Co., F. M. S.
Kawase Nisshin-Do, Kobe	Kyo-bun-Kwan, Tokyo
Khoo Hock-Tye, Penang, Straits Settlements	Kelly & Walsh Co., Yokohama & Shanghai
Yorozu & Co., Sacramento, Cal.	G. T. Marsh & Co., San Francisco, Cal.
M. O. Wolff, Petrograd & Moscow	Tract & Book Society, Bombay, India
Smith & McCance, Boston, Mass.	N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



THE HON. T. HARA, PRESIDENT OF THE SEIYUKAI PARTY, AND ONE
OF JAPAN'S ABLEST STATESMEN

THE JAPAN MAGAZINE

VOLUME EIGHT

JUNE, 1917

NUMBER TWO

LEADER OF THE SEIYUKAI

By R. USAKI

ONE of the great names in the political world of Japan is Mr. T. Hara, leader of the Seiyukai, or Constitutionalist Party. Prince Katsura has passed away, Count Yamamoto has ceased to exercise political influence, while Marquis Saionji has retired to his ancestral village in the suburbs of Kyoto and Marquis Okuma is in similar seclusion at Waseda ; and so the political world of Japan is now looking for some great leader to direct the affairs of state. Count Terauchi formed his cabinet independently of party affiliations, which has left party boundaries rather undefined. Whether the new cabinet represents the people has to be decided by the electorate ; but there is no doubt that the country demands a ministry that is at once strong and popular. It is very difficult to decide whether the Seiyukai or the Kenseikai has the greater statesmen ; but there is no difficulty in deciding that any ministry to be permanent and popular in Japan must be drawn from either of these parties. A coalition ministry representing all the parties

would, of course, be an ideal one, but it is too much to hope for this under present circumstances in Japan.

If Count Terauchi relinquishes office he will be expected to take the Seiyukai into confidence as to consequent proposals ; and if the outcome is finally a Seiyukai cabinet, even though Marquis Saionji may be Premier, Mr. T. Hara will be the real power behind the scenes. He is everywhere regarded as the most appropriate person for the premiership ; and Viscount Kato is another ; but the public would probably prefer Mr. Hara as he is more Japanese in his tastes and ways than Viscount Kato who fancies foreign modes. But both are alike candid and unreserved in their attitude to opinion and public questions generally. In career and character, however, the two men are regarded as widely diverse.

Mr. Hara's silver locks and soft liquid eyes command respect and betray an amiable nature that has by long struggle overcome the world. His penetrating features indicate an advancing nature.

He is a man of rare talent, but not sufficiently affable to be prone to converse with the vulgar. Often he is stubborn and obstinately prefers his own to the opinions of others. When Mr. Hara was at the head of the Commercial Bureau in the Foreign Office under the famous Count Mutsu he was a colleague of the present Viscount Kato, who was then the head of the Political Affairs Bureau. Both were alike fond of argumentation, but Mr. Hara was inevitably the most unyielding in debate. In discussions with the Foreign Minister on any important question Mr. Hara always expressed his opinion frankly whether it agreed with Count Mutsu or not; and there were times when he had to be reprimanded for insistence on his own in preference to his superior's convictions. Mr. Hara would often say to the Minister: "Well, of course I will obey you if you demand it, but if you consult me I shall advise a different course."

Now a man of this temperment and talent is apt to be rather uneasy and disaffected if left without employment; but Mr. Hara never leaves himself without something important on hand. He is a great worker; and the more he works the more dispassionate he is in the contemplation of important question. Familiar with all forms of adversity he is ready for whatever comes; and his ability is recognized by all. Even those who are opposed to him respect him highly and appreciate his intelligence and urbanity.

When Prince Ito summoned a council to consider various important questions affecting the nation Count Mutsu selected Mr. Hara from his department to sit on the council, and Prince Ito expressed his opinion that Mr. Hara would attain to greatness some day. He was seen to possess a brain well fitted for the consideration of delicate questions, and to view great questions with that deliberation and gravity which they demand.

The subject of our sketch comes of *samurai* stock, his father having been a *shizoku* of the Nambu clan and a real gentleman of the old school. Though not wealthy the family were always regarded as among the highest vassals and occupying an important place in the counsels of the clan. Mr. Hara's father died when the son was in his ninth year, leaving an elder brother, Yutake, and younger named Makoto, as well as several sisters. The mother, who was an exceptionally intelligent woman, brought up the family in the way they should go; and so Mr. Hara owes as much to the training received from his mother, as most great men do. Mr. Hara built a villa for his mother in his native place and placed her in great peace and comfort in her old age; and he frequently loved to retire to that place to have a few quiet days with his mother bringing with him various little gifts which he fancied she might appreciate. She died in 1914.

Mr. Hara is a man greatly admired and loved by his friends and rather held

in awe by strangers, which is not wholly good for his prospects as a political leader. While his deference to old friends is very touching his coldness to new acquaintances is apt to be repellent. After his mother's death he returned to his native village of Motomiya in the suburbs of Morioka and entertained his old neighbours in an elaborate manner. Many of them were the friends of his school-boy days and they appreciated his attention deeply. They have followed the various stages of his career with great interest. At first he was poor and had no easy time getting on his feet. He went to the College of Foreign Languages and also studied at the Law College of the Department of Justice. At one time he was an editorial writer and the staff of the *Hochi* when Messrs Inukai and Minoura were there; he was fond of doing translations from the French. The Marquis Inouye perceived his talents and appointed him Japanese consul at Tientsin; and in 1886 he went to Paris as secretary to Legation. Subsequently he was recalled to become private secretary to Count Mutsu, when the latter was in the Department of Agriculture and Commerce, but when Count Mutsu became Foreign Minister Mr. Hara was placed at the head of the Bureau of Commerce in the Foreign Office. Prince Ito met Mr. Hara and liked him; and in 1895, after holding the post of Vice-Minister he was sent as Japanese Minister to Korea. On the death of Count Mutsu Mr. Hara retired and became manager of the Osaka *Mainichi*; and later he became Minister of Com-

munications. The following year he returned to manage the Osaka *Mainichi*; and then when the Saionji cabinet was formed in 1906 Mr. Hara filled the portfolio of Home Minister. Resigning in 1908 he again became Home Minister in 1911 and in addition head of the Railway Bureau. In 1913 when the Yamamoto cabinet came into office Mr. Hara was again appointed Home Minister. When Prince Ito organized the Seiyukai political party in 1900 Mr. Hara was one of the twelve men on the organizing committee.

During the latter part of Prince Ito's career Mr. Hara was secretary to the party and the Prince's right hand man, and won great distinction for talent and organizing ability. When Marquis Saionji assumed the leadership of the Seiyukai Mr. Hara was the brain of the party; and later when Marquis Saionji retired from leadership Mr. Hara was his natural successor. Though the Seiyukai party has lost much of its following through various misfortunes it is now well organized, and under the leadership of so able and experienced a politician as Mr. Hara it bids fair to retrieve its position as the greatest political party of the empire.

Mr. Hara is said to be a late riser; and the reason is, not that he likes sleep, but that he spends the first hours of the morning making his plans for the day, which he invariably does before rising; and what he plans, he as invariably carries out. All early callers at the Hara residence in Shiba park are told that the master is still in bed. But only Mr. Hara's friends know just what this means.

THE FUDOKI

By F. YAMAZAKI

DURING the reign of the Emperor Gemmyo, 708 to 714 A.D., an Imperial order was issued requesting the provincial authorities to investigate the special features and resources of their respective localities; and the results of these investigations were entered upon record, each volume representing a province. These books came to be known as the Fudoki.

The information supplied by these records covers the areas, geographical position, climate, origin of names and places, special products, local traditions and various other facts of the various provinces of the empire. The request for compilation of the information included an order to have the volumes completed during the era in which the order was issued. It is clear, however, that this demand was not carefully complied with, for most of the volumes were not completed until later, some being indeed greatly delayed, or given up altogether. In fact the compilation of the Fudoki continued on through a period of some 200 years, not reaching completion before 930 A.D. in the Encho era. With the passage of time many of the volumes of the Fudoki have been

lost; and only those devoted to the provinces of Hitachi, Izumo, Harima, Hizen and Bungo now remain. There are other volumes known as Fudoki but they are believed to be later compilations. The volume on Izumo is quite different from the others in form and is believed to have been written somewhat later, being for the most part of a geographical nature, with scant reference to tradition.

The oldest one seems to be the Fudoki on the province of Hitachi and is rather voluminous, while the works on Bungo, Harima and Hizen are very meagre. These books have been preserved through the centuries in the homes of nobles or in the shrines of temples; and seem to have been annotated and often revised by the hands of later commentators. But they are none the less interesting as records of provincial conditions in ancient times. In the realm of mythology and tradition they also afford interesting information.

In the Fudoki of the province of Hitachi we read that there is in that country a place called Ibaraki the origin of which was from a tribe of savages that used to inhabit the district. When attacked, these savages always retired to

their caves in which they were safe from being molested, and when the enemy departed they again came out. They were very savage and lived by plunder, being impossible to tame or civilize. So a government official named Kurosaka-no-mikoto resolved to exterminate them. Watch was strictly kept on the movements of the savages; and while they were absent from their caves, great quantities of thorn-bushes were packed into the entrances. On the return of the savages they were attacked by soldiers, and being unable to take refuge in their caves, they were put to the sword and completely exterminated. After that the spot was known as Ibaraki, or the place of wild thorns.

There is another tale about the Otome-matsubara, or pine grove of a boy and girl, which relates that in the days of remote antiquity there lived a youth and maiden who fell in love and used to meet secretly under the pine trees in the moonlight, where they passed the night in bliss, knowing nothing until cockcrow-ing at dawn. Then they resolved to die together, and were suddenly transformed into pine trees, the tree into which the boy turned being called *namimatsu*, and the one into which the girl turned, *kotsu-matsu*. Both trees were still to be seen at the time of writing.

A village named Shiradori-no-sato is mentioned, concerning which it is said that once in the days of old numerous birds descended from heaven and changed into

girls, coming down in the morning and returning on high in the evening. They were fond of digging ponds and removing stones. Around the ponds they built banks, in which they were not very successful. Disappointed at the failure of their efforts they turned into birds and returned to heaven never to come back again. Hence the name of the place.

The traditions of another village of Hitachi over that its name, Asafu-no-sato, is associated with the conditions of the spot in ancient days when it was damp and grassy and hemp was grown, the latter being abnormally great in size; and so it was called the hemp village, as the name signifies.

Referring to the special products of Hitachi they are said to be chiefly of the sea, especially shell fish and snails, while deer are also mentioned.

The Fudoki of Idzumo has little mention of traditions; and indeed little of any great interest, except some tales about Achisukitakaiko-no-Mikoto, a son of Oanamuchi-no-Mikoto, who had very long hair. He could not speak but only make weird cries; and to cure him his father took him in a boat around all the islands of Idzumo, without any beneficial effect. Then the father offered prayers to the gods; and they vouchsafed him a vision in a dream, according to which he was to take his afflicted son to Mitsu-no-sato to bathe in a pond; whereupon the lad was relieved of his trouble and could speak and understand the language of

his parents. Henceforth the water of that pond was holy and greatly in demand for use on ceremonial occasions. But mothers refused to eat rice washed in that water, lest they should give birth to deaf mutes.

Among the special products of Idzumo are named the plum, ginseng, ginger, wild potato, indigo, cypress trees, cryptomeria, camphor, paulownia, camillia, pheasants, doves, quail, lark, bear, wolf, wild boar, deer, hare, fox, flying squirrel and monkey.

In the Fudoki of Harima we read that in the reign of the Emperor Nintoku a camphor tree grew by the side of a well in the village of Akashi. It was of great age and very large: so tall indeed that the morning sun threw the shadow of the tree across to the island of Awaji and the evening sun to the province of Yamato. From this tree the Emperor had a boat made. The boat was remarkable for swiftness, skimming over seven waves with one push of the oar. Therefore the skiff was named the *Hayadori*, or fast bird. The Emperor used the boat to bring him drinking water from the well of Akashi to his palace at Naniwa, now Osaka; and one day when waiting anxiously for the water, as he was very thirsty, he composed a poem to the effect that he had waited so long that he had decided to change the name of the boat, as it could no longer truthfully bear such a name as "Fast Bird."

The Fudoki of Hizen has a tale about the Empress Jingo, who invaded Korea, and on the way did some fishing at Tamashima, making a hook from a bent needle. She remarked that if fish could be caught with such a hook, then perhaps she had the necessary equipment to capture Korea; and thus saying, she

cast her line and caught a fine trout, since which time Hizen has been called the Medzura-no-kuni, or wonderful province. The name has since changed to Matsura by corruption. And afterwards in the month of April it became the custom for the women of the place go fishing with hooks made from bent needles seeking to catch trout, a sport at which the men of the locality were not so successful.

The Fudoki of the province of Bungo tells us that when the Emperor Jimmu came up from the province of Hyuga on an expedition into Bungo the savage aborigines tried to interrupt his way. The Emperor commanded clubs to be made from trees and demolished the savages, the blood flowing everywhere. And so the place where the clubs were made was called Tsubaki-ichi; while the spot where so much blood flowed, was known as Chida. Another tale in the same volume relates that in ancient times there was a paddy field at the foot of Kubiminé where the rice was liable to be eaten by deer from the neighbouring mountains. The farmer built a fence about his field and used to keep watch for the deer. A deer arrived, and pushing its head through the fence, began to nip off the rice ears. The man approached and was about to stab the animal when it looked at him and apologized in his own language for the intrusion and trespass. After that no more deer molested the fields; and the people called the place Kubita, or Head Field, and the mountain Kubiminé, or Head Mountain.

The volumes of the Fudoki are written in Chinese ideographs; and some scholars are of the opinion that that the books show traces of Chinese influence and Buddhist ideas.



AMIDA AND TWENTY-FIVE BOSATSU DESCENDING ON CLOUDS FROM HEAVEN; ELEVENTH CENTURY PAINTING ON SILK



1. FRESCO OF AMIDA IN THE HORYUJI TEMPLE: EIGHTH CENTURY
2. AMIDA TRIAD IN BEATEN METAL OF THE EIGHTH CENTURY
3. AMIDA TRIAD IN GILT OF EIGHTH CENTURY

THE BUDDHIST MESSIAH

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ONE of the most difficult problems in the history of Buddhism is to elucidate the nature of Buddha. It is indeed in complexity not unlike the doctrine of the Incarnation in Christianity. To explain fully the nature of Amida-Butsu according to the dogmatics of the religion would require many volumes. In this survey of the doctrine one can, therefore, take up only the most essential points in a rather cursory way.

The nature of Buddha involves the conception of an idealized messiah. Amida-Butsu implies the manifestation in human flesh of supreme wisdom and infinite mercy. Mercy and wisdom are the cardinal doctrines taught by Shakamuni to his disciples. These doctrines are incarnated in Amida-Butsu. Shakamuni, of course, was a mortal man produced by the world of his time. It is not claimed that the supreme wisdom and mercy were perfect in the founder of Buddhism. It was only by idealizing him in after years that the idea of perfection could be attained. This tendency to idealization in the religion produced what is now understood as Amida-Butsu.

Thus, compared with the common man the Bosatsu is greater; and compared with the Bosatsu, Shakamuni is greater; and compared with Shakamuni Amida-Butsu is greater. And so among the various ranks of Buddhas Amida-Butsu is highest. Many Buddhas, or Bodhisattvas, are but partial representations of Amida-Butsu, the Supreme One. Among the many names given to Buddha the most essential to him are Amitabha and Amitayus, which convey the true idea of his nature. Amitabha literally means boundless light; and Amitayus means

illimitable life. For the illumination and deliverance of mankind everywhere endless light and endless life are necessary.

Among the various sects of Buddhism the Jodo-Shinshu is the most popular; and the chief feature of this sect is its worship of Amida-Butsu by using the name. The worship consists largely of constant repetition of the phrase *Namu-Amida-Butsu!* By this means the individual will be delivered from all his sins. Thus the main doctrine of this sect is absolute reliance on the mercy of Amida-Butsu. No argument or system of reasoning or doctrine is necessary to religion. Amida-Butsu is all-wise and all-merciful and will do for man all that God can do, if man but trusts him sufficiently to commit himself to Amida-Butsu. Faith in and adoration of Amida-Butsu is the way of salvation. Absolute reliance on Amida-Butsu even at the last moment brings instant deliverance from sin, and sure salvation to the soul. Just as a stone into the sea sinks to the bottom, so is man lost without Amida-Butsu; but just as even a large stone crosses safely over the deep if on board a ship, so the soul crosses the river of life and death safely if in the arms of Amida-Butsu. This is the teaching of the sutras.

Amida-Butsu is believed to reside in a glorious paradise in the West. According to Buddhist tradition and teaching the East is the center of created life, while the West is the goal of departed souls and the direction of eternal light. Thus the western paradise is an idealization of Buddhism, purely a conception of the imagination.

For the purpose of manifesting to men the true nature of this metaphysical Buddha known as Amida-Butsu, various

forms are adopted in addition to the use of names and doctrines. Among these devices posture is very important, the statues of Amida-Butsu being usually on a lotus with legs crossed in the conventional form. The attitudes of the hands also have specific significance. The first and second fingers must touch, in the case of both hands, the hands being brought together to form a circle with the fingers, the hands resting on the knees with the right hand uppermost. This posture of the hands is known in Buddhism as *Jo-in*. It is taught that Amida-Butsu can put himself in any attitude necessary to the saving of a soul, so that no case, and no class of people, is beyond his salvation. This capacity for adaptability to conditions and circumstances is signified by the various attitudes of the hands. In some cases the hands are on the chest, or the right hand lifted and the left laid on the knee. The colour of the statue of Amida-Butsu is usually of gold, which symbolizes boundless light. Buddhist tradition has it that the high priests of the faith have at times been vouchsafed visions of Buddha and have made images of what they then beheld; and this is believed to account for the various forms which the statue of Buddha has taken in Japan.

There is no image of Buddha in Japan older than the 8th century. It is probable that the advent of the religion was older than the sculpture pertaining to it. One of the oldest of these images is that in the Buddhist triad in the Horyuji temple of Yamato, which is believed to have been an offering made by a consort of the Emperor Tenchi in the 8th century. The middle statue, of Amida, is 13 inches high, while the two attendants are about 11 inches in height. Amida is seated while the attendants are standing, each on a sprouting lotus petal; and there is a screen at the back on which several smaller images of Buddha are fixed. The whole is made of gilt bronze and exquisitely finished.

The Buddhist triad consisting of Amida, and the two Bosatsu, Kwannon and Seishi, is very popular, Kwannon signifying the mercy of Amida to mankind on the earth, delivering the people

of the material world; and Seishi representing the boundless wisdom of Amida-Butsu. In a fresco of the Horyuji temple dating from the 8th century is found another example of the triad, but in this case men and women are gathered around the three divinities, some of the figures large and others small, but all in attitudes of devotion or meditation. The Buddhist triad is also found in the beaten metal work of the same century, one of which is made from a metal plate a foot long, the postures and attitudes being the same as in the fresco.

The most notable paintings representing the doctrine of Buddha from postures are in the Daiyenin at Mount Koya and some 22 other temples in the province of Kii. The painting known as the Amida-nyorai-nyu-gobosatsu Raigo-zu, shows Amida descending from on high riding on clouds with many followers, some playing music and some worshipping. The picture is on three very large pieces of silk; and the gold foil is rich, and profusely laid on Amida-Butsu. On the right lower corner is a landscape of remarkable taste and picturesqueness. The painting is ascribed to the famous priest Eshin of the 11th century, and reveals a new tendency in Buddhist art. It is among the list of first-class treasures preserved in the Tokyo Imperial Museum. There are other paintings of Buddha coming over the mountains; and all of them are attributed to Eshin who studied Buddhism in the Eshin temple at Mount Hiyei and whose teaching represents new developments in Buddhism, laying special emphasis on the mercy of Amida-Butsu as a means of deliverance in this life and a glorious rebirth to paradise after death. He painted his beautiful pictures as object lessons of the faith he taught. There is a tradition to the effect that when Eshin was climbing Mount Fujigamine in the Hiyei range an Amida triad appeared to him, the place being suddenly filled with flowers and perfume; and that the priest painted the triad as thus revealed to him. Both of the most famous paintings by Eshin depict Amida-Butsu coming down to succor and save those calling upon him; and from this new phase of the idea arose the Jodo-Shinshu sect of Buddhism.



AMIDA TRIAD, PAINTED ON SILK, CROSSING MOUNTAINS



TENZEN WATCHING THE DEPARTURE OF SHIKINAMI FROM THE HOUSE OF OSAN



OSAN AND HANSCHICI REPAIR TO THE SEN-NICHI TEMPLE
TO DESPATCH THEMSELVES

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XIX

MUTUAL RECOGNITION

THE unexpected visit of Shikinami, wife of Arimatsu Tenzen, as has already been intimated, left Osan much embarrassed. Recovering her composure somewhat, Osan said:

"Then you are the mother of Sonohana? My husband has told me of you. I suppose there is some good reason why you have come as far as Osaka so late in the season!"

"You may, perhaps, infer that I have come to accuse you," replied Shikinami, and to taunt you with wrongdoing, shaming you and using our family influence as retainers of a great lord to your hurt. But I have not come on any such errand as that. My daughter has recently recovered her wonted health since she heard that you and Hanshichi were well and happy; and her recovery has naturally made me very happy also. I do not attempt to praise her simply because she is my daughter, but I *do* say that she is not a bit jealous of you. Though for the last seven years her husband has deserted her, she has put in all those years in perfect chastity, faithful to her husband and without a thought of ever seeking another. This fact I want to make known to Hanshichi; and for this purpose I sent

my son, the elder brother of Sonohana, to Osaka to communicate with Hanshichi and to ask him to write us occasionally so that we might know how he fares. But I also desired to know what you think about the matter; and being a more suitable person to see you than my son, I came myself to call on you. On pretence of making a visit to the Temma shrine at Nara to return thanks for the recovery of my daughter's health I have secretly arrived here this morning. I hear you have a daughter by Hanshichi. I am indeed glad to know that you are all well and happy, in spite of being reduced to the rank of tradespeople."

On hearing such words of kind soliciation Osan was more overcome than if she had been blamed and sneered at for taking Hanshichi from Sonohana. For a time she paused, gazing at the floor in silence. At last she lifted up her head and spoke:

"Since you are not familiar with the circumstances it is but natural that you should feel hard against me; and yet you speak so kindly that I am overcome with sorrow and cannot well express myself either to apologize or to explain. I may seem to be excusing myself to you, but it is no use to speak unless I go into every detail. You know I was betrothed to Hanshichi when I was but a child.

The reason why our marriage was never consummated in due course I cannot now disclose to you, as it would implicate my father-in-law, Hanroku. All I want you to understand is that it was not due to mere passion or youthful impulse that Hanshichi and I became man and wife. Moreover, the reason that my husband ran away from the capital and made his whereabouts unknown was simply out of loyalty to the good name of his master, though I am not now liberty to go into that side of the case."

"You are really the woman who was betrothed to Hanshichi, are you?" said Shikinami, apparently much surprised. "There must have been some good reason for your marrying Hanshichi, of course. However, your marriage was arranged by parents; but the marriage of Sonohana and Hanshichi was under the sanction of the lord of the province, which has higher legal standing than a marriage arranged by private persons. As you well know, one cannot have everything one's own way in this world; it is simply in the nature of things. Could you not, therefore, make up your mind to give up Hanshichi simply for his sake? Of course I hate to ask such a thing; but if you consent, my husband's anger will be appeased and his dignity reinstated and Hanshichi's father will be freed from his long confinement, while Hanshichi himself will be welcomed back forgiven to the service of his lord. I feel very sorry for old Mr. Hanroku to be pining away in durance vile in his declining years; and I hear that he is likely to die of worry and remorse if not of age. The whole thing, you see, depends on your decision, whether you set free your father-in-law and allow your husband to rise to his former position, or not."

"Very well" replied Osan, weeping bitterly. "If all could be done as you say merely by my decision; if my father-in-law can be set free and my husband raised to his former rank, I am ready to sacrifice myself and keep out of the way!"

Shikinami looked closely at Osan and said: "You and my daughter Sonohana are both extremely beautiful both in features and in mind; indeed such beauty is rare in this world. And now that you have consented to the sacrifice, will you not tell me the meaning of what you mentioned a moment ago? You suggested that Hanshichi ran away from the capital to parts unknown solely out of loyalty to his master! Now just what do you mean by that?"

Thus forced to unburden her mind Osan revealed to Shikinami all that had happened, as well as the why and the wherefore thereof; and after hearing all the details, Shikinami said:

"I hope you will not hate me for trying to separate two such loyal and chaste persons as you are; for such hate is common in this world. Where is the child that was born to you and Hanshichi? I hear she is already six years old."

At this question Osan again began to weep, while she tried to tell her guest how the little girl was abducted by a ruffian on the Aiai bridge.

On learning what had thus happened Shikinami said she would make Osan a present to console her; and thus speaking, she went out and made a signal to one of her palanquin-bearers, who forthwith opened the door of the palanquin and brought out a little girl in his arms. Osan at a glance saw it was none other than her own little Otsü, and so was filled with delight and surprise.

"Can it really be my own little Otsü?" she exclaimed, almost overcome with joy. "Oh, my darling! Oh, how happy I am! You are all right, are you?" and thus she went on in a mother's way, doting on the child, whom she pressed to her heart over and over again, with the happiest of expressions on her face.

"Mamma," said the child; "look at this! A strange aunt made it for me," and she produced a beautiful red dress and a doll. The child played with the doll, and while she did so Shikinami explained to Osan how she had got possession of Otsü and was able to return the child. It was, of course, a very interesting story, something on this wise:

"When my son, Sotaro, was passing over the Aiai bridge he saw there was a fight going on; he even saw sparks flying from the clashing blades of steel. On venturing as near as he dared, he perceived that Hanshichi and Zenpachiro were in deadly combat. Knowing that the mother and child were in great danger he thought that he would at least save the child; so he seized Otsu and fled. As he pursued his way secretly along the river bank he fell in with Chokuro running and full of wounds. Sotaro at once made him prisoner and took him to the inn, where Otsü was handed over to me, his mother."

Having thus explained the matter, Shikinami was somewhat surprised when Osan said: "Since I have to part with Hanshichi, I hope you will take my little Otsü too and do the best you can for her as your own child at Nara; you may treat her as your grandchild. I don't know what my husband will say, but I shall now burn this little bag and the token it contains, which was exchanged with him as the sign of our betrothal."

So saying Osan took out from her bosom a tiny case for holding charms, which she carried on her neck; and as she opened it a broken piece of plectrum fell on the floor.

"Wait, wait a moment," exclaimed Shikinami. "I seem to have seen that piece of broken plectrum before. Can you tell me, why you are in possession of

it? Was not your name Osan when you were a child? Is there not a description of your lineage in the charm-case?" Thus she went on in rather an excited manner that much impressed Osan.

"Yes, my name in childhood was Osan; and my father's name was Tamba Taro. Are you not my real mother whom I have prayed all the gods to help me to meet?"

"Yes, I am your real mother, dear child!"

Both mother and daughter embraced fondly and in deep silence, sobbing to their hearts' content, overcome with long-awaited joy!

As I parted from you at the age of three I do not well remember your features, my dear mother; but my father, on his deathbed, told me that, I would always be able to recognize my mother when I came across her by producing the piece of broken plectrum and seeing whether it would match a broken piece which my mother always bore about with her. Oh, if my father were living now how overjoyed he would be!"

At this Shikinami took from her bosom a little case containing another piece of broken plectrum, which she compared with the piece in possession of Osan, and the two pieces corresponded exactly.

"I do not remember how long ago it was, now, but when my poor husband was without a regular master, living the life of a *ronin*, I separated from him much against our better mind. You were but three then. I went alone to the capital, and never again heard anything of my husband, nor of you, my daughter. Your father is dead, you say? Ah, when did it happen?"

Osan then related how her father afterwards had become blind and changed his name to Tamba Ichi and turned to playing the *biwa*, and finally was killed in an accident when Hanroku, a woodcutter, was felling a tree.

"Well," said Shikinami, "I am alive, well and living comfortable and in affluence, I am ashamed to say. My body is covered with silk, and often with gorgeous brocade, but I am lacking in the first

principles of womanhood. I went to the capital and could not get into the Palace as I wished. So I fell into deep distress. Then I heard of a retainer named Arimatsu Tenzen whose wife was dead and who wanted a wet nurse for his motherless boy. I applied for the post and got it. The son that I brought up is the present Sotaro. I wrote to Tamba Taro my husband at home but the letter was returned saying that his whereabouts were unknown since he had left on a journey with his little daughter. Later when Tenzen proposed that I should become his wife, thinking that my husband must be dead, I consented and married him. My little daughter I supposed was lost beyond recovery. A daughter was born to me and I named her Sonohana. Oh, I feel that I am the most wicked and wretched of women! I even advised my daughter Sonohana to give up Hanshichi and marry another; and now to make my deeds worse I have come to Osaka to persuade my other daughter to separate herself from her most loyal husband. The more I think of it the more wicked and miserable my life seems to me!"

At this Shikinami burst into tears and threw herself hopelessly on the floor. Osan tried to comfort her saying that according to what she had said, Sonohana and Osan were sisters:

"I shall let her have Hanshichi and I shall become a nun! Please do not worry so over the matter! I am resigned to fate."

"Yes," moaned Shikinami, "since you are my real daughter, I suppose I must consent to your breaking with Hanshichi. Otherwise my husband would be suspicious that your running away with Hanshichi was plot of ours. I am so sorry that my coming from Nara to see you has led to such a situation. I will then take Otsü back with me to Nara and bring her up in the way she should go. I will try to the best of my ability to do my duty to my former husband and to you."

And then she took Otsü by the hand and told her that she was her grandmother and was going to take her to Nara where she would buy for the child everything the little one wanted; and the child at

once said she would like another doll. And turning to Osan the child said: "Mother, dear won't you and father come tomorrow to fetch me home again?"

As the child was led by the hand out to the palanquin Osan heard a sobbing voice within; and so she ran to the door to see whether Sonohana might not be there. But the bearers at once lifted the palanquin and bore it off, leaving Shikinami to proceed on foot.

It turned out that during this whole interview between Shikinami and Osan two samurai were listening behind a hedge. Osan knowing nothing of this, burst into tears as soon as Shikinami had left, thinking only of the sad separation from her little daughter, whom she had recovered only to give up again.

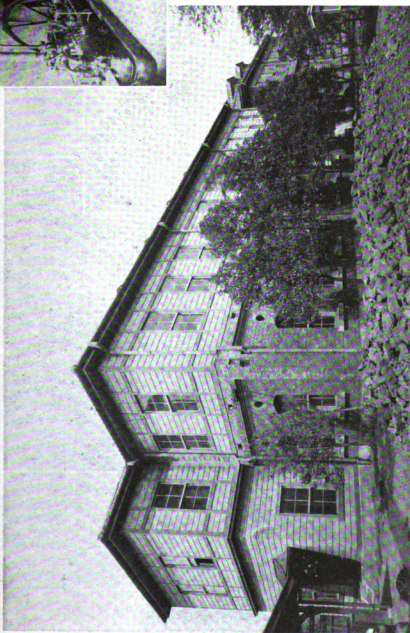
Just then the door opened and in walked Hanshichi.

"You need not tell me anything," said he. "I have heard all. I wonder how it is that two enemies have become parent and child! It is all very well to seek my father's pardon; but how can you expect me to desert you and return to Nara just to humour my father-in-law? The fact that I killed Zenpachiro on the Aiai bridge is now known and the officers of the law are on my track; and if I am caught before I have repaid Mr. Atsukura, my seven years of hard labour will have been in vain. I fear there is nothing left but for me to commit *harakiri*!"

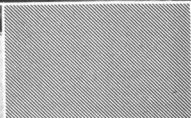
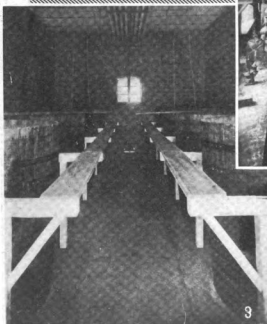
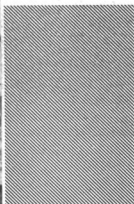
Hanshichi arose to leave, but Osan caught him by the sleeve and endeavored to detain him, saying. "If you go to despatch yourself I must be allowed to go with you!"

Then they both sat down and proceeded to write out their last thoughts in the form of verses on the paper screen. Having finished this, they ran out of the house, holding each other by the hand. Outside they met two officers who had come to apprehend Hanshichi. Being not recognized, they dodged past the officers and fled to the precincts of the Sennichi temple which they thought a good place to end their lives together. There in the twilight they stood under cover of the clouded moon!

(To be continued)



LABORATORY FOR BREWERS, WITH ENGINE ROOM



1. CHEMICAL LABORATORY 2. MYCOLOGICAL LABORATORY
3. VAT CELLAR

A LABORATORY FOR BREWERS

By K. SASANUMA

ANYONE who visits Asukayama, a noted place of cherry blossoms in the outskirts of Tokyo, will at once notice some lofty chimneys at the foot of a hill on the banks of the Takino river. These rise from a great brewing laboratory. The establishment is devoted to the scientific making of saké, the national alcoholic beverage of Japan, as well as to the brewing of soy, another necessity of the Japanese table. Here investigations are always in process, and every advance in knowledge is duly reported to the maker of saké and soy. In connection with the laboratory there is also a school for saké and soy makers. This is the only institution of the kind in the empire.

After the war with Russia the Japanese Government began to devote more official attention to the brewing of saké, prohibiting private distilleries and breweries and making the manufacture of the beverage uniform throughout the empire. In compensation for the trouble to which the brewers were put, the Government at that time established the laboratory near Tokyo, for the special benefit of the industry. Originally it was under the auspices of the Department of Agriculture and Commerce, but later it came under the management of the Department of Finance. In the laboratory are employed only scientists of first-class reputation and men of great practical experience in the

brewing of saké and soy. It is indeed not only a laboratory but a model brewery.

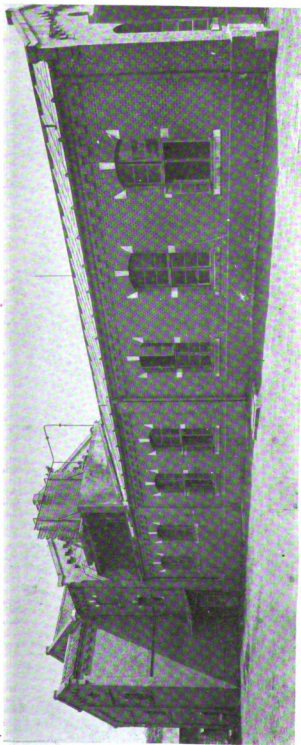
The laboratory department is divided into the analyzing section and the experimental section; while the brewing department has its sections for saké and soy. The laboratory issues bulletins five or six times a year, giving full accounts of experiments and their results. By this means great advances have been made in the science of brewing. This has been especially in the direction of utilizing acid milk in brewing and in a special treatment of water used in the process, which methods have revolutionized the old ways. The inventors of these new and improved methods have been duly decorated by the Government. One of the methods has succeeded in producing a remarkably good sample of champagne from saké, known as *futtoshu*, or effervescent saké. Since the new drink has been put on the market it has commanded a wide and increasingly popular sale. The saké champagne contains sugar, acid and the usual gas, with some spice flavouring. It is not only a very palatable and refreshing drink, which some people like better than champagne, but it is less than one-tenth the price. The new drink has come in very convenient since the decline in the import of champagne on account of the European war. This Japanese cham-

pagne is now used at nearly all native feasts and banquets. The main difficulty in perfecting it has been now to get rid of the saké smell, which is of a peculiar nature, though not at all unpleasant. When this has been accomplished there is no doubt that the new drink will largely supplant champagne in various parts of the world.

In the process of brewing soy various improvements have also been made. Japanese soy, at first exported chiefly for the use of Japanese abroad, is now in demand for foreign consumption as a delightfully palatable and refreshing sauce for fish and meats, not nearly so strong as the usual Worcestershire sauce and much cheaper. The export of this condiment which had been on the increase before the war, fell off considerably owing to lack of freight space, but after the war it is expected to recover what it has lost. The scientific laboratory is devoting assiduous attention to improved methods in the brewing of soy, as it takes a long time to brew and requires most careful attention to attain the best quality. Some noteworthy experiments have already been made, especially in the direction of producing a soy that cannot be distinguished from the best foreign sauce save by its superiority. Particular attention is being given to a popular sauce made in Germany, so as to produce a substitute for it that will be regarded as both cheaper and superior. The laboratory is also studying experiments in whisky distilling and brandy making, so as to preclude the need of imports of these and similar liquors, as the demand for them is fast growing in Japan.

The laboratory now has a staff of fifty expert and the brewery department some one hundred hands. At the head of the scientific department is Mr. Jui Matsu-

moto. All the officials have residences in the compound of the laboratory, as a good deal of their work has to be at night during experiments. The officials and scientists have to devote some of their time to teaching those who come up for study, the school having already turned out more than 600 graduates in saké-brewing. The Japan Brewing Association, while not officially a part of the laboratory, has close connection with it, and issues from time to time reports of its progress in the industry and holds exhibitions of its products. Recently it has turned its attention to the production of salicylic acid, on account of decreased supplies from Europe, and has been very successful, as this chemical is used in preserving saké. In this way the saké brewing trade has escaped the drawbacks that might otherwise have been inflicted and the government has not lost in its saké tax revenue. Saké is a drink peculiar to Japan, having come down from days prior to any foreign influence; and it is made from rice, the staple food of the people. In recent years foreign drinks have come much into competition with saké, especially beer and wine as well as whisky to some extent, but they have by no means replaced the national drink. In saké-making the Japanese will never have any formidable competitors, for it is the result of thousands of years of experience and the knack of producing it could not easily be attained by foreigners: it is even to the most experienced a delicate and tedious process that requires almost intuitive genius. There is every opportunity, however, for all who wish to know how saké is made, to visit the great scientific laboratory in the suburbs of Tokyo and find out for themselves.



LABORATORY FOR BREWERS



OLD PAINTING OF THE FALL OF OSAKA CASTLE

THE FALL OF OSAKA

By K. MIYAMA

IN September, 1600, Tokugawa Ieyasu defeated his rival, Ishida Kazushige, in the decisive battle of Sekigahara at Minonokuni. The victory was absolutely favourable to Ieyasu, as the daimyos had hitherto been divided into eastern and western parties, and Ieyasu was now leader of the Eastern party. The victory, therefore, doubled his power and influence and he seized the reins of government, meted out rewards and penalties and set up or deposed daimyos as he pleased. Even Hideyori, son of the great Hideyoshi, who had never been ranked among mere daimyo before, had then to come down to such a position, being given the provinces of Kawachi, Settsu and Idzumi whose income was about 670,000 *koku* of rice.

In 1603 Hidetada, son of Ieyasu, gave his daughter, Senhime, in marriage to Hideyori. After the year 1610 Hideyori was obliged to send every year a messenger to Ieyasu at Shidzuoka to offer New Year's congratulations, in accordance with the ceremony observed by daimyos. In 1611 Ieyasu came to Kyoto where he had an interview with Hideyori at Nijo castle. Kato Kiyomasa, a special favourite of the great Hideyoshi in his day, accompanied Hideyori and looked after him during the formal interview. It had formerly been rumoured that Hideyori was a foolish youth from whom little was to be expected, just to quiet the suspicion and jealousy of Ieyasu; but at

this interview the latter at once perceived that Hideyori was no fool but a man to be reckoned with. Ieyasu could not but regard the son of the great Hideyoshi as a menace to his own future overlordship of the daimyos. So long as he was pleased to regard Hideyori as a foolish youth Ieyasu was content to be at rest, but no sooner did he realize that this youth was to be a coming man, than Ieyasu grew exceedingly cautious of Hideyori and began to feel that the security of the Tokugawa régime depended on the complete overthrow of the Toyotomi family.

At this period Ieyasu was already an old man while Hideyori was in the prime of life. Thus the latter could well afford to await the death of Ieyasu while the latter could not thus expose the destiny of his family to the will of so formidable a rival. It made Ieyasu increasingly impatient to realize that the Toyotomi interests were merely awaiting his death to reassert their claims to supremacy.

And so to weaken the financial condition of Hideyori Ieyasu suddenly made him responsible for recasting the great image of Buddha in the Daibutsu Hall of the Hokoji temple. He thought that so long as the Hideyori family were engaged at so expensive a task they would not be likely to afford plans for the overthrow of the Tokugawa cause. Ieyasu knew that Hideyoshi before his death had an enormous accumulation of

gold which he had stored in Osaka castle, and that if some of this was not expended in the reconstruction of the Daibutsu it would very likely be employed against Ieyasu. The friends of Hideyori were at once aware of the purpose Ieyasu had in view when he thus ordered their master to undertake the great task of reconstructing the big image; but they knew that at that time there was nothing for it but to yield. The task was duly undertaken and completed in 1614.

The opening ceremony was to take place in June of that year and the huge new bell just cast was to be rung for the first time on that occasion. The inscription on the great bell was *Kokka Anko*, which might be translated: "May the Nation be Safe and Peaceful!" Ieyasu found fault with the inscription on the ground that two of the ideographs were the same as were used in his name, and that as they were separated by another ideograph the inscription might be taken as invoking a curse on him, signifying that he might be cut in two. In apparently great anger, Ieyasu sent Itakura Katsushige to Katakiri Katsumoto, chief retainer of Hideyori, to demand an explanation. Of course all were surprised that so great a statesman as Ieyasu should be seemingly so wrought up about so trifling a matter, but there was a strong suspicion that he was merely looking for a cause of offence to open a quarrel with Hideyori. To make peace, Katsumoto took with him Seikan a priest who was the composer of the inscription, and a retainer named Ono Harunaga, and went to Ieyasu to offer due apology.

Ieyasu refused to see any of them except Katsumoto whom he detained and severely blamed. For the furtherance of

peace Yodogimi, mother of Hideyori, sent her two ladies, Okurani and Shoyei, to make her apologies to Ieyasu. These Ieyasu received in a gentle manner, saying that there was nothing to be troubled about, as it was only a trifle. This was quite in contrast to his attitude toward Katsumoto whom he ordered to produce proof that the offence was not intentional and that Hideyori harboured no malicious intentions against him. Ieyasu knew that Katsumoto was a very important man on Hideyori's side, and so he tried by various tactics to estrange him from the Toyotomi interests. After a while Ieyasu dismissed both Katsumoto and the two lady messengers who had waited on him.

On the way to Osaka Katsumoto discussed the question with the two ladies, saying that he thought the only way to appease Ieyasu was to send Yodogimi, mother of Hideyori, as hostage to Ieyasu and that Hideyori should go and stay in Yedo. He felt that so long as the Hideyori interests centered in Osaka Ieyasu would be suspicious, as that was a strategical position. But as the two ladies had met with every kindness at the hands of Ieyasu they did not see the gravity of the situation in the same way that Katsumoto did and even suspected Katsumoto of being unreasonably anxious. They parted from Katsumoto at Osaka and returned to Yodogimi whom they assured that Ieyasu was not in such a state of anger as was fancied, at the same time expressing suspicion as to the undue anxiety of Katsumoto. From this Yodogimi and Harunaga increasingly suspected that Katsumoto was furthering the designs of Ieyasu and so they plotted his assassination at Osaka castle.

It was a terrible blow to poor Katsu-

moto to have his good intentions thus misinterpreted and his loyalty suspected, and so he retired in disgust and humiliation to Takatsuki castle on his own estate. Katsumoto, the greatest support of the declining house of Toyotomi, being thus removed, Ieyasu felt that he could have matters more his own way. In October, 1614 Ono Harunaga held a conference and sent out a manifest in all directions urging the people to come to the defence of the Toyotomi family which they had reason to remember for its benevolence. Among the distinguished soldiers that responded were such men as Sanada Yukimura, Chosokabe Morichika, Goto Mototsugu and others, all valiant heroes of former wars, but it was noticeable that no daimyo holding a province appeared to take up arms against the Tokugawa house. As the battle of Sekigahara had already decided the question of supremacy no one was willing to raise that question so soon again. The men who assembled at Osaka castle, however, numbered over 100,000 or more.

On receiving news of the uprising Ieyasu ordered certain daimyos to prepare an expedition against Hideyori; and his own son Hidetada left Yedo for Osaka. In November Todo Takatora, Ii Naotaka, leading the advance guard of the Tokugawa forces, arrived at Sumiyoshi. Sanada and Goto proposed to attack the enemy before all the forces had arrived, but the suggestion was rejected by Ono Harunaga who was more concerned with his own prestige and initiative than with the safety of his master's interests. Meantime an army of 500,000 Tokugawa troops appeared before Osaka and laid siege to the castle. The first onset was repulsed by the forces

under Sanada. Ieyasu had his headquarters on Chausuyama south of Tennoji where he went around inspecting camp after camp. He forbade all attempts at independent action and caused all attacks to be made simultaneously from all sides. The great castle splendidly withstood the onslaughts against it but suffered somewhat. Ieyasu seeing that to press the assault unduly would result in heavy loss made proposals of peace to the garrison on condition that the outer moat should be filled in. The garrison suffered from divided counsels and Ono persuaded Hideyori to agree to peace.

One hundred thousand men of the Tokugawa side at once set to work filling up the moat; and when finished they went on to fill the inner moat as well. The garrison protested against this as a violation of the agreement, but there was no responsible person among them to represent Ieyasu and the work went on until the inner moat was partly filled up, owing to the delay in negotiations. It was nothing but a scheme of Ieyasu to get the better of the garrison. Peace now existed in a sense. What has been called "The Winter Campaign of Osaka" was over. In 1615 Ieyasu returned to his villa at Shidzuoka and Hidetada to his mansion in Yedo, while the Osaka party spent the time in feasting, congratulating themselves on having succeeded in making peace on easy terms. Already a great amount of money had been laid out in reconstructing the image at the Daibutsu temple, and now much more had been expended in the war, and so there was no fund left from which to reward the officers who had participated in the present war. In order to retrieve the fortunes of war these officers persuaded Hideyori to take up arms again

against Ieyasu. They had the inner moat again cleaned out all the *ronin* of the country were invited to come and help, until about 150,000 men assembled, Sanada and Goto being the leaders, as before.

It was Sanada's idea that they should first occupy Kyoto, and once having possession of the Imperial palace they would be in a position to issue Imperial orders and so have a great advantage over the enemy. This proposal was again rejected by Ono who feared that Sanada should have some advantage over him. It was finally decided to meet the enemy outside of Osaka, and Sanada encamped at Tennoji, south of Osaka, Goto at Hirano, Kimura at Wakaye and Chosokabe at Yano. The vanguard of the Tokugawa forces was led by Midzuno Katsunari and Daté Masamuné who came from the Nara direction. Goto advanced to meet them, encamping at Komakiyama, expecting the other forces of the Hideyori army to come to his assistance; but Ono was badly defeated on the way, while Sanada was delayed through having gone astray in a fog. Goto's army, thus attacked on three sides without relief, by a surpassing number of the enemy was cut to pieces and their leader killed. Seizing the advantage, the troops of Daté pursued the Osaka men, when he was met by the forces of Sanada and defeated, the latter retreating quietly to Osaka. The pursuing forces of the Tokugawa were in turn met by those of Chosokabe which had lain in ambush, but the latter was in turn met by the troops of Ii and Todo and compelled to give way, hurriedly retreating to Osaka castle.

Soon the whole Tokugawa army arrived before Osaka castle and divided into two forces known as the right and left divisions, Ieyasu himself commanding the left division and his son Hidetada the right. Simultaneous attack was made on the stronghold on the south side which opens on a field and suitable for advance. But Sanada and Mori and Ono Harufusa who had encamped without the castle, now came forward to attack. Sanada killed Matsudaira Tadano who led the

vanguard of the Tokugawa ranks, but himself fell soon afterwards. Mori killed several Tokugawa generals, including the brave Honda Tadatomo and Ogasawara Hidenaga, penetrating even to the headquarters of Ieyasu, while Ono Harufusa set upon the troops of Hidetada from behind. The fight was one of the most desperate on record, though in the end the Osaka men were defeated. When the time came to make peace Ieyasu sent his representatives to Osaka to negotiate.

Yodogimi, mother of Hideyori, sent for her favourite retainer Ono Harunaga for consultation; and he was despatched to meet the representative of Ieyasu, not knowing that the Osaka forces had retreated. He soon saw, however, that something had gone wrong at the castle, and his courage fell. Taking advantage of this the Tokugawa forces advanced together and someone got in and put a torch to the castle. Hideyori and Yodogimi took refuge in a rice granary where they were captured by the Tokugawa men. Ieyasu said that though Hideyori's guilt in raising an insurrection was great, his life would be spared if he consented to become a priest and live in retirement on Mount Koya, while Yodogimi would be retired on an income of ten thousand a year. While Hideyori was hesitating to accept the terms some Tokugawa soldiers fired on the granary and then Hideyori and those with him despatched themselves. The great castle was completed in 1583 and fell in 1615 during the so-called Summer Campaign of Osaka.

With the fall of Osaka castle a new era opened for the Tokugawa, though it added nothing to the fame of Ieyasu, whose policy toward the house of Toyotomi was regarded as rather mean and unfair. And so to this day the people of Japan have more sympathy with the house of Toyotomi than with the house of Tokugawa; but at that time Ieyasu was the only man who could have unified the nation and brought peace. Could he have accomplished his purpose with less Machiavellianism he would have been more admired by the Japanese, who regard him more as great statesman than as a typical Japanese.

JAPANESE ICTHYOLOGISTS

By M. YAMADA

THE Japanese are not only the greatest fish eaters in the world, but they are the greatest students of the nature of fish and how to cook them. The Japanese have not in the past attached much importance to the scientific study and classification of fish, in which respect their knowledge is, perhaps, quite behind western countries. Not that Japan took no interest in natural history ; for she had men who distinguished themselves as botanists, but their study of animals, and especially of fishes, was rather superficial. Hundreds of years ago Japan had scholars who prepared full lists of her botanical specimens, but nothing was done as to fish.

The scientific study of fish inhabiting Japanese waters was first taken up by western scholars, such as Professor Hunter of England and Dr. David Starr Jordan of America ; and under such inspiration Japanese scientists took up similar study, and the late Dr. Mizukuri and Professor Otaki contributed much to the progress of ichthyology in Japan. They were followed worthily by Dr. Ishikawa and Professor Kishigami, and at present one of the best authorities on the fish of Japan is Mr. Shigeho Tanaka who has been making

this his special subject for the last ten years, having made up his mind to devote his whole life to the classification of the fish of Japan. He is having every specimen and species carefully painted in colour and is himself writing a full and accurate description of each example. The book will be the result of very careful study and investigation, the specimens examined having all been caught by a special method invented by the Japanese for procuring specimens of fish uninjured. The painted examples are so carefully reproduced that not even a scale or the length of a fin is neglected, so as to have the result exactly true to nature. When the volume is finished it will form the most complete and most splendidly produced list of fish in the world. The whole set is expected to comprise some 200 volumes, of which only some 20 are as yet completed. It is not at all a money-making venture, but a great work for pure love of science.

In the preparation of his valuable work on the fish of Japan Mr. Tanaka has made many important discoveries, which are not yet published. Every student of the subject recognizes that species of fish differ even among themselves according to the

latitudes they inhabit, but Mr. Tanaka has discovered that even the same species often differ much in the same latitudes according as they prefer eastern or western haunts of certain latitudes. This conviction has long been held by scientists, but it was left for a Japanese scientist to confirm it and leave no further doubt. In regard to deep-sea fish, too, Mr. Tanaka has reached some important conclusions. One is that such fish are not always true to their name, for they sometimes come up and frequent shallow waters. This is true of a certain kind of herring, which is slightly phosphorescent, and is believed to inhabit only deep waters, but which Mr. Tanaka has proved to be in the habit of coming to the surface on dark nights. Of course the study of deep-sea fish is very difficult owing to the improbability of securing specimens; but this Japanese scientist has devoted untiring patience to the problem until at last he has seen new light on it.

The breeding habits of fish have been the special study of Dr. Ishikawa for many years, especially the phosphorescent kinds, only a few examples of which are found outside of Japanese waters. The means by which this cuttlefish is enabled to emit light has been made a subject of investigation by Dr. S. Watarase and Professor Quin; and the chemical analysis of the light-producing apparatus has been made by Professor Harper of Princeton; but no one has published so full and accurate an account of the breeding and growth of the fish as Dr. Ishikawa. He is also a great authority on the whale, on which he is preparing an important work that will form a standard volume when

published. Dr. Kishigami, of the Department of Natural Science in the Imperial University, is also a great student of ichthyology and will no doubt some day add to our knowledge on the subject of marine zoölogy.

The study of fish and their habits is becoming a subject of increasing importance to Japan where so many persons are engaged in the industry. The country has over 50,000 fishing boats, and their annual catch is valued at 150,000,000 *yen*. Japan has the greatest number of fishing boats in the world in proportion to population. And Japanese methods of fishing are for the most part peculiar to the country. The best waters for fish are about one hundred fathoms deep, and this line runs along the Japanese coast covering an area of about 100,000 square miles, which affords ample scope for the nation's fishermen. Japan has always preferred fish to meat, owing probably to scarcity of domestic animals for food, though a change is now fast setting in toward a meat diet. The Japanese eat all the fish that foreigners relish, and a good many more, some of which foreign taste rejects. The best Japanese fish is the *tai*, called sea-bream, in English, the finest specimens being taken anywhere off the coast. Sometimes when this fish is suddenly swept by currents from his deep-sea haunts into the shallower waters of the inland seas he is seen floating along upside down, the explanation being that when the fish is suddenly removed from its wonted depths there is a disturbance of air pressure in the air-bladder which it takes the fish sometime to overcome.

暮春月賦降水花光合意

一首

仙句作序
佳德任君

書權將理

花唇不語偷思得

紅櫻多暗認

芳艸浮浪上流鶯

畫日輕暖

閑太宗人常山人鏡

金屋古不遠於四海

照光

則知天子別

海納百鍊鋼

乳分

坤義十首

芳華十首

喜折十首

瑞十首

祥徵十首

麗室十首

祥徵十首

父物十首

武藝十首

晉樂十首

玉節十首

武技十首

武技十首

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

妃駕南都未

池偏心比

山中自迷

碧峯通迤邐

松楸謝遺喧

世上榮龍屋

舊行應以

夢鶴頌新

不夢

月落秋

類

耳

魚呼

次第自名



1. HANDWRITING OF SHOKADO 2. HANDWRITING OF KOYETSU
3. HANDWRITING OF EMPEROR SAGA

JAPANESE CHIROGRAPHIC ART

IT has been said by leading exponents of Japanese art that the india-ink drawings of the nation are always the work of impressionists. In the line and shade of the picture is represented the personal character of the artist. For this reason the style of drawing known as the *nanga* is most highly appreciated by lovers of genuine art. In the same way the penmanship of Japan may be said to show the character and personality of the writer, more so perhaps than the handwriting of any other country. For Japanese writing is simply a series of drawings or pictures standing for ideas. This applies to Japanese writing which is done with a brush, rather than to western chirography which is done with pen and ink. In China and Japan the writer is constantly at liberty to display his taste in line and colour and thus to reveal his aesthetic qualities if he has any.

The ideographs of China and Japan can be written in many ways according to the taste and character of the writer or artist ; for in Japan writing is an art in form as well as in content and composition. The nature of the ink and the brush also reveal a further modification of the art. The Japanese specialist in penmanship is an artist who makes his living by his art in a sense that no teacher of penmanship does in western countries. He is paid for producing beautiful writing just as a painter is for producing a beautiful picture.

The oldest examples of Japanese chirography come down from the days of the Empress Suiko in the 6th century when a Korean named Mashi Yoshinobu was employed as a teacher of penmanship. It is clear that in that day and for years afterwards foreign experts with the writing brush were employed to instruct the people in the art of chirography. In the 8th century we have mention of the Buddhist scriptures being transcribed by professional chirographic artists. In the 9th century the Tokudaiji temple at Nara invited artists of the writing brush

to go there to copy scared writings, each applicant having to produce a sample of his work before being employed. The samples still exist, and are so well done that they are in no way inferior to the work of Chinese specialists of the same period. This shows that in that distant day the Japanese displayed the same skill with their hands that they still show.

During the Heian era there appeared three famous exponents of chirographic art: the Emperor Saga, the priest Kobo-daishi and Tachibana Hayanari, the latter two having studied in China and the Emperor having learned from Buddhist teachers. These artists represented the chirography of the Toh style. Examples of the Imperial handwriting were to be seen in the tablets over the gates of the Imperial palace at Kyoto; that is, the three eastern gates; the southern gates being inscribed by Kobo-daishi and the northern gates by Tachibana. The story is told that when Kobo-daishi wrote the inscription on the Oten-mon he happened to omit a dot necessary to one of the ideographs; and noticing the mistake after the tablet was set up, he simply dipped his brush in some ink and threw it at the place, accurately inserting the omission.

In subsequent periods the Japanese syllabary known as the *kata-kana* and

the *hira-gana* developed from abbreviations of the Chinese ideographs and were used for indicating the proper pronunciations of the doubtful ideographs, the syllabary representing only sounds, like the Roman alphabet. In the development of the syllabary three other famous artists of the pen appeared, known as Ono Tofu, Fujiwara Sukemasa and Fujiwara Yukinari, the first being the most distinguished. It is said that Ono at first made slow progress in the art; but one day he happened to be passing a pond when he saw a frog trying to extricate himself from a difficult predicament, which the amphibian did only after many fruitless efforts. Ono, like Robert Bruce, decided to exercise the patience and perseverance shown by the frog and in time he became one of the most famous chirographists in Japan. The sign which he inscribed for the gate of the Daijoji temple was written when Ono was only 21 years of age. The Emperor, Murakami, who had a great love of beautiful handwriting, showed much favour to Ono and had him inscribe the tablet for the southern gate of the palace in *kaisho* style, which was generally used for inscriptions above gateways. Ono, however, showed his greatest skill when using the *sosho* style, and when the Emperor saw what Ono

had done in that style he selected it for the gateway, contrary to previous custom, Ono being deeply impressed by the Emperor's remarkable taste as to the merits of chirography.

When the priest Kwanken went to China in 926 A.D. the Emperor sent by him to the Chinese Court a poem written in both *gyosho* and *sosho* style by Ono, the idea being to prove the ability of the Japanese to write Chinese poems in good chirography. In 928 the Emperor had Kinko Kosé, a famous artist of the day, paint portraits of the ancient sages on the sliding screens of the Shishinden palace; and under these pictures the comments written by Oé, a famous man of letters, were inscribed by Ono, the famous chirographist. The people long continued to admire these masterpieces as the greatest artistic achievements of that era. Oé himself was an expert in handwriting; and when samples of his work were submitted to the Emperor along with an example of Ono's, his Majesty, in order to please both, said that Ono was superior in chirography to the same degree that Oé was superior in literary skill. In his later years Ono was unfortunately afflicted with palsy which interfered with his art, but the people never ceased to admire even what they called his "trembling ideographs." Ono's distinguishing merit was that while the other noted chirographists wrote pure Chinese characters, he developed a Japanese style of ideograph, just as Kosé did in painting;

and his name was well known even in China during his lifetime.

Fujiwara Sukemasa was a pupil of Ono and later under Oken, a Chinese teacher of the day. Fujiwara Yukinari started the practical method of writing *hiragana* in *sosho* style and his children and their posterity developed it into the Sesonji school of chirography, which was afterwards inherited by the Jimyoin school. Prince Seirenin, son of the Emperor Fushimi, was an expert in the art of chirography. He lived in the 13th century, and was the founder of the Seirenin school, sometimes known as the Oiye school, which for a long time was the style for upper class people. It was to the art of chirography what the Tosa school was to pictorial art. Thus pictorial art reacted on chirographic art, and vice-versa. During the Kamakura period Zen priests arriving from China influenced the national schools of painting and also introduced pure Chinese styles of writing, one of the most distinguished leaders in chirography being Ichinei; and Chusei was of the same school. Most of the tablets for the great Buddhist temples of the time were inscribed by Chusei.

During the Tokugawa period one of the greatest handwriting experts was Konoé Nobukoé who belonged to the Sambakuin school. Honami Koetsu, an ancestor of the noted painter, Korin, was a skilful penman and started the school which took his name. The priest Shojo, of the Takimoto school, was also famous

as a chirographist. The last three names were the greatest of that period. Prince Takasumi belonged to the Takimoto school, and among his pupils was one named Ohashi who founded a school called after him. The Ohashi style was used in the public documents of the time. Later a scholar named Hosoi Kotaku who had studied Chinese writing, started the school which bore his name, sometimes called the Karayo school, as it was like Chinese style, and had a great vogue among the more educated classes. The Japanese have a saying to the effect that in the third generation of most great families there appears this notice, written in *karayo* style: "For Sale!" The suggestion implies a conviction that great families decline in the third generation, because by that time a master appears who squanders the family substance in riotous living. It is the old idea that to leave a son independent is rather dangerous, as it tempts youth to idleness and dissipation. Finally the only virtue left the bankrupt is his ability to write a notice in high-class chirography offering his effects for sale. There were great many brilliant examples of expert chirography in the later Tokugawa days, but the list would prove too prolix to mention in detail.

During the Meiji era such experts as Sanshu Cho, Ichiroku Iwaya, Shundo Nishikawa and Meikaku Kusakabé flourished. In western countries people prize the handwriting of the great, not

for its art, but for its associations, whereas in Japan both qualities enter into the degree of one's appreciation. Indeed the Japanese may be said to pay far more attention to the art than to the person of the writer, as the art shows the personality. Thus examples of exquisite chirography are treasured in Japan much in the same manner as fine pictures are in Europe. Every artist in chirography has many applications for examples of his style; and when rich men make trips into distant parts of the empire they are on the look-out for specimens of extra-fine handwriting to bring home with them as happy finds to show their friends and preserve in the family. They are not satisfied merely with signatures, but must have a poem or a motto written by the chirographic artist to hang on the wall as an ornament, the same as western people hang up pictures. One sees some of these examples of chirography in almost every Japanese house. When the Japanese takes up the study of penmanship at school, he has, therefore, to think of something more than merely learning to write. He has a history and an art to get imbued with, and an aesthetic conception to develop, that enable him to express his character in his writing: as much in the art of shaping and setting the ideographs as in the manner of his composition, if not more! His written production must appeal to the mind and heart as well as to the eye, but *to the eye and through the eye* most of all.

HOSPITALS FOR DISABLED SOLDIERS

ONE of the certain things about the outcome of the war now raging in Europe is that the close of it will see countless numbers of disabled soldiers, and the question of how to take care of them must prove one of great importance and difficulty to the respective nations. Men permanently invalided by war form a problem that nations should intelligently and altruistically solve. No matter how well prepared a country may be for such emergency the number of those left helpless by war must always be much greater than was anticipated. The present war has made the question one not for any one nation but for the whole world.

Japan's Hotel des Invalides, though established after the model of western institutions, is believed to have some points of superiority in respect to treatment and provision for the needs of disabled soldiers. For this reason it has many foreign visitors from time to time, the last being a number of officials from Russia, who were anxious to see how Japan dealt with the problem of disabled heroes.

The Haihei-in, as the Japanese call it, is situated at the village of Sugamo in the

northern suburbs of Tokyo, about five minutes from Otsuka station or Sugamo tram-stop. It is under Government auspices and the control of the Minister of War, the care of it being connected with the First Army Division. It is managed by two officers, five non-commissioned officers and one army surgeon. The present head of the establishment is Major Shuichi Miyamoto.

The institution was established in 1906, just after the Russo-Japanese war, which, being the greatest Japan ever fought, left a great many disabled soldiers for whom the state felt responsible. To the families of those who fell on the field of battle special gifts of money were made in addition to annual pensions. Those maimed by the war and yet in good health were expected to equip themselves to earn a living, and in this work the home for disabled soldiers was expected to assist. Baron Hachiroemon Mitsui offered a site for the institution and the Imperial Diet gave consent for the erection of the building.

Most of the inmates of the Home for Disabled Soldiers are those who have lost

a foot or an arm, or were rendered unfit for common work in some such way. They are provided with food and room and assisted according to their needs. They have to take proper recreation ; and have a library, reading room and the usual comforts of civilized life. At times they are afforded musical or other entertainments ; and they are quite free to move about and enjoy themselves as best they can. The food given them is much better than that provided for the common soldier, in fact three times more expensive than that given the common soldier in barracks and about twice as expensive as that provided for noncommissioned officers. Nurses are in attendance on those still helpless from wounds or war work. Those in the Home do not receive any pension apart from the provision made for them in the establishment, except a little pocket-money from the sums allotted them as special rewards after the war, one-third of their war pensions going to their families.

While thus provided for and made comfortable, the inmates of the Soldiers' Home are free to earn anything they can on their own account. Some go to school every day ; some go to the arsenal and work at making war weapons ; others act as clerks, while others knit or make toys. A few aspire to become artists, some of whom have made remarkable progress in that direction under an able teacher, Mr. Suiun Komuro who keeps an art school. There are also a

few who have taken up foreign languages and made good progress especially in English and French, graduating from Waseda University.

The recreation department of the institution has billiard tables and other forms of amusement ; and philanthropists provide the reading room with newspapers and magazines. There are hand ambulances to convey those who cannot walk to any part of the institution they wish to reach. The men take a great interest in the European war and eagerly read every scrap of news pertaining to it. The usual dress is the accustomed military uniform, but some are so disabled that they have to wear the common kimono, as it is more convenient. The common soldier's native dress is made of cotton, while the dress of officers is of silk. The crest of the inmates of the Home for Disabled Soldiers is a cherry blossom within a circle, and this crest is on the *haori* worn by the men. Their rooms are in Japanese style and they keep them scrupulously neat, the privates having a six-mat room and the officers being honoured with an eight-mat room. Each room has its customary *tokonoma* with the usual ornaments and decorations, besides a writing table and utensils. Some rooms have pet birds in cages or some other pet desired by the occupant, many preferring simply a few pot-plants.

The number of patients now in the Home is less than 200, which is its full complement. The last war left Japan

with about 15,000 disabled soldiers, but all could not be accommodated at the Home. In any case most of the disabled soldiers dislike to be taken away from their friends to live in such an institution, their friends preferring to have them at home. Consequently most of the patients were men who had no family ties or friends. Of course it is too much to expect a man forsake his wife and children even for the comforts of a soldiers' Home.

The site of the Soldiers' Home was formerly the estate of Viscount Shishido, an old daimyo, and the garden is a very beautiful example of Japanese landscape style. This, of course, the soldiers enjoy immensely. The place was purchased by Baron Mitsui especially on account of the garden, which has pretty hills, a lake and many trees, a perfect picture of nature, and therefore soothing to the wornout nerves of battle heroes. The inmates have in every way the same comforts and pleasures that they would have at home, except the absence of their relations. They may go out all day, as they like; and even make a visit to friends in the provinces; and there is no difficulty in getting leave of absence for a night or two. Only officers of the most humane temperment are placed over the institution, and there are few rules or restrictions to annoy the men. Chivalry and loyalty comprise the spirit of the place. Men of high class are asked from time to time to deliver lectures and addresses before the disabled soldiers. An image of the late General Count Nogi is enshrined at the institution, so that the men may always have the inspiration of his noble spirit; and on the 13th of September annually a fête is held on his honour and memory. While living, the General devoted all the monetary gifts

he received for writing epitaphs to the Home for Disabled Soldiers and took a warm interest in the life of the men there. After his tragic death the men made a special request that a shrine to his spirit be erected in the Home, where they might commune with him as they wished. It stands in a special room set apart for that purpose.

In the midst of the garden stands a fine bronze statue of a crane in an attitude of suppleness, attracting the notice at once of all who approach the building. This is specially prized, being a gift from the late Emperor.

Japan's experience in the war with Russia taught her that the wounded are always about ten times more in number than the killed. In the great battle of Nashan the Third Division, which had the fewest losses, had 150 killed and 1209 wounded, while the Fourth Division, which suffered most loss, had 299 killed and 1273 wounded. Taking all Divisions into consideration the greatest losses were suffered in the battle of Tokuriji, and as the casualties mounted in number from day to day the end of the war found Japan with a very great number of disabled men. In the much larger armies of the present war in Europe the killed and maimed must be incomparably greater. How to provide for the disabled will form an unprecedented problem for the belligerent countries. No doubt they can obtain some useful suggestions by studying the Imperial Ordinance of April, 1906, No. 214, promulgated on August 4th of the same year by the Japanese Government; as well as Notification No. 8 of the War Department, issued on August 6th, 1906; and something further might be learned by paying a visit to the Home for Disabled Soldiers at Sugamo.

SAKÉ CONTESTS

By S. TOYAMA

SAKÉ has remained the national beverage of Japan for centuries. Tea, of course, is the nation's daily drink, but no feast is complete without the national wine. Saké does not contain so much alcohol as the spiritous liquors of the west; and so the Japanese do not regard indulgence in it as improper. It has always been looked upon as an appropriate gift when making offerings to the gods, just as wine has been in Europe. Presents of saké to Government officials by the Imperial Court are quite in accord with Japanese conceptions of etiquette.

It is, perhaps, not surprising that there should have grown up in connection with the national drink certain amusements emphasising the gay side of Japanese life; and one of these is known as the saké contest. It is recorded that in the reign of the Emperor Daigo, at the beginning of the 10th century, such contests were held at the Imperial palace. All the heavy drinkers of the day were invited on one such occasion; and all were afraid to respond except eight nobles who determined to try their imbibing capacities. In time they became so intoxicated that they could not retain selfcontrol, some falling over and going to sleep either in the palace or outside. A noble named Fujiwara Korehira alone remained unovercome of saké. He was awarded the championship and the Emperor presented him with a fine horse and sword as a reward.

From the days of the Heian era saké contests declined in popularity, until the Tokugawa period when they again came into vogue. It was a time of long-continued peace when men had little to think of but amusement, and thus conviviality was encouraged. In the year 1651 a man whose nickname was Tarutsugu and another called Sokofuka became noted for the quantities of saké they could take. A book was published giving a full account of a saké contest they once held at Kawasaki. One of the most famous contests on record, however, took place at Senju in the city of Yedo in 1815, the projector being an old toper named Nakaroku, to celebrate his having reached his sixtieth year. On the day of the contest he fixed on his gate a notice to the effect that no questionable characters were to enter; and a footnote explained that by questionable characters was meant, total abstainers and mere cavillers. The note was undoubtedly a "take off" on the usual notice in front of temples of the Zen sect of Buddhism, saying that meat and saké were not permitted in the sacred precincts.

The old man met his guests at the entrance of his house and duly saluted them. He was arrayed in quite a gay costume. Each guest, before entering, had to give his name and his bottle capacity, when he was handed a ticket and told to enter. All were ushered into a general room where the contest was to

be held. There they saw six huge lacquer bowls of saké laid on a stand. The cups were in a certain order. One was called "The Enoshima Cup," and had painted on it views of beautiful Enoshima in gold, its capacity being over three pints. The second was named "The Kamakura Cup," being adorned with picturesque views from that coast. It held two and a fifth pints. The third was called "The Miyajima Cup," and had pictures of Aki-no-miyajima or Itsukushima, one of the three most famous views in Japan. The capacity of this one was about three and one-fifth pints. The fourth cup was named "The Manju-Mukyo," and bore four Chinese ideographs signifying long life, being capable of holding five pints. Next came the fifth cup with the title "Ryokumo-Ki," and was lacquered after the pattern of an old tortoise, which is a symbol of long life. This big cup could contain a gallon. The sixth cup bore the device Tancho-Tsuru in gold and had a picture of a red-headed crane, another sign of ripe old age; and this cup was equal to one and one-fifth gallons.

For other refreshments *karasumi*, or bora row, was provided, a delicacy in which every saké lover delights. There was also some salt, which lovers of the cup in Japan like to have for whetting the appetite for saké. In addition they had carp soup, roast quail and vinegared crab.

Special seats were provided for those who came only to witness the contest; and among these were several persons of distinction, such as Tani Buncho, a famous artist of the day; and the great Chinese scholar, Kameda Hosai. The poet Ota Shokusanjin also came. To add zest to the occasion four geisha were summoned

to grace the feast, all being noted as saké drinkers. That the contest was to take place became widely known and drew famous saké imbibers from various sections of the country, some to see the contest and some to participate.

Among the champions of this celebrated contest was an old man named Genkei, aged 62, who, after drinking one and one-fifth gallons, was able to leave the place unaided and to reach an adjoining house with but one rest. Another champion named Taicho reached his limit at one gallon, and had to sleep overnight at a neighbouring house; but on rising next morning he proved equal to 5 pints more. A farmer named Ichibei emptied the Manju-Mukyo cup, which held 5 pints three times without difficulty, and ate three red peppers in the bargain. A veteran named Matsukan quaffed off the Enoshima, Kamakura and Miyajima cups the total capacity of which was over a gallon. Those who expected to see him bowled over by this, were disappointed, for he immediately turned to the Manju-Mukyo cup, which stood for long life, and downed that also, which added 5 pints more to what he had. Then some one ventured to ask him if he would not have another drink, when he might perhaps defeat Taicho, the winner, but the umpire forbade it, estimating that the man's limit was reached. A man named Sahei was given the credit of drinking one gallon from the Ryokumo-ki cup.

In connection with this contest some amusing stories were told. There was a notorious drinker of Asakusa named Shoda, who was determined to enter the contest, as he had often proved himself equal to more than 3 pints. He had got only as far as Kaminari-mon near the famous temple of Kwannon when he was

seized from behind by his pursuing wife, who endeavored to take him home. He resisted and she insisted; and so there was a fight, which went on until some one managed to separate them and bring them home. Shoda, not to be outdone by meddlers, hastened to the place of the contest the next day where he drank one and one-fifth gallons. It was recorded of one of the geisha present, named O-iku that she had no difficulty in drinking the Enoshima and the Kamakura cups, some of the other geisha almost equalling her. Miyo drained the Manju-Mukyo cup but toppled over after a time. Sumi drank the gallon that was in the Ryokumoki cup, but was soon asleep. Buncho and Hosai, after defeating the others, started a contest between themselves, and went on for hours drinking from the Enoshima and Kamakura cups respectively. When the time came for them to go home there were no bearers to carry their chairs, as the men, having been treated by the house, were too intoxicated to move. Consequently bearers had to be sent for to a more distant place. There is a further item to the effect that the cook, named Tasuke, drank all day while at his work, and then emptied the Tancho-Tsuru, cup with a one-and-a-fifth-gallon capacity.

A guest named Kawada from Aizu

arrived late at the contest. He set to work at once and emptied the first five cups, a total of one and a half gallons; and he was about to go one more when the umpire dissuaded him. The man expressed regret at the ruling of the umpire, as he said he was about to start on his journey home the next day and wanted a little more just to set him up for the trip. The whole account of the contest was carefully written out by Ota Shokusanjin and published in book form.

Such a form of amusement doubtless throws some interesting light on the taste and temperament of the Tokugawa age. It would appear that when civilization is such that it provides no useful activities, men must have either war to keep them busy, or gluttony and winebibbing to keep them amused. Even in more enlightened days we have heard of such institutions as the suicide club. That death in no case resulted from the contest above related either proves that Japanese saké is remarkably weak or that these men had a miraculous capacity for intoxicating drink. It may be, however, that the system of weights and measures in that day was no more certain than it seems to be to-day! At any rate the record requires considerable commentary before it will appeal to the modern mind as rational.



THE RAKUSEKI-SHA

By C. MATSUZAWA

IN the year 1903 a gentleman named Izawa started a school called the Rakuseki-sha for the cure of stammering. This gentleman, who was a Member of the House of Peers, had gone over to the United States some years before where he learned from the famous Dr. Alexander Graham Bell something about the art of visible speech; and from that time he began to study the question, making experiments and studying the subject from such points of view as those of physiology, psychology, pedagogy and phonetics; and finally he developed a system which he regarded as a scientific cure for stammering.

In a letter which Mr. Izawa received from the veteran scientist, Dr. Alexander Graham Bell, the latter asks his amanuensis to state that he was asked to write to Mr. Izawa, as on account of his great age he could not write himself, and to give the substance of his views on the subject, viz: that he, Professor Bell, considers Mr. Izawa's success in curing the defect of stammering quite remarkable, and hence his treatment must be based on correct principles. So far as Dr. Bell can judge and know, Mr. Izawa's method of treatment would seem to be original. It is perfectly reasonable to assume that Mr. Izawa's treatment of Japanese

stammerers proceeds strictly upon scientific principles, and hence would be equally as successful on American stammerers.

There are, of course, other schools for the cure of stammerers, notably one under Mr. Albert Gutzmann, whose method, like Mr. Izawa's, is based on training; but the Izawa school is probably one of the most efficient and successful of modern times. Dr. Tanimoto, after a comparative study of the Gutzmann method and the Izawa system, said that from a scientific point of view he regarded the Izawa system superior. In Japanese middle schools out of 135,850 pupils were found 3,156 stammerers of the male sex; and out of 20,637 female pupils 120 were stammerers. That means that more than 2 per cent of males were stammerers and about one-half of one per cent of females. According to this it may be estimated that out of Japan's population of more than 50,000,000 there will be at least 570,000 males who stammer, and 145,700 females, or a total of 715,700 of defective vocal capacity.

Since the establishment of Mr. Izawa's school for stammerers at Dairokutencho in Koishikawa a great many persons have been treated and most of them cured. It is said that at least five thousand have left

the institution completely cured. These include a number of Koreans and Chinese. Mr. Izawa has scientists carefully investigate the result of his treatment and pass upon it. This process of investigation goes on every ten days or so in the case of each patient. He has meetings for cured stammerers to let them show their improvement and proficiency, and so to let stammerers see what can be done. Sometimes prominent persons attend these meetings so as to encourage those who participate, the directors of national schools being among the more important persons thus interested. The merit of the Izawa system is now quite recognized throughout Japan; and Mr. Izawa himself has been decorated in recognition of the services he has rendered to the cause of education.

Applications for admission to the Rakusekisha are received on the 4th, 14th and 24th of the month; and after individual examination the patient is admitted and treatment begins the same afternoon. The period of treatment is fixed at three weeks, more or less, according to the nature of the case. Those who cannot attend the institution regularly, are given instruction for ten days and then treat themselves. Instruction and treatment at the institution go on every day from 8 a.m. to 5 p.m. The patients and pupils have to go through a great deal of drill in order to get proper control of their speaking organs. They have to practice pronunciation, breathing, conversation and reading, and practice drill affecting their speaking organs to that end. The proper use of mouth and tongue in speaking is the main difficulty for most of them. Each patient declared cured has to speak before the director of the school and some guests to satisfy them that a cure has

really been effected; and then the patient is dismissed in a ceremonial manner as cured.

Those who depart cured are very happy to realize what a change has come to them. They will no longer be ridiculed on account of their defective speech and suffer from melancholy and nervous worry. No longer will they experience the old difficulty of being unable to tell the tram-car conductor their destination, or have to carry a card showing their address. One pupil at the Rakusekisha was a teacher of gymnastics at schools. He managed to make the boys understand the command to march, but he so stammered that they could not understand the command to halt, and so went on indefinitely. Sometimes the boys marched straight ahead regardless of obstacles and got wet in lakes or ponds or went through hedges. He was very pleased to find his stammering cured. Another pupil was a woman who had been divorced because her husband could not endure her stammering.

For models the pupils of the Rakusekisha have set up Demosthenes of ancient Greece and Kanfi of China, both of whom were reputed to have overcome the defect of stammering and become famous speakers through their own efforts. Some famous stammerers and their children who took after them have been cured at the Rakusekisha. Unhappy parents are often made happy by receiving their children home again able to speak to them in natural, unbroken speech. There are thousands of parents in Japan who have a feeling of profound gratitude toward Mr. Izawa for all he has done on behalf of stammerers in this country. [Since the above was written Mr. Izawa has, unfortunately, passed away.]

JAPAN'S MUD GEYSER

By Y. MATSUDAIRA

ONE of the most remarkable discoveries recently reported by

Japanese geographers is a mud geyser in Formosa, which is said to be one of the largest in the world. Among the more noted geysers of the world are the big one in Yellowstone Park in the United States and another in New Zealand. There is also a large one in Italy and one at Baku on the Caspian sea. The big one in Formosa is second to none of those mentioned in size and force; and with the water and mud issues a quantity of petroleum gas.

The Formosa geyser is known as the *Kumutsuisoan* by the natives, which means a mountain of gushing water. It is situated in the district under the Hozan branch of the Tainan Prefectural Office. Of course the geyser has been known to the natives and the Chinese from ancient times, and was mentioned in a book published by the Chinese Government as early as 1694. The natives out of superstition supposed that the action of the geyser was due to the fiat of the gods and regarded it as sacred, forbidding all profane approach without permission. Thus the common folk were not allowed to see or know much about it until

Formosa came under the rule of Japan.

When Japan started prospecting for petroleum deposits and oil wells, investigation were carried out respecting the wonderful mud volcano. The geyser is about 25 miles from Tainan southwards, and may be reached from Kyoshito station on the Formosan railway, a distance of about three-quarters of a mile. Owing to increasing interest in the sight the number of visitors to the place is annually growing. There are really two geysers, one of which is at the foot of a hill, having a base of some 70 feet or more in circumference and shoots up to a height of about forty feet. The orifice whence the mud issues seems to be about four feet in diameter. There is a constant issue of mud and gas with a wierd rumbling sound. On throwing a stone or other obstruction into the crater alarming sounds are produced, causing the ground all about to tremble, when the obstruction is violently ejected. A smaller geyser near by has recently ceased activity. Some 200 yards distant there are traces of former geyser action. Not far away are three small geysers which do not ascend above 20 feet, but the

place is so flooded with ejected mud that one cannot approach. The mud is a deep ashen tint, and strongly impregnated with gas. In former days globules of oil could be seen in the mud.

Another remarkable natural formation in Formosa is a pond of mud. It is called *taikunutsui* by the natives, and is situated in the jurisdiction of the Ako police office. It may be reached by going some 7 or 8 miles south of Tainan and leaving the train at Chushusho station, from which the mud lake is distant some 15 miles eastward, and which may be covered in a carrying chair. The lake of mud is about 400 feet around and one side of its banks is rather precipitous, sloping westward. From the innumerable bubbles on the surface of mud the amount of gas escaping can be imagined. In one place the gas gushes up so as to push the mud some two feet or more above the level. Doubtless it is a natural gas that might well be utilized if civilization were near enough to take advantage of it. The flow of gas seems to be uneven, owing, perhaps, to mud obstruction, but every few seconds there is a successful ejection with rumblings every now and then. It is certainly an impressive sight. The mud here is a light ashen colour. There are ample traces of oil in the mud and the odour is unmistakable. This lake is really a mud volcano, with its crater and rim. At one time this place ejected great quantities of salt water and salt was manufactured from it. In the great earthquake shock of 14 years ago

a change took place and the salt water has ceased to issue.

In Senshuryo under the jurisdiction of Hozan branch of the Tainan Prefectural Office there is another mud volcano, which may be reached from Akoten station, from which it lies about 14 miles southwestward. As one approaches the spot the rumbling of the boiling mud may be distinctly heard. The crater is about 80 feet in diameter and surrounded by a thick growth of betel-nut trees. The mud here is a dark ashen colour; and the amount of gas gushing out appears to be enormous, the smell of oil being very prominent. The gas will burn if ignited, but goes out when choked off by the mud. Some 400 yards away in a bamboo grove there is another mud crater of much the same description, but slightly more violent, perhaps.

In the neighborhood of these remarkable phenomena the Japanese are prospecting for oil. There are indeed numerous indications of oil in the vicinity. At Rateizan near Shinkwan there is another mud volcano not far from the sea coast. The mud issues from the base of a hill and has two craters, but there is not so much evidence of gas as in the others mentioned. There is no doubt, however, that gas is the force ejecting the mud. The taste of the mud is exceedingly bitter. Whether these mud volcanoes indicate the presence of petroleum in the district has yet to be shown. The question is now under careful investigation.



MUD VOLCANO, FORMOSA
(COURTESY OF PROFESSOR JIMBO)



1. PREMIER COUNT TERAUCHI AND VISCOUNT MOTONO



2. A GROUP OF FOREIGN LADIES
3. VISCONTRESS MOTONO AND THE FRENCH AMBASSADOR



A MISCHIEVOUS DAIMYO

DURING the Yedo period there was among the physicians of the Shogun's capital one named Yoan Ukawa who lived at Katamachi in Takanawa. He was not so skilful a practitioner as he might have been, and consequently lacked patients and lived in rather a poor way.

One day while in the midst of a conversation with his wife on the hardships of living, some one knocked at the door; and, having no servant, the doctor went to open it himself, and was surprised to find a fine-looking *samurai* standing at the gate.

"Is Dr. Ukawa in?" inquired the visitor without further introduction.

"It is he whom you are addressing," replied the physician.

"It is very kind of you to come to the door personally to receive me. My

master's daughter is exceedingly ill and I have come to consult you."

The physician was delighted at the prospects of a new patient and at once ushered the *samurai* into the guest room.

"The affliction that has befallen my master's daughter is rather a curious one," continued the visitor. Most of the more eminent doctors of Yedo have been consulted about the case, but they hesitate to undertake her treatment."

"Indeed," said the host, listening most attentively, "that is too bad. And may I ask where your master lives?"

"Well, I am not at liberty just now to say, but my master is one of the western daimyo. The best way is for you to accompany me; and you may feel sure of ample reward if you can do anything."

On this the *samurai* took from his

pocket a package containing some money and handed it to the doctor, on opening which the poor physician could hardly repress his excitement and delight.

He was most profuse in his thanks and expressed his readiness to go with the guest at once, but unfortunately his kago had just gone out. The visitor said there was no difficulty in that, as he had come provided with a carrying chair to fetch the physician. So the doctor quickly slipped into better clothes and proceeded to the entrance of the house. The samurai gave a loud command and quickly a beautiful carrying chair appeared before the door. No sooner had the doctor entered it than the door was closed and locked and the kago was carried off at top speed. The doctor gradually began to have a strange misgiving about his being locked in. It was so unusual. All sorts of fancies about being kidnapped by robbers surged through his brain and greatly troubled him. He had visions of being taken to some lonely spot on the highway and there stripped of his clothes if not suffering a worse fate. But these thoughts he was unable to reconcile with the fact that the samurai had given him ten gold pieces, far more than could be realized by selling his shabby-genteel garments.

Suddenly the kago stopped. The door opened and the samurai presented himself again and informed the doctor that they had arrived at the place. He got out, looked around and his eyes fell on an imposing mansion well fit for a daimyo's residence. Entering through a grand gateway and passing through a magnificent garden they approached the mansion, where several gallant samurai met them, one of whom spoke and said the doctor was to go in at once, at the same time thanking him for coming. The doctor, much impressed by this ceremonious reception, followed in silence, bowing at every word, and finally was shown into a spacious room where he was asked to have the kindness to wait.

The mansion was apparently a new one of imposing dimensions; and as the doctor gazed on its grandeur he felt thrills of delight on the good fortune that must await one who had secured so wealthy a patron. He waited there quite a long time, and still no one appeared. He began to imagine that he had been forgotten. He began to feel that if the patient were in any way critical the result of the waiting must inevitably increase the danger of her condition. While thus pondering and musing with much misgiving the screen suddenly slid back and

a boy with three eyes appeared, such as one sees in fairy tales. The youth placed a tobacco box before the honourable guest with due deference; but the doctor was too overcome by the sight of a three-eyed boy actually in the flesh to notice much what the lad did. In fact he covered his eyes with his sleeve so as not to behold so grotesque a figure; and when he removed the sleeve again, lo, the lad had vanished.

He then began to suspect that the place was haunted and that what he just seen was but an apparition. The doctor shuddered; his face paled and his teeth commenced to chatter. While thus overcome by what his eyes had seen, the screen again slowly moved back and in walked a giant 8 feet tall, carrying a kind of table. This person had his head shaved in front like boy, but wore a fine *hakama*. Placing the table before the doctor, he stared the guest out of countenance with glittering eyes. The doctor now suspected that something was wrong with his own vision and wondered whether he might not have been bewitched by a fox.

Then the screen again was drawn back and this time a fair lady entered, attired in Heian style with a red *hakama*. She was pale of face and looked like a fairy,

such as might haunt an old palace. With bitter smile she took a saké bottle in her small, thin hands and asked the guest to have some. But the guest was too overcome now to answer and simply fainted.

Meanwhile the doctor's family were wondering at his prolonged absence and could not make out what was keeping him. The sun had already set and the big bell at the Zozoji temple had tolled the hour of six. There was suddenly a sound of voices at the entrance. The family supposed that the doctor had returned. The wife went at once to the door, and was greatly surprised to see a kago there with no one near it. How it could have got there without bearers added to the mystery. On opening the kago she found the naked body of her husband, his hands fast bound with cords. He was still alive but gagged and unable to speak. The wife was terrified by the sight, but managed to remove the gag and unfasten the cords, thinking all the while it must have been the mischief of either robbers or a fox. She was still more surprised to find her husband's clothes folded up properly and lying in the bottom of the kago. As she helped her husband into them, something heavy fell on the ground. She picked it up

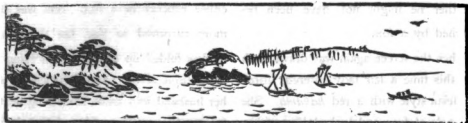
and unfolded it, only to find one hundred gold *ryo*.

Neither the husband nor the wife could make out what had happened, nor understand its import. The doctor told his wife all he could remember of his experiences, which seemed to her more like wild dream than anything real.

While they were thus puzzling their heads over the strange episode the samurai again appeared at the door; and he willingly threw some light on the mystery. His master was Matsudaira, the great lord of Izumo and his mansion was at Ozaki near Shinagawa. The mischievous daimyo had called for an unpopular doctor that he might terrify him by three fairies or creatures of the underworld, while he himself watched the fun from behind a screen. The man selected to take part of the giant was a huge wrestler in the service of the

daimyo; and the fairy lady was the famous actor Kikunojo Segawa who had distinguished himself in female rôles in the theatres of the day, while the three-eyed boy was a deformed lad painted and dressed up for the occasion.

After learning that a lark had been played on him the doctor was much ashamed of having fainted, and resolved to foster a better nerve. At the same time he had been well paid in gold for the trouble he had been put to, and went specially to the daimyo's mansion again to offer his thanks for the favour. The daimyo received him most hospitably and presented him with a further sum of money. The incident but shows how the daimyo and other great personages of the peaceful days of the shogunate were often at a loss how to find diversion and banish their frequent hours of ennui.



MONTHLY RECORD OF EVENTS

(MARCH 25 TO APRIL 25)

March 28.—An extraordinary Cabinet Council met to bring the budget for 1917 into final form. Revenue for the year was estimated at 608,529,641 *yen* and expenditure at 551,105,610 *yen*, the excess of revenue over expenditure to be placed as reserve.

The Imperial Privy Council issued regulations protecting the rights of Japanese and Swedish engineering firms in China.

March 30.—A general meeting of the directors of the Toyo Kisen Kaisha passed resolutions disposing the profits for the last term and revising the regulations concerning warehousing and hotel management, the latter being a new department added to the company's enterprises. The total profits for the term were 3,250,099.98 *yen*.

March 31.—Dr. S. Takezoye, formerly professor in the College of Literature in the Imperial University, Tokyo, and one-time minister to Korea, died. He was a master of the Chinese classics and an expert in the composition of Chinese odes. Among his more distinguished poems is the ode on the death of General Count Nogi.

April 1.—Funeral of Lieutenant Sugino killed in an aeroplane accident in the suburbs of Tokyo, attended by leading officers of the army.

April 3.—Jimmu Tenno-sai, the annual national holiday in memory of the demise of the first Emperor of Japan. The whole country a scene of beauty with cherry-blossoms, and vast crowds of people swarming everywhere to see them.

April 4.—The clearing-house banks give a dinner to Premier Terauchi and

leading officials of the Imperial Cabinet, at which important addresses were delivered.

April 6.—Vice-Admiral Murakami, Commander of the Third Squadron, was appointed Chief of Naval Education, while the former occupant of that position, Vice-Admiral Arima, was made Commander of the Third Squadron.

Matches stored in an Osaka warehouse spontaneously ignited, resulting in a 2,500,000 *yen* fire.

April 7.—The new Asano dockyard at Tsurumi was formerly opened. The new yard has 20 docks and 20 cranes, and can accommodate ships of 700 feet, or over 30,000 tons. The capital of the company is 3,750,000 *yen*.

April 11.—Anniversary of the death of the late Empress Dowager was duly observed with appropriate ceremonies at the Imperial Mausoleum in Momoyama, the Emperor being represented by H. I. H. Prince Kuni.

Mr. Lindsay Russell, president of the Japan Society of New York, who was staying in Tokyo, visited Premier Terauchi.

The National specie holdings reached at total of 736,000,000 *yen*.

April 13.—The centenary of Tadataka Ino, the famous Japanese geographer who compiled the first map of the country, was commemorated at the Genkuji temple at Asakusa. A copy of this map was the first map of Japan introduced into Europe, brought thither by the famous Japanologue, Von Siebold.

April 14.—Dinner given by General Oshima to patrons who support the

Home for Disabled Soldiers at Koishikawa. Over 40 responded to the invitation; and Marquis Okuma made an address.

April 15.—Returns from the Department of Agriculture and Commerce report a remarkable increase in the export of Japanese beer since the beginning of the war, rising from a value of 2,500,000 in 1916 to twice that amount in the succeeding year, an increase of 56 per cent.

April 16.—Dr. Tanakadate, of the Engineering Department of the Tokyo Imperial University, the most noted Japanese authority on aeronautics, resigned on account of age.

April 17.—The annual Imperial Cherry-blossom Garden Party was given at the Shinjuku Palace, attended by their Imperial Majesties and many distinguished Japanese and foreigners.

April 18.—Imperial regulations were issued prohibiting trade with enemy nations, in accordance with the resolutions passed at the Economic Conference of the Allies held in Paris.

Professor Berry of the United States visited the Experimental Agricultural Farm and delivered a lecture on "The Land as the Basis of Civilization."

April 20.—The General Election for members of the Imperial Diet was held, when the Terauchi Government was returned in triumph at the polls, with the following results:

PARTIES	BEFORE ELECTION	AFTER	GAIN OR LOSS
Seiyukai	111	159	+48
Kenseikai	200	119	-81
Kokuminto	28	36	+ 8
Independent	42	67	+25

The celebrated American aviator, Art Smith, and his mother were welcomed to Japan again with great enthusiasm.

April 22.—A riding party composed of veterans of the Russo-Japanese war under the late General Count Nogi, was organized and rode to the Tamagawa river, joined by Lieutenant-General Kawai and some sixty other high officers.

April 23.—The Institute of Natural Science held a meeting when Baron Kikuchi was elected president and Dr. Sakurai vice-president.

Viscount Akimoto, former lord of Tatebayashi, died at the age of sixty-one. At one time he had been an official in the French Legation and a Minister Plenipotentiary abroad. For many years he had been leader of the Seiyukai party among the peers.

The inaugural meeting of the Sakurakai, or Society of the Cherry-blossom, was held at the Imperial Hotel, Tokyo, when addresses were delivered by distinguished Japanese lovers of the beautiful blossom. The object of the society is to promote the planting and preservation of cherry-trees and to publish literature on the subject.

The 23rd of April, being the same as March 3rd of the old calendar, was the day of greatest ebb-tide when hundreds of Japanese turned out on the beaches clam-digging off the coasts of Shinagawa and presented a spectacle of gay and unique picturesqueness.

April 24.—The Decree of the Imperial Privy Council prohibiting trade with enemy nations was formally promulgated and officially announced.





1. H. I. M. THE EMPRESS VISITS THE JAPAN RED CROSS SOCIETY 2. GENERAL
COUNT KUROKI AND LIEUT-GENERAL BARON ARICHI, NEW MEMBERS OF THE
IMPERIAL PRIVY COUNCIL 3. A TOKYO POLLING BOOTH ON ELECTION DAY



1. BANQUET IN CONNECTION WITH THE SINO-JAPANESE COMMUNICATIONS CONFERENCE 2. THE NEW CHILIAN MINISTER TO JAPAN, AND HIS WIFE
3. MR. ART SMITH, THE CELEBRATED AMERICAN AVIATOR, AND HIS MOTHER

CURRENT JAPANESE THOUGHT

By THE EDITOR

America and The War

The decision of the United States to endure German insult and aggression no longer but to participate actively in the great war for the sake of liberty and public right, is as much a relief to Japan as to the other Allies, since it means the death blow to Teutonism. In view of Germany's undersea campaign against American subjects, resulting in the murder of some hundreds of them, and her secret machinations, plotting against American authority on American soil, Germany must be regarded as having been in a state of war against America for the past two years. All this the American people have borne with remarkable patience and fortitude. But wickedness has a limit; and the limit has been reached in the German attitude to America. No one can say that America wanted war. Never was war more determinedly and ruthlessly forced on a people. As the President very aptly said: "War can come only by the wilful acts and aggressions of others!" Appeals to reason and humanity having failed to influence Germany, there was nothing for it but to resort to the last extreme. America goes into the struggle with no thirst for blood or revenge, but, as the President said: "For the ultimate peace of the world and the liberation of its peoples, including the German peoples,

from that militarism which is the foe of liberty." This declaration is quite in harmony with the British policy, as outlined by Mr. Asquith when he was still prime minister, that the war is only for the overthrow of militarism and the liberation of democracy. The condition into which Germany has fallen should be a perpetual warning to those nations that put their trust more in material power than in righteous principles. The Japanese press welcomes America as one of the Allies. The *Yamato* thinks that the declaration of President Wilson in regard to the character of the German Government should make all Germans hang their heads in shame, as well as cause all upholders of justice to redouble their efforts on behalf of so righteous a cause. The Tokyo *Nichinichi* regards America as a country going to war for no political or territorial ambition but simply on behalf of public right on the high seas and to uphold justice and humanity. Though her assistance materially is not to be ignored, her help morally must be tremendous. The *Chugai* thinks that the present policy of Germany must lead to placing the Hohenzollerns in the same position with the Romanoff dynasty.

Correction

A correspondent kindly calls our attention to a mistake which inadvertently occurred in the article on Japan'

new Foreign Minister, published in the April number of the JAPAN MAGAZINE, wherein Admiral Count Togo (then Captain) is referred to as having sunk a British blockade runner, whereas it was a British ship chartered by China, the *Kowshing*, that was sunk during the war with China, or indeed as the first stroke of the war. The mistake was due to a mis-translation which supposed that the ship was under British orders because she was flying the British flag. We were, of course, quite familiar with the *Kowshing* case, but failed to associate it with a case definitely indicated as British in a translation by a Japanese subject. Our correspondent adds that an article taking the same view of the case as did Viscount Motono appeared contemporaneously in the Law Magazine published in London. That notable article, if we mistake not, was from the erudite pen of Dr. Thomas Baty, now Foreign Adviser in the Department of Foreign Affairs, Tokyo.

Japan and India

In a recent number of the *Shin Nippon*, Marquis Okuma's magazine, Mr. Shinobu Jumpei, Japanese Consul-General at Calcutta, gives a very interesting account of his countrymen in India. After alluding favourably to the British policy of education in that country and showing the tendency to overeducation among many Indians, fitting them for positions which they have great difficulty in obtaining after graduation, Mr. Shinobu deals with the various causes of disaffection in India, so far as it appears from time to time, and then says that one of the difficulties of Japanese trade with India is the inferiority of many Japanese manufactures and carelessness shown in regard to filling orders. It is quite a mistake, asserts Mr. Shinobu, to

say that any anti-Japanese feeling exists in India. The people of that country, foreigners and Indians alike, are neither pro-Japanese nor anti-Japanese, their feelings being rather impartial, but favourable to the Japanese more than otherwise. And the same applies to the attitude of the British authorities in India. Though the Japanese are not welcomed in India with open arms they are not regarded at all with hostile eyes. Some Japanese entertain the erroneous notion that because they are subjects of Great Britain's Ally they have a right to expect special treatment in India; but it is not a British characteristic to allow political or even friendly considerations to influence them in their impartial attitude toward commerce and even toward travelers. There might be some ground of complaint if the British authorities in India displayed any antipathy toward Japanese, but Mr. Shinobu avers that he never came across a case of that kind. Because the British authorities have applied to Japanese merchants the same rules in regard to customs and passports in war-time as to other aliens, some have resented it as evidence of lack of friendship, but this is a gross mistake. In India there is really no antipathy to Japanese.

From a valued friend of
**The Spelling of THE JAPAN MAGAZINE
Tokyo** has been received the following note which speaks for itself: "Is it not a little pontifical to describe 'Tokio' as a misspelling? An established spelling has a *locus standi* which only a very clear conviction can displace. 'Tokio' is the magic name under which the romantic sea-side capital of Japan has become endeared to the English-speaking public. If Tokio suggests 'To-kee-oh,' Tokyo

more certainly suggests 'Tock-yo,' which is lots worse! Also, 'y' at the beginning or in the centre of a word always has a grotesque and ridiculous effect in English, where it is so frequently a final. For this reason I always find Ioritomo, Iarakana, etc. more graceful and appropriate than the forms in Y, and practically the same in sound."

In reference to the above **Some Comment** it may be said that we do not deem it a pontifical attitude to follow the highest authorities in the transliteration of Japanese names into English equivalents. The highest authorities we consider to be those scholars who have attained the highest proficiency in both English and Japanese philology. Among these none can take precedence to Professor Basil Hall Chamberlain, who was for so many years professor of Japanese philology in the Tokyo Imperial University, and the late Captain Brinkley, who devoted a lifetime to the study of Japanese linguistics. Both of these decided that 'Tokyo' was the more accurate rendering of the Japanese name into English letters, and the majority of the important dictionaries have followed them. Not only so but the Department of Education, if we mistake not, also recommended this form. The syllable *kyo* which is rather frequent in the Japanese language, must be always better rendered so written than with 'kio' because the latter is more likely than the former to be mistaken for two syllables, 'kee-yo,' while the former, moreover, at the worst can only be corrupted into *kai-yo*, a mistake we have never heard any one make in pronouncing Tokyo, whereas *Toh-kee-oh* is a common mistake among those not familiar with the sound of Japanese names. We can

hardly agree that the danger of saying 'Tock-yo' is 'lots worse' than 'Toh-kee-oh,' simply because it is much nearer the correct pronunciation. As to 'y' having a 'grotesque and ridiculous effect' in the middle of a word, it may be said that such ideas cannot be applied to the transliteration of Japanese words, which remain still Japanese unless they can be translated. English spelling is not at all phonetic; but in transliterating Japanese words, or in turning Japanese into *romaji*, one should be careful to follow phonetic use always, so as not to introduce complexities and thus hinder the progress of *romaji* and postpone still longer the desire of English-speaking people to study the language of Japan. In any case, with all due respect, the letter 'y' *does* come frequently in the middle of English words, especially in such participles as trying, crying and so on. There is more, perhaps, to be said for the removal of 'y' from the beginning of Japanese words when romanized, as many Japanese find it difficult to sound that letter before 'e' and say 'en' for *yen*, and 'e' for *ye*; on the other hand they often put 'y' where it does not belong, as in Yebisu for Ebisu and so on. Such practices, however, are mistakes that should not be encouraged. When the preceding word ends in a vowel the 'y' following, though an initial letter, must be very distinctly pronounced or else the enunciation will be quite un-Japanese, as, for instance, in *hei-yeki*, where 'hei-ieki' would make four syllables where they do not exist. It would seem almost absurd to a Japanese, we imagine, to spell Yoritomo as 'Ioritomo' which would be pronounced I-oritomo, according the rules for transliterating Japanese names into English equivalents. Much rather would the

Japanese omit the initial 'y' as they do in the word *yen*, and say 'Oritomo,' which cannot be regarded as orthographically correct. The distinction we are contending for is preëminently important in such words as *miyo* and *myo*, *kyoku* and *kiyoku* where the significance of the difference between 'i' and 'y' in *romaji* is absolute. Consequently we think that the kana, ｷ ㇿ, should always be transliterated *kyo*, as the Japanese have little respect for 'i' and the English often too much. In regard to the word 'Tokyo,' it may be worth while remarking further that the Century dictionary is quite mistaken; for it not only gives 'Tokio' as the preferred spelling but To-kē-yo as the proper pronunciation, which is obviously erroneous.

Government Sustained at the Polls The results of the General Election, as was anticipated, returned the Terauchi cabinet with a triumphant majority.

The returns show clearly that the people of Japan still vote for character rather than for party, having, indeed, but scant regard for party politics. It was in some degree a surprise, however that the Seiyukai made such a steady gain; and as this party, with a sufficient number of independent members, supports the cabinet, the latter will be assured of a majority of 56, which is quite workable. But the Seiyukai, which is quite an aggressive party, cannot be expected to support for long a cabinet committed to non party government; and no doubt, if the party does not become well represented in the cabinet in time, the Seiyukai will eventually overturn it and form a Seiyukai cabinet. Much depends on the attitude of the Kokuminto and the independent members who really may

command the casting vote if they so desire. In any case the situation is such that one cannot expect it to be permanent. For the sake of Japan's foreign policy, however, one cannot but welcome the return of the Terauchi cabinet, which has pledged itself to a conciliatory policy in China, the financial assistance of that country as well as the assistance of the Allies toward a hasty and victorious conclusion of the war.

The Independence Of Woman The women of Japan are coming to play a more and more important part in the nation's activities, even so much so as to be now encroaching on the domain of man. Many positions once occupied by men are now filled by women in almost every section of industrial and business activity. The Imperial Railway Bureau is a department that employs the largest number of women in a clerical capacity, having about 4,000, most of whom are ticket-sellers, cashiers and accountants. But their hours are unconcionably long, being from 8 a.m. to 12 p.m., every other day, at a wage of only 40 *sen* a day. Some 6,000 women are employed in cigar and cigarette factories of the Imperial Tobacco Monopoly Bureau; while many others are used in the Government arsenals. These girls are between the ages of 13 and 20 and receive from 20 to 30 *sen* a day while on probation, which rises to 50 later when taken on permanently. These work nine hours a day with Sundays and national holidays free. In the superior positions of artists, journalists, musicians, teachers, physicians, actresses, teachers of tea ceremony and flower arrangement and typists the number is growing, while clerks in banks and mercantile firms are also being displaced by women. The

Hypothec Bank alone employs 120 girls ; and the Bank of Japan has many. These generally work from 9 to 4, and receive from 10 to 30 *yen* a month, with semi-annual bonuses and daily lunch. The big department stores, of course, employ many girls ; while the telephone service is completely in the hands of women. Beginners in the telephone service get 25 *sen* a day, and after seven years or so may rise to 30 *yen* a month. The woman typist gets about 25 *yen* a month at the start and may rise with efficiency to 60 or 70 *yen* a month. If they are stenographers as well, they may command 100 *yen* a month. Women teachers are no better off than girls in shops, though their hours are shorter. Actresses receive the highest wages paid to women in Japan, but their clothes are expensive and so they are financially in no better position than the more humble workers. The lowest salary among them is 50 or 60 *yen* a month, and the highest about 300 *yen*. In journalism women in Japan get from 20 to 50 *yen* a month, according to experience. Story writers among them often make as much as 150 *yen* a month. As yet the number of lady doctors is not large, but what there are, enjoy a large and lucrative practice. Some of the women physicians are employed in hospitals, where they get from 50 to 100 *yen* a month. The number of women employed in such capacities as nurses, governesses, midwives, in drug stores, or as models, dancers, guides, ushers, bar maids, tea-house waitresses, hair-dressers and flower-makers is increasingly large, to say nothing to the more than a quarter of a million employed in cotton and other factories, under no very attractive conditions.

The *Yomiuri* in commenting on the new doctrine of Asia for the East and West Asiatics says that the general idea has been that the peoples of the eastern continent should unite to check the

expanding aggression of the white races in the East, but the paper is convinced that a combination of impotent peoples lacking in progressive ideas would be of little use in protecting either themselves or others. There can be no objection to China and India looking to their internal condition and preparing themselves for the day of independence and self-government, but to advocate the union of all Asiatic peoples under Japan's leadership is only to lead malcontents in India to seek a false refuge, which is not the proper way to promote the interest and happiness of the people of that country. If the Indians are in a condition they do not desire they have only themselves to blame ; and it would be a grave mistake to have them fancy that Japan entertained any idea of encouraging them in disaffection. Instead of devoting careful and assiduous attention to exploitation of their great natural resources the Indians have wasted their time by indulging in internal strife and so have come to be dependent on the white races. If they wish to recover autonomy the only way to accomplish it is to fit themselves for such responsibility by showing their ability to develop the natural resources of their country. Plots against their rulers are as much crimes against themselves as against the whites. The earth was not made exclusively for any race or colour, but for those who can best use it and develop it. Japan can have no sympathy with those who would stir up 300,000,000 people to wretched and impossible attempts at gaining an independence for which they are certainly not yet fitted. Those Japanese who try to disseminate Pan-Asian notions and advocate a Monroe doctrine for the Far East are mere impractical theorists who favour aggression rather than the salvation of Asia. If an Asiatic federation were formed there is no doubt that Japan would be the best nation to become its leader ; but such a

union at present is no more than a dream. The progress of western nations is due to their superior ability, and the best way to meet it is with equal ability. Lacking this, all talk is futile. It may not, perhaps, be the duty of Asiatic nations to submit to western aggression, but inferior ability must inevitably bow to superior ability. In the final issue it is superior power rather than mere theories or principles that reaches a solution!

In an important article **Universal Peace** in the leading review of Japan, *The Taiyo*, Major-General Shomei Nonaka, a retired officer of the army, contends that all the smaller nations of the world are destined to come under the rule of one dominating, all-conquering power, and that in no other way is universal peace possible. Inferentially he concludes that Japan must be prepared to fight for a dominant place in the world or be ready to descend to the rank of a secondary nation under the sway of some great Imperial Power. Though peace is something that every man naturally desires, says the writer, it cannot be expected until the world is a federation under one central authority. The present war must convince any reasonable man of this truth. A ruthless policy of militarist aggression is, of course, dangerous; but so also is a weak policy of sentimental pacificism which ignores the nature of man and the tendency of the times. When militarism spells savagery, pacificism spells decadence. The way to secure peace is not to sing about it but to overcome the disturber of it. Having learned the dreadful experience of neglecting national defence the whole world will devote itself to military preparedness after the war. Side by side with this race in armament rivalry will go on the campaign for universal peace. But so long as the nature of man is what it is, and codes of honour remain different, permanent peace is impossible; and the

strongest power will rule. Universal peace will not be in sight until all nations are inspired by the same ideals of peace. Without some artificial control of population the seeds of war are always ready to sprout. So long as man is willing to devour animals for food so long will be willing to destroy his fellow man who comes in his way. Peace will not come until modern notions of nationality are done away, and the world comes under one federal rule. This is a truth which it should seem impossible to question. The whole history of man is a progress toward centralization of government. The tendency was slow before the appearance of improved means of communication, but now with nothing to prevent annihilation of space and distance the people of the world are drawn closer, and powerful nations will have no difficulty in absorbing smaller ones and bringing mankind toward a unified whole. The relations of the Allies in this great war is the beginning of this federation. The form and nature which the world-federation will take it is as yet impossible to foresee. In the meantime we must realize that the nation that is not able to conquer, will inevitably be conquered. It is probable that there will be some great conquest of the world by some strong, invincible, imperial Power. What Power that will be is not a question that can now be settled. But that it will be the nation that has the mightiest armaments, the most unquenchable imperial ambition, the noblest spirit of loyalty and the deepest spirit of sacrifice, there is no doubt. What Japan has to see to is that she will stand as good a chance as any of playing an important part in the final issue. In view of Japan's glorious history and tradition she should not be content to remain behind any other nation but brace herself manfully and effectively for the rôle she is to play in the ultimate struggle.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

3

Contents for July, 1917

THE HON. TSUYOSHI INUKAI	Frontispiece
LEADER OF THE KOKUMINTO PARTY	S. Fujii 127
KAKIHAN	B. Kurata 131
OSAN AND HANSHICHI (A NOVEL)	Bakin 137
JAPANESE CONSCRIPTS	S. Akiyama 141
THE TOBA-FUSHIMI WAR	Dr. C. Miura 145
POST OFFICES AND POSTMEN	K. Salto 149
BUSON	R. Kamiyama 155
EXPORTS OF WOOD MANUFACTURES	G. Hanai 160
A MUSICAL LAKE	K. Yamada 162
HAKONÉ GUSA: PART I	Ryutei Riho 164
TOKYO CELEBRATES ITS JUBILEE	T. Matsuzaki 168
THE FUJI GASSED SPINNING COMPANY	J. Motomura 171
ODES OF YAMANOUYE OKURÁ	F. Yamazaki 173
MONTHLY RECORD OF EVENTS	April 25-May 25 175
CURRENT JAPANESE THOUGHT:	
1. Pan-Asia	
2. Era of the Pacific	
3. United States and Japan	
4. Baron Shibusawa's Views on America	
5. The people Are Responsible	
6. Japan To-day	The Editor 179

PRESIDENT	MANAGER	EDITOR
S. Hirayama	Y. Nakatsuka	Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Ichome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris	E. L. Morice, London, W. C.
Maruzen Company Ltd., Tokyo	Federal Rubber Stamp Co., F. M. S.
Kawase Nisshin-Do, Kobe	Kyo-bun-Kwan, Tokyo
Khoo Hock-Tye, Penang, Straits Settlements	Kelly & Walsh Co., Yokohama & Shanghai
Yorozu & Co., Sacramento, Cal.	R. Stanicci, Los Angeles, Cal.
M. O. Wolff, Petrograd & Moscow	Tract & Book Society, Bombay, India
Smith & McCance, Boston, Mass.	N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



1. THE HON. T. INUKAI, LEADER OF THE KOKUMINTO PARTY
2. MR. AND MRS. INUKAI IN THEIR GARDEN 3. RESIDENCE
- OF THE FAMOUS POLITICAL LEADER

THE JAPAN MAGAZINE

VOLUME EIGHT

JULY, 1917

NUMBER THREE

LEADER OF THE KOKUMINTO PARTY

By S. FUJII

THE subject of this sketch, the Hon. Tsuyoshi Inukai, is one of the foremost among the great political leaders of Japan. Though the membership of the party is not very large, they are influential politicians, but none more so than the leader, who is regarded as the "god of the constitution." Though disposed to extremes and not infrequently a bit arrogant Mr. Inukai is a very popular man. Though his party is usually a minority in the Imperial Diet it has often obtained the casting vote on questions of great national importance, thus restraining majority parties and making the legislature think before action.

There are those who accuse the Kokuminto leader of playing to the gallery and putting popularity before practical politics; but this is to wholly misunderstand him. Mr. Inukai is a man of ideals; and always stands for best rather than better. While the world bends and winds, following the route of

least resistance, Mr. Inukai believes in going straight towards the objective. If he believe himself in the right, he never yields to superior power or prestige. Having never been entrusted with any important public office no one has yet had an opportunity of testing his capacity or his attitude toward great responsibility; he has always been free to express his own opinions and adopt his own course. In other words his main rôle so far has been that of a critic. It is evident, however, that he often succeeds in leading popular opinion even against the stream in time of important controversy. No one can accuse Mr. Inukai of changing his views to suit inconvenient opposition. In facing his duty he has never been known to shrink from personal disadvantage.

The nation can never forget the firmness of mind and purpose displayed by Mr. Inukai at the time of the Russo-Japanese war. He took much the same

attitude toward the conflict with Russia as Mr. Lloyd George did in England against the Boer war. While the friends of the Kokuminto leader fell away one by one to the war party, Mr. Inukai held his ground in spite of strong opposition and unpopularity, quite uninfluenced by the outcry against him. This shows that he is far from being a mere calculator as to his views and actions. He is a man who simply wishes to do the best for his country and to do it well. This simplicity and strength of mind he has displayed even from boyhood.

Mr. Inukai is an Okayama man, from which town he came in youngmanhood and entered the Keiogijuku University, Tokyo, at the head of which was the famous Mr. Yukichi Fukuzawa, an advocate of utilitarianism as against formalism and convention. Young Inukai did not much favour the spirit of the new school, as he could not prefer the manners and habits of tradesmen to those of samurai and gentlemen. So he differed from the majority of the students in keeping to his oriental garb, even to his wooden *geta*. He would rather be a Japanese hero than a mere imitator of western style. He was too poor to have money for books, but he added to his slender purse by contributing to the press. He made rapid progress in his studies, especially in English. On graduating he was appointed to the staff of the *Hochi* newspaper, Mr. Yano Fumio being editor-in-chief, a man who

was afterwards Japanese Minister to China. Mr. Inukai was a progressive in newspaper work, and thus differed much from his colleagues, so had to leave them in time, as his advice was not adopted. He then entered the office of the *Choya* and later was editor of the *Akita Sakigake*, where he also proved too independent for his masters. Next he started a publication of his own, called the *Keizai Zasshi*, or Economist, in which he expressed views rather radical in the financial world of that day. Like the proverbial Irishman, he seemed always "agin the guvernmint." Opposition seemed to him the life of progress. He always has his eye on some ideal that reflects on things as they are; and so he is never satisfied.

When the then Count Okuma took an active part in the Kaishinto party of 1898 Mr. Inukai was a great assistance; and in the Okuma-Itagaki coalition cabinet Inukai was appointed Minister of Education, from which he soon resigned and returned to private life. He is not a man destined to serve but to rule. In office he does not spare his superiors and so they will have none of him. In referring to mistakes or omissions he does not hesitate to call a spade a pade. He is keen and unreserved in attack; and always remarkably grave. He is slow to promise, but quick to perform, in spite of all difficulty. Mr. Inukai is a man that never cares to make himself indebted to any man, especially to seniors

or superiors. He does not welcome entangling alliances. He does not know the meaning of compromise; and no party has ever attempted to buy him over.

In carrying out his ideas for the country he does not hesitate to spend and be spent, even though exhausting his slender income in the process. When he was in the Kaishinto he devoted his private income largely to promoting sound political opinions in the provinces. Finally he found himself so far in debt that his property was attached and his family had to telegraph him asking what to do. Mr. Miyajima Sohachi privately arranged with Count Okuma for pecuniary relief to save the situation; but when Mr. Inukai heard of it he refused such help, saying that should he accept it he would be beholden both publicly and privately to those with whom he might at any time be obliged to differ on political and national questions; and he could not, therefore, consent to limit his freedom as a public man. Consequently Mr. Miyajima was forced to walk three miles to get a telegram sent off to Count Okuma cancelling the arrangement. Mr. Inukai differs from his colleagues in the Kokuminto party as readily as members of the opposition; and consequently some members of his party have found him inconvenient and tried to get rid of him. At times he has been known to rise and defend himself against his accusers with his fists, drawing much opposition from

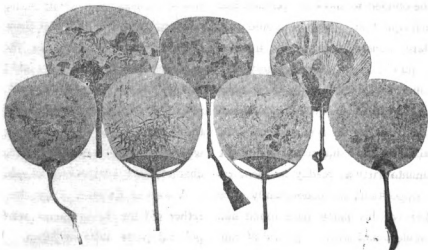
the party. But he does not care for numbers. He says that if he has thirty picked men as lieutenants he can make the truth prevail in the political world. Usually he has this number ready to champion his policy; and what they stand for always demands the careful attention of the public. His party has always firmly opposed the Bureaucracy and the clan system, and stood stoutly for constitutional government. A man of diminutive stature but piercing eye, his opponents, when he takes the rostrum, shrink with terror before his cynical wit and rapier-like strokes.

In the last session of the Imperial Diet the Kokuminto united with the Kenseikai for the impeachment of the Terauchi cabinet on the score of its alleged unconstitutional practices; but before the vote was put the premier dissolved the House. Although Mr. Inukai had joined the Kenseikai against the government he rebuked them and criticised them in his speech before the Diet, to the great applause of the Government; and then he turned and gave the government a still severer drubbing, to the great delight of the Kenseikai and his own party; all of which indicates his great impartiality of character and independence of spirit.

A man of 62 years of age, he is now rather old for the strenuous warfare of political party strife in Japan. In the last election his party had an increase of ten new members, but the party is not yet sufficiently strong numerically to

turn the tide in their favour, though in any controversy in the Diet they might be able to decide the casting vote by the help of independent members and the assistance of other parties. Besides the leader, there are other able men in the Kokuminto, to whom the country looks for careful criticism of the government and of the other parties. In Japan there are many people of thought and learning who admire a party that has no ambition after office, but merely wants to have things go right; and for this the Kokuminto party is most admired and respected. There are few politicians of

any school in Japan that have been so many years before the public eye without suffering more from mistakes and infirmities than has Mr. Inukai. To have faced and come through all that he has without giving any one the right to accuse him of illegitimate means in word or deed is a triumph that most politicians in Japan might well envy. As the salt of the Japanese political world, and the judge of the degenerate political manipulators, he will ever be remembered by his countrymen with gratitude, and forever occupy a place second to none of the great heroes of political reform in Japan.



KAKIHAN

By B. KURATA

IN western lands the custom is to sign important documents with the names of persons or corporations in the handwriting of the individual, or official representing the corporation, affixing the seal of the latter should it possess one. Authenticity depends usually on identification of handwriting, a thing that is not easy to duplicate or forge. Something like this existed in Japan in ancient times, although personal or corporation seals are almost universally used to-day. A Japanese written signature was known as *kakihan*, or written seal-mark. Later these marks came to be engraved on wood or stone or rings, no doubt a relic of the time when few could write and could only make their mark, as was the case also in Europe, to which old books often testify.

The custom of using the *kakihan* came from China to Japan. In that country in ancient times it was the custom for the ruler to signify approval of documents presented to him by writing a certain ideograph on them, which meant "approved." In time Japan adopted the same method, the emperors adding the date after their signatures. The mark of approval consisted in the handwriting of the ruler. Sometimes the ideograph which means "approved" alone was added, something like what in commercial slang is known as O. K. In certain cases the ideograph which means "granted," was inscribed on a petition in the Imperial hand.

Thus a single ideograph written by the

Imperial hand was equivalent to a seal-mark. Subjects, however, had to signify approval by writing their names on documents or letters, and this was done by using *kakihan*, a practice followed by all officials, governors and others who had to signify approval of important papers and enactments, numerous examples of which are still extant. In later times such marks were written cursive style, instead of the usual form in which was square style. Some writers had a fancy for ornamental flourishes, as they had in Europe in the Middle Ages, and this is the form that is specially understood by the name *kakihan*.

This ornamental, or flowery style of signature, developed gradually. Isé Teijō, a famous archaeologist of the Tokugawa period, supposed that it came into fashion after the Shōkan era between 886 and 900 A. D. Of *kakihan* there are five different styles :

1. The *someitai* style is cursive and represents the family name of the writer. The famous scholar, Ōé Masafusa, who lived in the Heian era, used this form. It somewhat resembled a monogram made from the ideographs of his name.

2. The *nigotai* style is a combination of the ideographs of the name sidewise instead of lengthwise, like the first one. Prince Arisugawa Sachihito always used this form of signature.

3. The *ichijitai* style is an ornate inscription of but one ideograph of the name. It was used by Madenokoji Takafusa, the character resembling a shadow of the original. Prince Doyu,

an Imperial abbot of the Seigo-in temple, Kyoto, also adopted this form.

4. The *betsuyotai* style does not represent the ideographs of the name but a sort of crest adopted by the writer, looking like a bird or animal. The signature of Miyoshi Masayasu resembled a bird in appearance.

5. The *minchotai* style originated with the Min dynasty of China, and was adopted by daimyo in Japan after the Tensho era. It consisted of first drawing a horizontal straight line, and then placing the ideographs of the name above or below the line. The Emperor Gomizunoō adopted this form of signature.

There is a story to the effect that once a thoughtful man who lived in Kyoto, bought some melons and put them away. Afterwards one of them was found to have disappeared and no trace of it could be had. He interrogated every one in his household, but no one knew anything of the melon. But one of the maids said that she had seen Afumaru opening the closet where the melons had been concealed. Now Afumaru was the pet son of the master of the house. The lad was called in and questioned about the matter, when it became evident that he was the thief. The father was so angry that he resolved to expel his son from the household, and called together his neighbours to tell them what he intended to do. The neighbours, after hearing the circumstances, endeavored to dissuade the father from his purpose, as they thought it too extreme a penalty for merely stealing a melon. The father would not heed their advice, however, but drew up a document disinheriting his son, and the neighbours, as witnesses, had to sign it with their *kakihan*.

The boy, after expulsion from the paternal roof, did not improve, but turned into a regular burglar, doing numerous ill deeds, for which in time he was arrested. The police, suspecting the father of the youth as an accomplice, arrested him also. But he maintained his innocence, showing how he had cut off relations with the wayward lad ten years before; and to prove which he brought out the document bearing the *kakihan* of various witnesses. The father was thereupon set at liberty;

and the neighbours at once saw the wisdom and usefulness of *kakihan*.

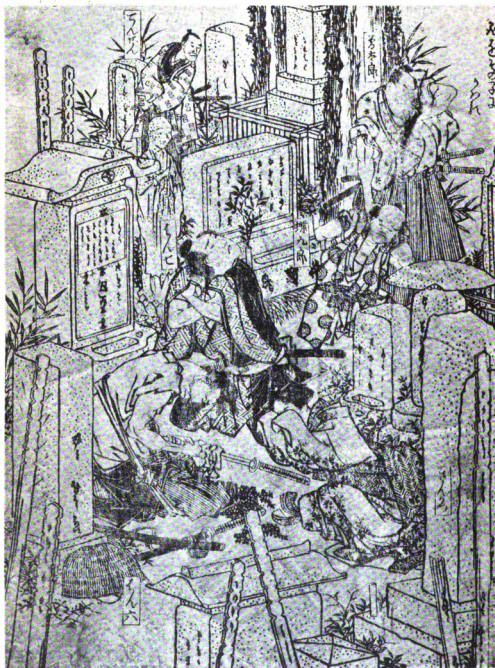
The *kakihan* was always so written as to preclude, if possible, imitation of one's handwriting by others. Men vied with each other in giving character and individuality to their signatures, just as they did in western countries, and in some cases still do. Some had secret ways of preventing forgery. For instance, they had a very tiny hole in the center, or in some special part of the seal, which they alone could point out in case of doubt. Some put the hole in with a needle after the ideograph was written; and in case of dispute, would hold it up to the light and identify the hole. In this case a man could reject any mark claiming his approval if it lacked the accustomed hole in the accustomed place. To-day postage stamps and bank drafts are safe-guarded in a similar way.

When Hideyoshi sent his expedition to Korea in the latter part of the 16th century the Japanese generals in the peninsula presented to him a joint letter, each of them placing his *kakihan* after his name. One of the generals, the famous Kato Kiyomasa, could not write his signature so quickly as the other, as it had numerous strokes; whereupon a friend named Fukushima Masanori remarked that it was a very inconvenient sort of *kakihan*, so troublesome indeed that Kato would not have time to sign his will before breathing his last. Kato, who did not much appreciate the joke, replied solemnly, that he was a soldier and ready any moment to die in battle, and that a man who did not expect to die in his bed, had no care as to how quickly he could write his signature on his will; which reply seemed to silence Fukushima.

In Japan to-day all the great statesmen of the nation still use *kakihan* when signifying approval of official papers. There are thus two ways of signing a document: either by affixing one's personal seal, or by inscribing it with *kakihan*. It is a well-known fact that the famous Admiral Count Togo always follows this practice. The reason is that while it is quite easy to have one's personal seal copied, it is very difficult for a forger to imitate a *kakihan*.



- | | | | | |
|---------------|--------------|---------------|--------------|---------------|
| 1. Kiyomori | 2. Hideyoshi | 3. Yoshiinaka | 4. Tametomo | 5. Shigemori |
| 6. Yorimasa | 7. Shingen | 8. Tadahira | 9. Takatoki | 10. Nobunaga |
| 11. Tomotsuna | 12. Tokimune | 13. Yoshisada | 14. Kagekiyo | 15. Yoshitoki |
| | 16. Kenshin | 17. Yoritomo | | |



SCENE IN THE CEMETERY: SOTARO CAPTURES FUSÉ
DEATH OF HANROKU



THE DEATH OF SHIKINAMI

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XX

THE LAST ACT

IT was a December evening, the seventh of the month. Osan and Hanshichi were hurrying along a lane towards the Sennichi temple. Overhead the stars were twinkling like so many pieces of ice. Across the cold silence came the heavy sound of a temple bell, accompanied by the voice of a priest murmuring a sutra before the altar. The sound died away in the chill sky.

The couple ventured inside the precincts of the temple and found a spot to sit down among some gravestones under a willow. They had made up their minds to perform the last act, and talk seemed out of place. It was no use to say anything more. Osan was quietly praying, repeating silently ten times her wanted invocations to Buddha. Hanshichi softly drew out his short dagger and was preparing to despatch Osan first.

It was pitch dark now. Osan was uttering her petitions softly, and he thought it would be best just to thrust the point of the blade tenderly into her throat and still the dear voice for ever. Suddenly there was the agonizing cry of two persons just behind them! Osan and Hanshichi paused. They were forced to speak, remarking merely that there were

others about to leave this cruel world at the same time.

Hanshichi again took up his dagger and began to nerve himself for his trying duty.

"Wait!" cried a voice in front. A samurai stood before them. From his voice they knew it was Atsukura Tomoharu, the veteran retainer of the House of Tsuitsui. Behind him came Arimatsu Sotaro, son of Tenzen; and behind him again was the villain Fusé Chutaro, his hands tightly bound. Kasamatsu Heizo was also with them; but he was out searching for Osan and Hanshichi. He was carrying little Otsū on his back; and leading Sonohana by the hand. In the light of the lanterns which they carried, Osan and Hanshichi could be distinctly seen seated in the attitude of those about to depart this life. Osan and Hanshichi looked around them in the rays of the lanterns and saw the bodies of Akane Hanroku and Shikinami, wife of Arimatsu Tenzen, lying behind them.

In the bewilderment that ensued the party gathered around the two silent bodies which they lifted up gently and endeavored to revive. Two letters of farewell were found on a gravestone beside them. Atsukura took up the paper and read:

"It is quite natural that things should

be as they are. Akane Hanroku cut down the sacred old camphor tree at Yonedani for the sake of money, despising the spirit of the tree. Consequently he incurred a curse and caused the death of Tambaichi, lost Osan in violation of the promise made to her father, having planned the marriage of Hanshichi and Sonohana just to be connected with a powerful family, much against Hanshichi's will. He was angry when he heard that Hanshichi and Osan eventually became man and wife in Osaka; and stealthily left his place of confinement to visit Osaka and find out the truth of the situation. There he learned that Osan and Shikinami had become known to each other as mother and daughter. He then for the first time realized the wonderful fidelity and chastity of Osan and Hanshichi; and at last becoming ashamed of his deeds he decided thus to end his life. He makes a last request that he, Hanroku, be recognized by the city officials as responsible for all the deaths and crimes associated with the matter."

The note left by Shikinami was to the effect that her two daughters Sonohana and Osan were perfectly loyal and chaste, in contrast to their mother who had taken another husband, an act of which she was deeply ashamed. Suspecting that Osan had made up her mind to die, she herself had decided to do the same, and to do it first, so that Osan might learn of it and so abandon the idea of despatching herself. An additional sorrow was in having to part from her little grandchild, Otsu. She expressed appreciation and gratitude for the kindness shown her by her present husband, being only sorry that she had not the strength nor courage to explain all to him before her decease.

Atsukura then went on to say that he

was quite convinced that the two deaths thus noted, taking place, as they did, without any collusion or previous arrangement, were honestly the result of the love of the two victims for their children to save them from suicide. He further explained that recently his master had summoned him and said that he regarded Hanshichi as a loyal subject and as a faithful attendant on his son while in Kyoto, doing all he could to save the youth from vice and debauchery; that even when Hanshichi was despised by the youth for thus trying to restrict his waywardness, he yet was calm and without resentment; that he tried to hide the crimes of the son from his father so as to save the lad from losing his place as heir. The son had confessed all this to the old lord and the latter had believed it. The old lord also understood why Hanshichi had run away; he knew it was due to loyalty for his master. The lord did not institute search for Hanshichi to have him punished, as is the custom when servants disappear. But the lord had now ordered search to be made for Hanshichi and have him brought back, free and forgiven, if there be aught against him. "I found out," he continued, "that Hanshichi was in Osaka working hard to make up the thirty *ryo* that he owed me. I accordingly gave him that sum through one of my attendants, pretending to purchase wigs which he made. I learned that he was afterwards robbed of the money by the two villains Fusé and Imaichi. The whole tale of crime was revealed by Chokuro whom Sotaro has captured. I have reported the case to the city officials, taking Chokuro as witness. Hanshichi's act in slaying one of the rascals is completely justified."

Then Sotaro spoke and said: "The

reason why I came to Osaka was to communicate what my sister, Sonohana, was thinking about Hanshichi. My mother, however, apparently thinking that my errand was not sufficient, came to Osaka also, bringing Sonohana in the palanquin, when she met again her lost child, Osan, to her great satisfaction and delight. But the circumstance so shamed her of her own life that she did not return but disappeared on the way back. Though Sonohana was taken to the house of Osan in the palanquin with her mother, she was not permitted to see Osan. So she eventually returned with Otsu to the hotel and told me all that had happened. An attendant appeared later and informed me of my mother's disappearance. We at once set out in search of her, covering the whole city. Accidentally we came across Kasamatsu Heizo who told me that Osan and Hanshichi had left home, after writing verses suggesting their determination to die together. Startled at this information we went together to look for them, and so came to the temple."

Heizo also gave his version of the episode. Then he tried to prevail on Osan and Hanshichi, on account of all they had heard, to change their minds and decide to live. The two were much impressed by the evidences of the love of their parents thus afforded them, and also by the magnanimity of the lord in showing them great consideration. So they decided not to do away with themselves for the present.

At that moment another samurai appeared from behind a willow, and removing a big hat which hid his face, he announced himself as Arimatsu Tenzen. He thereupon made explanation and said:

"All the trouble that has come upon us was not wholly the fault of Hanroku Akane. It may be that I too am under a curse, for it was I who advised my master to hew down the old camphor tree; and I am all the more guilty in that I did all for my own private interest. This morning my wife, Shikinami, told me she was going to worship at the Temma shrine with her daughter, Sonohana; but there was something in her manner that made me suspicious. I finally decided to follow her and at last came to Osaka. I laid wait and heard all the conversation that went on between her and Osan. What I heard was sufficient to allay all the wrath and resentment that I cherished against Hanshichi and to convince me of my own wrong. As I listened I was conscious of another likewise listening. I now perceive it to have been Hanroku. The two have now yielded up their lives. They are spiritual leaders to point us to the way of life. I, therefore, ask you, Mr. Atsukura to inform my lord that I have resigned my position."

On finishing this speech, Tenzen, quickly drew his sword and at one stroke severed the topknot of the samurai from his own head, thus expressing his intention to become a priest and withdraw from the world.

Then Atsukura remarked and said that the religious awakening of Tenzen was indeed most praiseworthy. He further intimated that he had two periwigs which had purchased the day before, and he would put one each in the graves of Hanroku and Shikinami, one representing the hair of Hanshichi and the other the hair of Osan; so that when the case came to light the public would only think that a man named Hanshichi and a girl called

Sankatsu had committed *shinju* together. In this way the resolution of Hanshichi to kill himself and Osan out of loyalty to his master would be fulfilled; and at the same time the duty of obedient children to follow their parents even until death would be obeyed. So saying he addressed Hanshichi and Osan: "Now my resurrected lady and gentleman, come back with me to Nara, in accordance with your master's command! Thus you will restore the honour of your family."

Tenzen now turned to Heizo and said: "My daughter, Sonohana, having been deserted by her husband, has nowhere to go; so I would much appreciate it if you could see your way to adopt her as your daughter. I will take Osan as my adopted daughter and elder sister of my son, Sotaro, and will then make her the wife of Hanshichi."

To this proposition Heizo agreed. And so there were mutual congratulations in the midst of the sorrow. Shikinami and Hanroku were duly laid to rest in the temple grounds, and prayers were offered for the repose of their spirits. The party then went back to Nara.

Chokuro was handed over to the city authorities to be executed. Kasamatsu Heizo was taken into the service of the House of Tsutsui as a retainer and made head of Gojo village in place of Akane Hanroku, deceased. Hanshichi became one of the highest officials in the lord's

service, taking the place formerly occupied by Arimatsu Tenzen.

One day the lord of the province invited all his principal retainers to his mansion and said to them:

"I just want to say that the origin of all the trouble that has been endured, is myself. From sheer extravagance I determined to secure the costliest wood for my mansion and ordered the old camphor tree to be cut down in the valley at Yonedani. With the material from that tree I built an unnecessary tea hall to enjoy needless pleasure, instead of sharing my life with the people under me. The curse thus drawn upon me caused me to make the mistake of sending my weak boy to Kyoto to lead a wayward life. Had it not been that I had among my retainers such loyal persons as Atsukura and Hanshichi I should not have been able to lead a prosperous life!"

The lord of the province, having thus expressed his regret, ordered that the beautiful hall of camphor wood be at once demolished. The rest of his life he devoted to frugal simplicity. The province from that time became exceedingly peaceful and prosperous and there was everywhere social tranquility.

Sonohana lived a solitary life in the home of Heizo. There also a husband was given to Otsu, when she came of age. Osan and Hanshichi were blessed with a large family of happy children, all enjoying increasing peace, wealth and distinction.



JAPANESE CONSCRIPTS

By S. AKIYAMA

THE bravery and efficiency of the Japanese soldier is a matter of universal knowledge ; but something of his character must be ascribed to the method of his training. The secret of power in the Japanese army is its spirit, or *esprit de corps*, something that comes not with two or three years of daily drill, but must be instilled into the Japanese youth long before he sees the barracks. In the home, in the primary school, in all schools, everywhere in society, the boy has it impressed on him that he is first of all a soldier. If his teachers fail in doing this, there are always enough reserve soldiers of his acquaintance who will see to it.

Every year on the 30th of November those called up for conscription have to go to appointed places for physical examination. They have to be men who will attain the age of 20 years in December or before the end of the next year. The list is made up beforehand and the youths are duly notified to appear for examination on a certain day. Two classes are afterwards struck off the list : those who obtain special permission for postponement of conscription, and those guilty of criminal offences. They have to answer accurately questions as to their education, character, temperment and companionship ; and these reports are sent to the regimental headquarters together with the physician's report as to physical fitness for the army. There is

among most of the young men a great ambition to pass the examination successfully, as it is a reflection on the family to fail. Those who are successful feel highly elated, as if they had been duly elected to the rank of samurai, a class traditionally adored by the average Japanese. The young men are careful to prepare themselves mentally and physically beforehand so that they will not fail to satisfy the searching examination they have to undergo. There are, of course, always a very few who wish to evade conscription, but the number is very insignificant.

The examination usually takes place in barracks, county offices or ward offices, wherever room can be had. In some places temples and school houses are utilized for this purpose. The commander of the regimental section, usually a lieutenant-colonel, is present ; and the examination proceeds for several days. Before the examination commences, printed instructions are distributed among the men, giving them information they ought to know. All the men must be dressed in their best and cut a good figure. Sometimes the young men assembled in crowds and march in a body, led by a city official, to the place of examination. A public school teacher examines them in general education and the general problems of life, after which each one before the military surgeons, who take the height, chest measurement and weight ; then the teeth and eyes, speech and

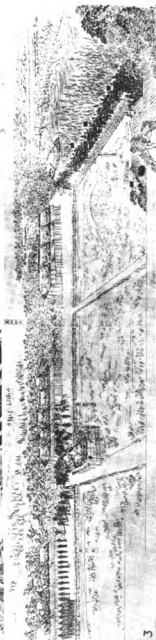
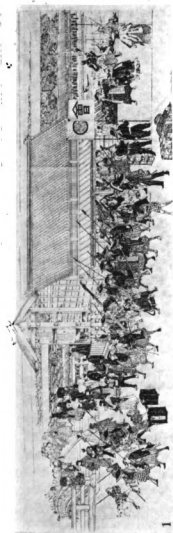
nervous system. All suffering from disease, or are less than five feet tall, are rejected. The successful candidates are then summoned one by one before the commander, who is all dressed out in his grand uniform and breast covered with medals and decorations. He smiles, receiving them kindly, and they feel elated to a rank sublime. After a few questions as to their ambitions and careers he dismisses them to the several classes they are to join. They are at the same time reminded that they must make every effort to profit by their training in the army, as the honour of their town and country is depending on them. The men are then sent back to their homes, where they are requested to follow their usual avocations until summoned to the barracks. The commander then writes his thanks to the village or town officials for their trouble in assisting the examination.

The conscripts are divided into five classes, according to education and ability. From class A those who may enter military life are drawn by lot. Other classes must enter whether or no. The men are summoned to barracks on the 1st of December each year; and their friends in the town from which they hail, usually make a send-off party for them, sometimes accompanying them to the barracks, carrying flags and banners. It is then a youth who has been rejected

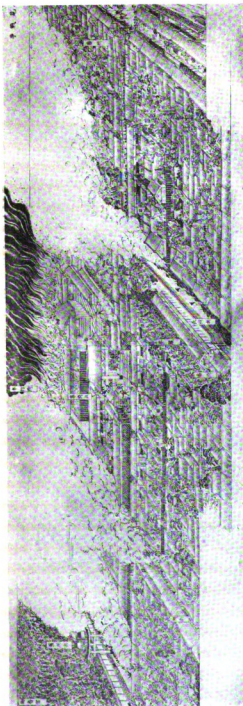
feels much disgraced, especially if he was rejected on account of character. Some youths who are afraid of being found below stature, stand on tiptoe when being measured, a circumstance that the surgeons have to guard against carefully; and some youths have been so disappointed at being rejected that they have committed suicide.

Every village has numerous soldiers of the reserve list, who have done their time in barracks; and some of these have been in either the China-Japan war or the Russo-Japanese war, and, therefore, have much to tell of their experiences. To them the new conscript usually goes for information and advice before he is called up, so that he may be well prepared for what he has to go through. These reserve soldiers have a tremendous influence on the youth of the towns and villages where they live. Often they form themselves into associations for the training of youth, and do all in their power to inspire the rising generation with a true military spirit and the principles of Bushido. They give lessons in gymnastics and fencing and rifle practice. In fact long before the day of conscription comes the average Japanese youth has the joy of handling a rifle and the experiences of barrack life so instilled into him that he is impatient for the day when he will be called up to be trained as a defender of his country.





1. AIZU CLANS ARRIVE AT FUSHIMI
2. SATSUMA AND CHOSHU CLOSE THE GATE AGAINST THE CLAN OF AIZU
3. TOKUGAWA FORCES MEET ARMY OF SATSUMA AND CHOSHU AT TOBA



THE TOBA-FUSHIMI BATTLE

THE TOBA-FUSHIMI WAR

By Dr. C. MIURA

IN the year 1867 Yoshinobu Tokugawa, the 15th shogun, memorialized the Throne to relieve the shogunate of its political responsibilities and bring about the Restoration of Imperial Government. The Imperial House immediately accepted the proposal and set about carrying out the necessary changes and reforms. Hisachika Mori, lord of Nagato, and a Court noble, Sanetomi Sanjo, and others, who had previously been suffering exile from the Imperial capital on charge of having conspired to overthrow the shogunate, were at once restored to former rank and influence and returned in triumph to the capital at Kyoto. The clans of Aizu and Kuwana which had formerly been entrusted with the guardianship of the Imperial palace at Kyoto, were dismissed as friends of the shogunate and this service was now placed in the hands of the clans of Satsuma and Nagato.

It thus came about that the one who was most opposed to the Tokugawa house, Sanetomi Sanjo, became dominant under the new régime at Kyoto; and he was ably seconded by Tomomi Iwakura, under the leadership of the clans of Satsuma and Nagato. A meeting of the

Reppan, or chief feudal clans, was convened at Kyoto, from which Yoshinobu Tokugawa, the former shogun, was excluded. The Tokugawa feudatories in Aizu and Kuwana deeply resented this attitude toward their master and cherished bitter feelings against the clans of Satsuma and Nagato, whom they regarded as the leaders in bringing about such treatment of the house of Tokugawa.

Yoshinobu Tokugawa, seeing the general trend of the situation, thought it was no further use for him to remain in the capital at Kyoto, but rather a danger; and so he removed to the castle at Osaka, accompanied by his ministers or chief officials of the shogun, together with the lords of Aizu and Kuwana. On seeing this move, Tomomi Iwakura obtained from the Emperor a rescript permitting an army to be sent against the shogun and against Matsudaira, lord of the Aizu clan. The plan was a secret, but it soon became known to the occupants of Osaka castle, whence the news spread to Yedo.

The shogun expressed his intention of proceeding to the Imperial Palace at Kyoto to affirm his innocence and to apologize if he had offended in any way; and for this purpose he left Osaka castle

on January 3rd, 1868, taking with him the two lords of the clans of Aizu and Kuwana, as well as his chief officials, whom he placed in the van of the procession, with the clans of Himeji, Matsuyama, Ozaki and Hamada as rearguard. The shogun was surrounded by the *hatamoto*, or chief feudal officials, in the center of the imposing procession. Thus in grand array they marched toward Kyoto along the roads of Toba and Fushimi, the chief ways of access to the old capital.

The clans of Satsuma and Nagato, knowing the procession was approaching the capital, resolved to prevent its entrance to the city, and with that intention took up a position along the said roads. As soon as the attempt was made to interrupt the procession a battle immediately began. The shogun's forces were in superior numbers, but this advantage was lost owing to the narrowness of the ground and the superior valour of the opposing forces. The shogun and his scattered ranks finally retreated to Yodo and then to Osaka, pursued by the Satcho, as the clans of Satsuma and Choshu, when united, are called, the name Nagato also meaning Choshu. Thus took place the historic event known as the Toba-Fushimi war, which in reality was more of a skirmish than a battle. Yet insignificant as the episode may seem, it had a very far-reaching effect.

In the first place it convinced the nation

of the weakness of the *bakufu*, or shogun's government, and of its inability to cope with the existing situation. This in itself was something very much unexpected; for up to that time the nation regarded the shogun and his position as impregnable. Thus in a moment it became evident that the political and military authority that had been supreme for more than 250 years, was now but a shadow. It is said that the Satcho men, when they caught sight of the moving ranks of the shogun, felt sure of themselves being defeated and were thus more than surprised at their own victory. They never supposed for a moment that the power of the shogun would be annihilated so readily.

That evening, Yoshinobu Tokugawa, seeing the hopelessness of the results, secretly left Osaka castle, with the lords of Aizu and Kuwana, as well as his chief officials, and hastened back to Yedo. Indeed the castle garrison and other occupants were unaware of the shogun's escape for some time afterwards; and on learning that they had been forsaken, they at once scattered to their respective territories.

The Imperial forces under the Satcho clans now pushed on toward the shogun's capital along the various public highways, bearing Imperial standards handed them by the Emperor. They were inspired by the victory at Toba and Fushimi with the conviction that the dawn of the Restoration was in view. From the

oldest times Toba and Fushimi were great strategic points on the southern side of Kyoto ; yet in the past no invader had ever been pressed back successfully from that point. And so the victory of the Satcho over the clans of the shogun at this place was regarded as most auspicious. The great founders of the shogunate, such as the Minamoto, Hojo, Ashikaga, Hideyoshi and the Tokugawa, who wielded the political and military power of the nation for so long, all arose from the eastern provinces of the empire and held their power by the forces of these provinces. The only exception was the Heishi which came from the west, though its régime lasted but a short time. Consequently the fact that the military forces of the west had again beaten those of the east became an omen of victory to the ranks ranged against the shogun. And thus the result of the first battle was to set the mind of the whole empire against the shogun.

The situation was now somewhat peculiar. Although the shogun had restored formally the military power to the Throne, the territory formerly held by him was still subject to his rule ; and he had many vassals who were ready to serve their old master. Consequently the shogun's relinquishment of political power in favour of the Throne would be menaced seriously were he allowed to retain his former estates and their feudatories who supported the house of Tokugawa. The idea gained increasing

strength that the power of the former shogun should be completely swept away. And the Toba-Fushimi fight was the first stroke in this direction. As such it becomes a very important event in the history of the Restoration.

Before this episode there were many important persons whose idea was that the power and influence of the shogun should be merely harmonized with Imperial rule ; but after this war the notion quickly gained ground that the shogun should be completely dispossessed of power and authority. It was not difficult to go back in Japanese history to instances of the danger of only half doing things of this kind. In the year 1333 an attempt had been made at the Restoration of Imperial power, known as the Kambu Revival, when the Emperor Godaigo attempted to overcome the aggressions of the Hojo family, but the attempt was only temporarily successful owing to the failure to suppress Ashikaga Takauji who was ambitious to succeed the Hojo. The Meiji Restoration, on the contrary, was carried out in a more careful and thorough manner, which the changed times rendered the more easy of accomplishment.

Of course the fact that the shogun had no real desire to retain power assisted the Meiji Restoration in a degree that could not be expected in the days of the Kambu effort. The main difficulty was the bad feeling that existed between the house of Tokugawa and the Satsuma and Choshu

clans. Born in the great Mito family which had always greatly revered the Imperial House, it was but natural that Yoshinobu Tokugawa should desire to restore the Imperial power, but he did not wish to lose his own power and become subservient to the clans of Choshu and Satsuma. Thus Yoshinobu was not inspired by any such selfish ambition as moved Ashikaga Takauji to establish the Muromachi *bakufu*. Indeed the clans which supported the Tokugawa were far more anxious to retain the power of the shogun than the shogun himself. Downhearted at last by the indifference of their leader towards their military ambitions, most of these clans yielded to the Imperial forces without resistance.

Another cause that hastened the end of the shogunate was the unsatisfactory condition of the country's foreign relations. The views of the Imperial Court had been asked with regard to the advisability of making treaties with foreign nations. This in itself was an indication of a change, for the shogun had not been accustomed to consult those outside his officials as to his political policy. He was doubtless beginning to feel the waning of his authority and the need of appealing to

the Throne to support him. The approach of the foreigners had awakened the samurai from their feeling of security; and the battle of Toba and Fushimi had proved to them the instability of the *bakufu*; and so they were determined to obtain a government that would stand for national unity. The jealousy and ambition of officials prevented the Restoration of Imperial power during the Kemmu Revival, but the menace of foreign aggression caused officials to cease to think of themselves during the Meiji Restoration. In the latter case the nation was quite united as to the need of restoring Imperial power and presenting a united front to outsiders.

When one looks back over the fifty years that have transpired since the battle on the Toba-Fushimi road and realizes all the changes that have been brought since that eventful day, it is difficult to think oneself in the same country. Japan's progress among the nations of the earth since that time is in itself a matter for wonder and encouragement. It is well for us to bear in mind that this progress would have been impossible but for the guns fired on the Toba-Fushimi road and the consequences of a little battle that lasted hardly a day.



POST OFFICES AND POSTMEN

By K. SAITO

THE Post Office was the last of western postal system, among other Japan's public utilities to be foreign institutions. started, but today it is ahead of all others in the extent and importance of its work. Though the foreign postal system came to Japan only in the early part of the Meiji era, the country had a system of its own for centuries. In the year 646 A.D. when the empire was divided into administration districts and seven great main highways were constructed, a horse-messenger system known as *hayauma*, was established. This so-called "quick-horse" method continued all through the civil war period. In the Tokugawa the older system was improved upon by what was called the *hikyaku*, or "flying-legs" system, the chief object being the transmission of military messages, however. These fleet government couriers carried important instructions among the feudal lords, and were not at the disposal of the general public. With the beginning of the Meiji era came the advent of the

In 1869 the government built its first telegraph line, which was between Tokyo and Yokohama. The postal system was not reorganized until 1871, when offices were opened and letter boxes set up in various cities and parts of the country. Within the year following foreign mails began to be received and despatched. In 1877 Japan concluded a postal treaty with foreign nations. The telephone system was established in 1890, after which Japan was as well provided with means of verbal communication as most foreign countries.

During the 45 years of its existence the Japanese postal system has proved remarkably efficient and has made wonderful development. At present there are no less than 8,000 post offices in the empire, and the number of letters, telegrams and telephone messages despatched and received annually is well up into the

billions. The postal revenue last year was over 60,000,000 *yen*, thus ranking fourth in the amount of income contributed to the imperial treasury. Systems of communication in Europe have an old history and a slow development; but in Japan all this extraordinary progress has been experienced within half a century. It is regarded as a significant fact, to the credit of Japanese management, that in so short a space of time the nation has developed a system of communications that can compare favourably with those of the older nations of the world.

A leading feature of the Japanese system, and one which has given it much of its success, is the unvarying courtesy of the postal officials and the frequency with which mails are delivered. Moreover, as wages are low and the revenue high, profits are large and rapid development possible. The latest and best equipment is always at the disposal of the postal authorities. The Japanese postman is content with smaller wages than any other calling, and works cheerfully ten hours a day.

When the Japanese postman is engaged he is given a notebook with full instructions as to his duties, and is warned that his prospects depend on faithful observance of his responsibilities. This book is

to him what the military memorandum book is to the soldier. Among the instructions he is to consider important are, courtesy to the public, frugality of living; he must memorize his route, with the names of the streets and so on; he must be agreeable with his fellow postmen, and must not live more than 2 and a half miles from the post office.

The Japanese postman has shown himself remarkably faithful, facing all difficulties and overcoming almost impossible obstacles in the performance of his duty. Not infrequently postmen in the rural and mountain regions are frozen to death in their efforts to reach their destinations; and sometimes they are carried away and lost in floods; and sometimes they are murdered if suspected of having postal orders or checks. Not long ago a postman was found drowned on a river bank during flood time; he was still holding on tightly to his mail bag. It is indeed a marvel, sometimes, how the Japanese postman is able to locate the owners of letters he carries. A letter on which there is no address save the very badly spelled foreign name, and no address except 'Tokko', is safely delivered, having come from the ends of the earth.

During the summer months temporary post offices are established in places

frequented by summer visitors. One of the most famous of these is the one on the summit of Mount Fuji. Consequently postmen have to climb Fujisan every day, carrying the mails.

Japanese postmen are divided into five ranks, as shown in figure on the collar of uniform. There is no fixed rate of delivery; but collection of mails from street boxes is limited to a certain length of time. The collector has to cover about 300 yards every 2 and one half minutes. The time allowed for the opening and closing of a post box is 30 seconds, and in a straight line without interruption two and a half miles must be covered in 35 minutes. In larger towns the postman carries post box billets to show that the collection has been made at the proper time; and in smaller towns he carries a record book in which he stamps the hour of collection from a stamp left in the box.

In Tokyo mails are collected and delivered frequently, collections being made 13 times daily and delivery from 10 to 12 times, against eight or ten times in western cities.

Out of the annual revenue of over 60,000,000 a year the post office lays out about 30,000,000 in running expenses, and thus has half its yearly revenue to the

good; and considering that the original outlay in establishing the means of communication was only some 500,000,000 *yen* the dividend is high. The outlay on European post offices is from 70 to 90 *yen* against every 100 *yen* of revenue; while the general average for Japan is about 60 *yen* to every 100 *yen* of income. The cause is due chiefly to cheapness of labour and economic management. Not unnaturally the postal department is regarded as the most flourishing and profitable of all the departments of state.

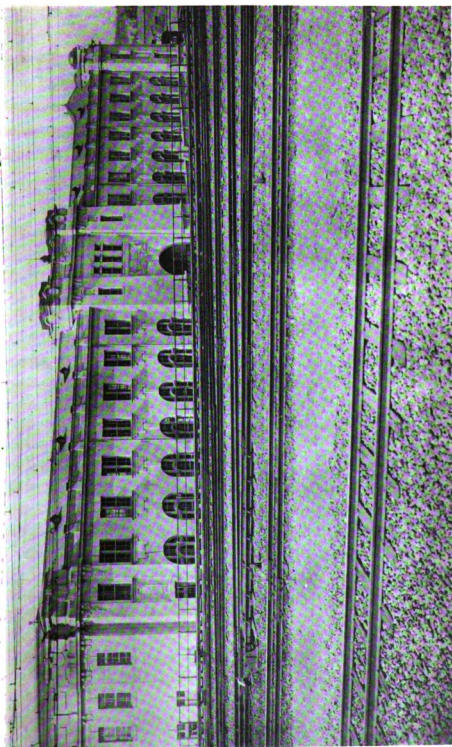
The chief business of the Japanese post office is the despatching and delivery of mails, management of the various denominations of stamps, despatching and delivery of telegrams and telephone messages, and also wireless telegraph messages. The post office also collects taxes for the city or nation, transmits money in large or small sums, has a special delivery system for letters and parcels, and postal savings department that has to deal with millions of money annually. The post office sells debentures for Hypothec and Industrial banks; and carries on a system of small life insurance. The wireless telephone system invented by Japanese experts is said to be superior to that used abroad, the method of giving signal calls being especially superior.

Recently the Tokyo central post office removed into its fine new building to the right of Tokyo central station, with which it is connected by subterranean delivery system, worked by electric power. Mails are despatched from the post office in underground trucks and reach the train by lifts at the station. The lighting system of the new post office is a model compared with anything else of the kind in Japan, and the whole thing is a Japanese invention. The post office has stables for the numerous horses it uses ; and also garages for the numerous motors and motor cycles it has. In the central post

office as many as 500 employés are constantly at work ; and there more than 700,000 pieces of mail matter are handled daily. The building is under the efficient management of Mr. A. Nozaki.

The most unsatisfactory feature of the Japanese postal system is its apparent indifference to the promotion of telephone service. Hundreds of applications for telephones are always waiting, for every one that can be installed. Tokyo handles more than a billion telephone calls a year ; and deals with some 17,000,000 calls outside the city. Urgent calls are charged double ; and night messages are cheaper than day calls.





THE NEW CENTRAL POST OFFICE IN TOKYO



1. A WINTER LANDSCAPE, BY BUSON 2. AUTUMN LANDSCAPE, BY BUSON
3. A JUVENILE PIECE, BY BUSON

BUSON

By R. KAMIYAMA

CHINESE schools of painting early divided into two sections, known as the northern and southern schools. The northern school was no doubt influenced by the scenery of the north country, which is bold and rugged; while the southern, or *nangua*, school was marked by the mildness and genial aspect of nature in the south.

The northern school was ably represented in Japan by Sesshu, and the Kano school; but the southern school was much longer in finding advocates among Japanese artists. Most of the teachers of Chinese schools of painting reached Japan through Nagasaki, bringing books and woodcuts to show the main features of their national art. The teachers of Chinese painting found many apt pupils among the Japanese who flocked to Nagasaki to learn the foreign style. From among these students of Chinese art some eminent names came later, among which none is more prominent than that of Buson.

Buson Taniguchi was born in the province of Settsu, and in time took up his abode in the town of Tennoji, famous for the size of its turnips. His name he took from the two Chinese ideographs

used in naming his village: *kabu-mura*, or turnip-village, may be written in Chinese so as to be pronounced Buson. When grown up Buson went to Yedo to study *haikai* poetry under Hayano Hajin, a master of the *Kikaku* school. In the shogun's capital he became as famous for his art as for his poetry. He introduced a new and more lively interest in epigrammatic poetry, as well as showed great skill with the brush.

Buson retired to the national capital at Kyoto, however, where he lived modestly in a narrow street known as Ayakoji, devoting his whole genius to Chinese painting, especially the masters of the Yuen and Ming dynasties. He used to boast that he had no teacher, as all the artists of the past were his instructors.

In the Rokuharamikuji temple in east Kyoto there is a great landscape painting by the famous Ming artist Tokisho. Once when an exhibition of temple treasures was being held there, Buson went day after day as long as the exhibition lasted; and some of the priests observing this, remarked to him that he must be a very devout disciple of Buddha, as he came daily to the temple. But Buson promptly replied that he did not

come to worship Buddha but the great masterpieces of Chinese art among the treasures on exhibition.

Buson lived to become one of the most distinguished artists of the *nangwa* school in Japan; and passed away on December the 4th at the age of 68, in the year 1783; and his anniversary has been observed on that date until this day. The festival of Buson is especially held sacred by the *haikai* poets who always have turnips as part of the anniversary dinner. There is no doubt that during his lifetime his literary fame eclipsed his fame as an artist of the brush; but after his death his paintings began to be recognized as masterpieces of the southern school of China. One of the reasons of his long neglect was that he was a pioneer in the art of the southern school, to appreciate which the public taste of his time was not sufficiently advanced. After the southern school became more familiar to the public through the skill of Buson's pupil, Taiga Ikeno, the old master's art at once jumped to fame.

The art of Buson is distinguished for its simplicity, freedom and refinement. His drawing introduced novel qualities for which the public was not prepared. It is said that before painting he used to devote himself to long seasons of meditation, so as to acquire the proper spirit with which to inspire his pictures.

There is no doubt that Buson's paintings are not all of equal merit. Some are much more hurried and rough than

others, the former displaying great delicacy and elegance, and the latter a bold freedom and fluency that he liked at times to indulge in. His best pieces are those depicting animal life, notably one showing wild horses, painted on a screen preserved in the Kyoto Imperial Museum; and also a landscape piece showing a village on the river, painted on a *fusuma* in the Jishoji temple. A group of *senin* by his hand is also fine.

Once while Buson was visiting Shikoku he painted two Buddhist priests of Marugamé, Kanzan and Jittoku, on *fusuma* of the Myohoji temple, as well as two other pieces; and consequently that temple is often vulgarly called the Busonji temple, a rival to the Okyoji temple at Tajima, where another famous artist visited, Maruyama Okyo.

Buson has left behind numerous specimens of his unrestrained sketches, mostly portraits of *haikai* poets, some of them bordering on caricature. At first sight they strike one as purile, but each displays some phase of skill that betrays a master. In comparing Buson with his pupil Taiga, Takeda Tanomura, himself a master of the southern school, said that while Taiga is grave to the exclusion of all lightness, Buson is always light and playful to the exclusion of gravity; but both are masters of their respective periods. Buson's penciling and line work shows the art of the Ming masters, while his shading betrays an arcadian touch that becomes landscape pieces, giving his



THREE MASTERPIECES BY BUSON



MASTERPIECES BY BUSON

pictures an agreeable freshness and life. Such criticism must be regarded as sound by all who can appreciate the art of the southern school.

The subject of our sketch preferred spirit to form in art; as may also be seen from his poems. In Japan the plum blossom is called *umé*, but some contend that it should be pronounced *mmé*; so Buson composed a *haikai* poem in ridicule of the dispute:

Mmé sakinu;

Dore ga umé yara,

Mmé ja yara!

Which may be translated:

The plum tree is in blossom:

It is *umé*?

Or is it *mmé*?

The question, he hints, is a very important one, seeing that the beauty of the blossom and one's appreciation thereof depend on solving this problem in pronunciation.

Another poem reads:

Akikaze ya

Shushi ni, shi utau,

Gyosha shosha!

Which means: On a windy day who would sing Chinese songs in a grogshop save woodcutters or fishermen?

Fudo egaku,

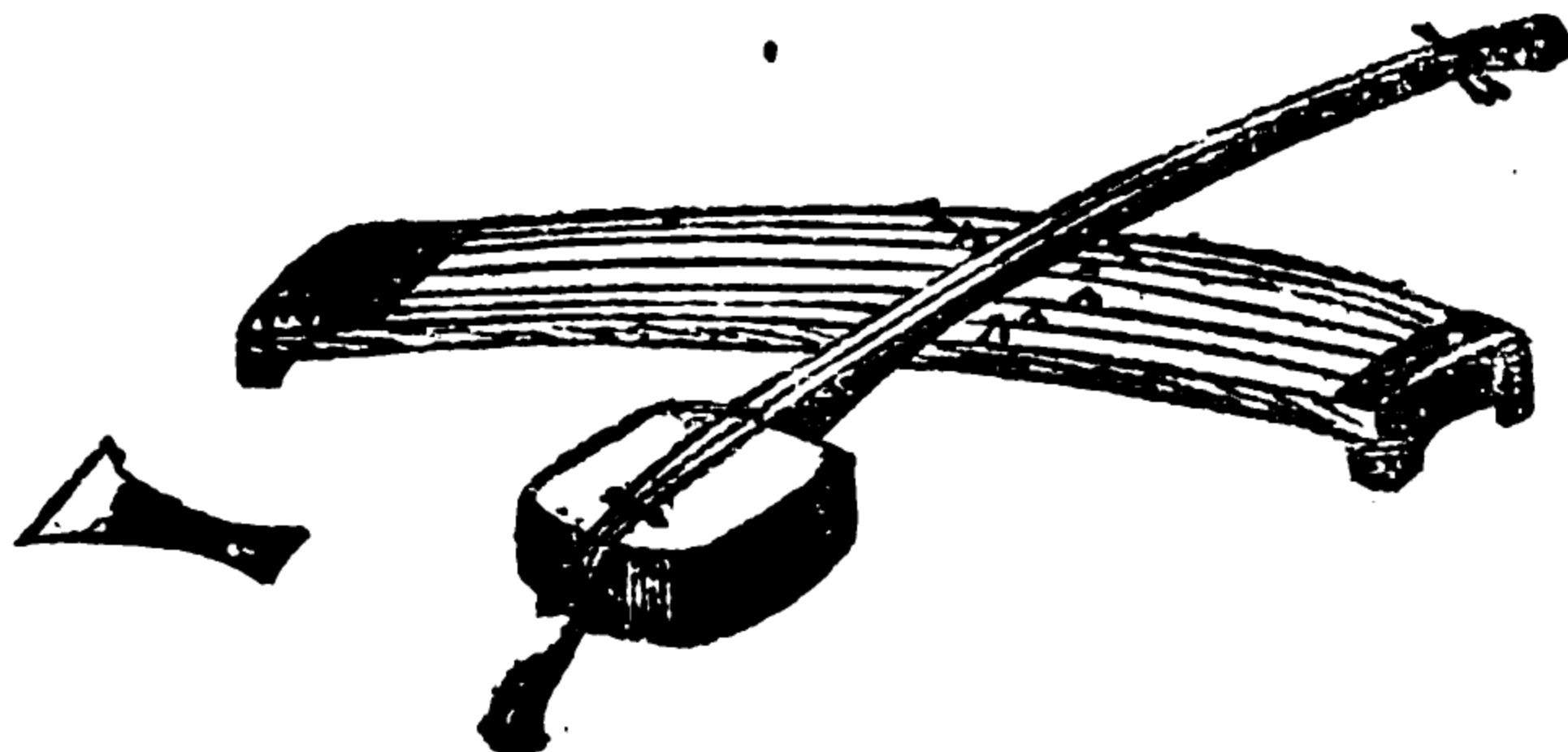
Takuma ga niwa no

Botan kana!

The above may be translated freely as follows: Though the mountain peony blooms before the window of his studio, Takuma goes on painting Fudo!

Fudo is the fierce god of fire, terrible and grim, with a drawn sword; and the poet could not understand how an artist could paint such a figure with the peony in view.

Buson had many pupils in poetry; too many indeed to be enumerated; but among those who studied art with him may be mentioned Kuré Gekkei, Ki-no-Baitei, Yokoi Kinkoku, Matsumoto Hoji and so on. The last one studied with Okyo and founded a new school of art known as the Shijo-ha, or the Shijo school. The masterpieces of Buson are now so highly valued as to command fabulous prices.



EXPORTS OF WOOD MANUFACTURES

By G. HANAI

AMONG the many industries stimulated by the European war manufactures of wooden articles have shown a remarkable development, as well as the timber trade in general. The export demand for lumber has been increasing of late, reaching a total value of 15,000,000 *yen* in 1916, which represents a wonderful increase compared with previous years. If this rate of increase continues Japan will soon figure as one of the most important timber producing countries. It is very important, however, that exports should be more in the form of adressed timber and manufactured articles.

In Japan exports of wooden manufactures is quite a new industry. One of the most significant of these is wood pulp, the export of which from Japan before the war was negligible. At present six big companies up taking at this industry, each with a capital of over 1,000,000 *yen*, the center of operations being the island of Saghalien, where virgin forests abound. Thus Japan has now become an exporter of wood pulp, whereas before the war she was a large importer of this article.

Another flourishing trade is the manu-

facture of wooden toys. Last year exports in this line amounted to over 2,000,000 *yen*, which was 20 per cent of all wooden exports. Japanese wooden toys are welcomed abroad on account of their durability. The main centers of the industry are at Shidzuoka, Aichi and Kanazawa. At present the number of orders is more than the toy makers can fill.

Exports of Japanese bent wood for chairs are also increasing at a rapid rate, to take the place of the material formerly supplied by Austria, whose place in this respect Japan promises to supplant. Most of these exports, however, as yet go only to the South Sea islands; but the manufacturers have more orders than they can well supply. Most of the material comes from the forests of Kiso, and consequently Nagoya is a great center of the industry. Some of the firms there are turning out bent-wood chairs at the rate of 400 a day. The South Sea regions have begun to appreciate the cheapness and durability of Japanese-made chairs, and so exports in that direction are increasing.

Another big enterprise is the manufacture of tea chests, exports, going mainly to America, India and the South Seas. According to reports India takes these goods to the value of 2,000,000 *yen* annually ; and the total output is estimated at the value of about 5,000,000 *yen* a year. Recently these tea chests have been exported to England also.

Not long ago all the lead pencils used in Japan were imported ; but now Japan not only supplies her home demand but exports large numbers of pencils. In 1913 the value of such exports was 48,000 *yen*, while in 1914 it arose to 190,000 *yen*. In 1915 the total value of exports of pencils was 1,250,000 *yen* ; and last year it reached a total of 1,750,000 *yen*. While the soft cedar used in foreign-made pencils is not found in Japan, there are two woods of similar quality, known as the *hinoki* and the *araraki*, though the wood supply is limited. Japanese pencil-makers are, accordingly, devoting attention to the making of pencils with veneer and paper.

Japan's timber comes chiefly from Hokkaido, Saghalien, Kyushu and Formosa, the logs being dressed a little and brought to Osaka, Kobe, Nagoya and Tokyo. The capital is the most flourishing center of the lumber trade. The forest resources of Japan, however, are not inexhaustible, and the government gives much attention to guarding them, as well as to a proper system of re-forestation. Economy in the use of woods is also being taught ; and manufactures are learning to use dyes to give grain and colour, and also to press wood into shapes formerly built up. Wood workers' guilds have been organized for the purpose of achieving uniformity of quality and output, and conditioning offices have been opened to inspect wood manufactures and prevent fraud. While it cannot be said that the nation's supply of wood for manufactures is inexhaustible, it is sufficient for present needs ; and consequently no inconvenience will be experienced by those industries now making wood articles for export.



A MUSICAL LAKE

By K. YAMADA

AS Japan consists of rather small volcanic islands there are no great lakes, the inland waters being chiefly small and of no great depth. Japanese lakes, however, are exceedingly rich in variety of scenery and possess some other features unlike those of western countries. Up to the year 1877 no special survey had been made of the lakes of Japan; but in that year the largest body of inland water, Lake Biwa, was subjected to scientific examination while preparing landings for steamers navigating it. In his investigations in connection with physical geography Professor Matajiro Yokoyama, of the Tokyo Imperial University, made soundings and other measurements of various lakes in Japan; while further investigations were carried on by Viscount Akamaro Tanaka at his own expense. The results of these investigations have brought to light many interesting facts in connection with the lakes of Japan.

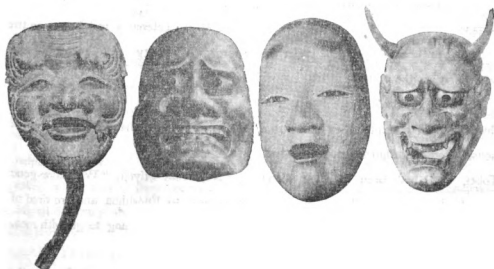
Lakes situated in mountain recesses always have about them a certain degree of mystery to the Japanese; they are so lonely and fairylike. In ancient times it was believed that monsters inhabited them, which accounted for the mysterious disappearance of forest travelers sometimes.

Lake Haruna is regarded as one of the most mysterious of Japanese lakes on account of its musical qualities. This beautiful body of water stands on an elevation about five miles above the famous hot springs at Ikao in the province of Kozuké. Though easily accessible no hotel, save one small one, has been built near it, though there are some cottages by the lake. In this lake a singular phenomenon appears when the water begins to freeze in winter. All night strange sounds can be heard proceeding from the surface of the water, not unlike the report of muskets or small cannon, or the beating of a drum, the reports coming in a sort of rhythmical cadence. Of course everyone believes that the sounds are produced by the straining of the ice as it swells with the frost, as is usually the case with ice; but the sound in this case is so musical in comparison with other instances, that it produces a singular impression on the mind and must be regarded as a unique phenomenon. The music of Haruna lake goes on from November to April every year; and the sound is heard only at night, as many as sixty reports a minute often taking place.

Lake Tazawa in Akita is another lake famed for its remarkable characteristics. This lake was formed by subsidence of the ground, according to geologists, and is noted for its great depth, some parts being as deep as 1,650 feet. The lake is about 840 feet above sea level; and consequently its depth is about 460 feet below sea level; it is about 30 miles from the sea. Lake Como in Italy is noted for its great depth, in parts being 1,640 feet, while Lake Maggiore is 1488 feet deep; so that Lake Tazawa for depth is greater than those mentioned. The water of this lake is deep indigo in colour, and contains certain chemical substances, and furnishes the purest lake water in the world.

Japan has, of course, many other beautiful lakes, among which are Lake

Chuzenji, above Nikko, which has charming scenery and is visited by thousands of tourists annually. The Foreign Embassies in Tokyo usually spend the summer there in their villas; and there is a fine foreign hotel. Lake Suwa in Shinano is also famous for its beauty; and in winter is a good place for skating. A remarkable thing about this lake is that it is gradually decreasing in circumference. From portions of Lake Suwa hot spring issue and an inflammable gas. This latter fact must have been long known to the Japanese, for in one of the dramas of the Tokugawa age there is reference to such gas being ignited to light a fair lady over the lake. Many people go there to spend the summer, as the surrounding scenery is picturesque and the climate pleasant.



HAKONE GUSA

By RYUTEI RIJO

THERE once lived in Tokyo three other refreshments he would care comic fellows, Yumotoya Tobei, for.

Sokokuraya Miyaji and Dojimaya "Anything will do," said Tobei. Kigazo, by name. Towards the beginning of March when it was too late for "The quickest will be best, as my companions are walking on ahead!"

viewing plum blossoms and too early for the cherry blossoms, the three set out In the meantime Kigazo and Miyaji had gone some distance, when they noticed the absence of Tobei. Kigazo remarked on the matter and suggested that perhaps Tobei had called on a relative who, he had said, lived in the vicinity. He suggested that Miyaji should rest where he was and Kigazo would go and fetch Tobei. Kigazo, accordingly, went back to look for Tobei, while Miyaji entered a rest house on the shore. A pretty girl accosted him saying:

"You are right," said Tobei. "Which of these rest houses is the best one?"

"O, any one of them will do," replied Kigazo.

"No," protested Miyaji; "I prefer the one which has the prettiest girl."

The three proceeded with idle talk in this way, until presently they came to a house where refreshments could be had.

Tobei, who had been strolling along behind, discovered the house first, and quietly dropped into it, requesting the man in charge to heat two *go* of saké.

The man acquiesced and asked what

"Are you going to Enoshima?" At the same time she handed him a cup of tea.

"No," said Miyaji, "We have gone every year to Enoshima and are tired of it. It is not so amusing to go with men, you know."

"Ah," said the girl, smiling, "I only

wish I were a man and I should be delighted to go with you. Excuse me but I think I have met you before. Are you not a friend of Kanetomiya Fukusan?"

"Yes, he is one of my old friends," said Miyaji, though in truth he had no idea who Fukusan was. "How did you know it?"

"O, I know who you are," persisted the girl. "You are a man of accomplishments, well skilled in *nagauta* and so on."

On hearing this Miyaji was overcome with emotion, and said he was not so skilled as she would have him to be; and then intimated that he must have forgotten the lady's name, but that as she was so well acquainted with him apparently, he could not part from her with only a cup of tea, but would take a glass of saké with her until his friends arrived.

So saying he handed a tip to the girl and some money for the saké; and she went out to fetch the drinks. While she was gone Kigazo and Tobei came in and helped themselves to two or three *go* of sake, after which they suggested to Miyaji that they should then all start on the journey.

"But I have just given an order to the girl," said Miyaji.

"O, that will be all right," said Kigazo, "if you will give her a tip."

Then Tobei whispered to Miyaji and said that as he saw his father coming along, he had better start, as the old man might forbid him going on the trip if he should see him. In this excitement Miyaji forgot all about his order for saké and left the place with his friend. Just then the girl returned with the saké and Kigazo handed her a tip and explained the circumstance, after which he followed the others.

When the three arrived at Shinagawa Miyaji recollected the order he had given the girl in the tea house at Takanawa, remarking ruefully that he did not mind the saké so much as the girl who had been a friend of his for many years.

"You are again boasting of your love affairs," said Kigazo. "You should return to me the tip I gave the girl."

"Have you given her a tip? Why, I gave her a big tip myself!"

"Did you?" said Kigazo in astonishment. "You must be easily impressed by women to do such an idle thing."

In order to put a stop to discussions on love affairs the party now agreed to contribute to a common fund the sum of forty *sen* every time one of them mentioned a love affair. At last they arrived

at an inn in Omori when they ordered lunch, with wine.

As the maid brought in the food, she smiled at Kigazo, who remarked that the lass seemed to like him, whereupon Tobei demanded that Kigazo hand over forty *sen* to the common fund.

"Why?" demanded Kigazo.

"Did we not agree to give that amount whenever we talked of love affairs?" said Tobei.

"But I was only joking," affirmed Kigazo.

"You cannot make such excuses. Hand over the money at once!"

Kigazo at last handed out the money sighing that he had lost so much over so trivial a remark.

"You have been served quite right," said Miyaji. "The idea of such a homely face as you have, talking of love!"

Presently the dinner came in and was duly served by the maid. She took up the saké bottle and asked if she might serve them.

"Thank you," said Tobei. "How fortunate I am to be served first."

"Yes," said Kigazo, "women always."

"In this way Kigazo tried to tempt Tobei to talk of love affairs so that he might draw forty *sen* from him as a fine.

"Women always appear to fall in love

with you," continued Kigazo, addressing Tobei.

"Not at all," dissented Tobei. "I am always disliked by them."

Kigazo regretted that he had lost the chance of getting forty *sen* from Tobei, the latter agreeing that he had a narrow escape.

Having taken overmuch saké the three fellows left the inn in good humour, chatting gayly and composing poems. Soon they came to Kamada where they had to cross the river by ferry. They got into the boat. Tobei remarked that they were on the Tama river which supplied drinking water to Yedo; but Kigazo said the Yedo people evidently had failed to drink all of it.

"We need not care about that," said Miyaji, "so long as the boat does not upset and force us to drink it."

"You are right," said Kigazo.

They reached the opposite bank presently, when each paid his fare; and then they proceeded to Kawasaki to a restaurant called the Nittaya, where they ordered saké and light refreshments, explaining that they had just taken dinner at Omori. They drank, joking together, for a considerable time.

"Say, Nesan," said Tobei to the waitress, "these two friends of mine may

look to you to be as ugly as ghosts ; and I may look to be the handsome man of the party. But woman's judgement is as fair as a clean mirror."

Then Kigazo spoke and said : " Truly Tobei san is the most handsome of us. He is a well-kown beau of the girls in Yedo."

" Quite right," agreed Tobei. " Perhaps you, Nesan, are already fallen to my charms."

The waitress only laughed, not knowing how to reply to such remarks.

" Say, Tobei san," said Miyaji, " what has become of that widow with whom you are intimate. They say she is rich. I suppose you have received many presents from her. You are quite lucky. I envy you !"

" Ah," said Tobei, " I see what you are after. You want to get forty *sen* out of me ; but I am not to be caught that way, my friends."

On reaching Yedo they proposed to do

bodzu-mochi, which means that every time they met a Buddhist priest one of them would hand his baggage to one of the others. They, however, agreed to do *uma-mochi*, which meant that they would exchange baggage every time they met a horse. Miyaji first carried with baggage, which was to be handed to Kigazo on meeting the first horse. On seeing a horse in the distance the Miyaji began to rejoice, saying the luck of the gods was with him ; and just the horse turned down another street and did not meet them, causing Miyaji to exclaim against his ill-luck.

(The above is the first part of a novel by the famous humourist, Ryutei Rijo, who wrote during the last part of the Tokugawa era, the Hakoné Gusa being finished in 1832. The story gives a good idea of the state of society in Japan towards the end of the Tokugawa age ; and will be continued in succeeding issues of the JAPAN MAGAZINE.)



TOKYO CELEBRATES ITS JUBILEE

By T. MATSUZAKI

THE city of Tokyo has recently been celebrating the fiftieth anniversary of the removal of the national capital from Kyoto to Yedo. The removal of the capital to Yedo has had important influences on the civilization of Japan. It is indeed a line separating the old from the new Japan. Any one wishing to describe the beginning of Japan's modernization cannot well do so without including the imposing and magnificent scene of the Imperial procession leaving Kyoto for Yedo half a century ago. The Emperor said good bye to the ancient city of the Imperial ancestors of a thousand years, and set out for a new capital and a new life. Up to that time the Ruler of Japan had not ventured to touch the common earth, had never gone out of the palace, and had a large number of conservative courtiers who hesitated to permit the great change. Many and great were the obstacles that had to be removed before the decision to change the capital could be decided upon. Rome was not made in a day; and the circumstances which led Japan to change her capital will convince any one that only a long course of preparation could have effected so significant a result.

The removal of the capital to Yedo and the changing of the name to Tokyo was the signal for other changes even more momentous in their scope and importance. It is said that the removal of the capital was first suggested by one of the Elder Statesmen, Toshimitsu Okubo; but there is reason to suspect that it was mooted earlier by a scholar of the Tokugawa era named Shinen Sato. Sato contended in one of his works that in order to establish imperial rule on a firm basis the position of the capital was of supreme importance, being the center of sovereign power. He thought Yedo the most ideal place for a capital, dominating, as it did, the empire north and south. Facing the Pacific and

surrounded by fertile provinces the situation was naturally much esteemed. With her capital established at Yedo Japan could better take an aggressive as well as a passive attitude. Sato also contended that once the capital was removed to Yedo it must never again be removed elsewhere.

A similar proposal was made by Masaharu Ichiji of the Satsuma clan, who argued that Kyoto was small both in population and area and not at all a fit place for a national capital. He held that as foreigners compared the imposing palace of the shogun at Yedo with the inferior abode of the Emperor at the old capital they might well doubt the loyalty of the Japanese people. Ichiji said that as Yedo was held by the shogun and it might be difficult to remove the capital thither, the next best place was Osaka. Thus it will be seen that great men and some of the authorities were of the opinion for some considerable time that Kyoto was not the proper place for the national capital.

In 1868 Okubo proposed that the capital should be removed, and stated it in writing in an elaborate document of imposing sentences. After giving a historical survey of national ideals he went on to say that it was a mistake to

treat the Emperor as a semi-god whom the people were not allowed even to see. He argued that any undue idolization of the ruler would but tend to widen relations between sovereign and subject, which ought to be as close as possible. The ruler should take journeys through the country and come in contact with the nation. As a first step the capital should be removed so as to establish the foundation of the new régime. Osaka was at first suggested. But in the meantime the Tokugawa shogun surrendered the Yedo palace to the Emperor, and Okubo, who had previously suggested Osaka as a possible capital, then changed his opinion and selected Yedo. Encouraged by Oki, a samurai of Saga, Okubo decided on Yedo as the capital, and asked the Imperial approval.

Some of the courtiers objected to the choice; but Okubo's advice was finally accepted. On July 17th, 1868, an Imperial Rescript was issued to the effect that Yedo being the greatest city in the eastern part of Japan, it should be the center of Imperial rule and named Tokyo. On September 20 of the same year the Emperor and suite left Kyoto and arrived in Tokyo on October 13, spending 23 days on the journey along the Tokaido route. In December of the same year

the Emperor returned to Kyoto ; and on March 7th of the following year, once more left Kyoto, for good, visiting the Isé shrine on the way, returning to Tokyo the same month. The model of the Imperial procession exhibited at the Exhibition recently held at Uyeno in commemoration of the removal of the capital, was taken from the second procession from Kyoto to Tokyo. The model serves as an excellent historical reminder of what old Japan was like ; it was based on the personal narrative of those who accompanied the procession and who are still living. It consists of 26 scenes, among which there is the Shiba village between Hodogaya and Kanagawa, where foreign residents were allowed to witness the Imperial procession on October the 11th, the place being now known as Asama-machi, a part of Yokohama. The foreigners even then were not obliged to prostrate themselves while the procession passed by, as were the Japanese, the authorities paying strict respect to the different custom of western people.



FUJI GASSED SPINNING COMPANY

By JUICHI MOTOMURA

THE spinning industry of Japan has recently made phenomenal progress, its manufactures being important exports. All the leading companies are experiencing a great harvest, paying special attention to improvement of quality in the effort to hold new markets. New funds are raised for consolidation of business and many new companies are being promoted. In the last few months the number of spindles has increased by over one million. Notwithstanding the advance in prices of raw cotton the Japanese spinners continue to do a good business and command wide markets, especially in the orient and the South Seas. Silk export to Europe has also greatly increased of late, with great improvement in quality and quantity of output. Owing to the European war spinning was somewhat inconvenienced by the difficulty of importing sufficient machinery to increase productive power in view of the tremendous demand for yarns and manufactures. The difficulty of obtaining machines, instead of discouraging the spinners, resulted in further stimulus and improvement of technique. Thus the spinning industry of Japan went on growing at a rapid rate until it reached a total of 100,000,000 *yen* for exports in 1916. Apart from possible fluctuations it is expected that the total export will reach 150,000,000 in 1917.

The leading companies of the spinning industry in Japan are the Tokyo Company, the Kanegafuchi Company, Amagasaki Company and the Fuji Company, all of which are of good standing and influence, not only representing the spinning business of Japan, but that of the orient. Among them the Fuji Gassed Spinning Company has been remarkably prosperous and its progress will serve to show the general trend of the spinning industry. It has its head office at Oshima in the suburbs of Tokyo. The company was established in 1896 with a capital of 18,000,000 *yen*, of which 13,000,000 is paid up, and it employs 20,000 operatives and officials. The Managing director is Mr. Toyoji Wada. Silk is a specialty of this company, with increasing exports to Europe and elsewhere. Its silk spinning business is very important. Before the war silk was mostly supplied from the countries of southern Europe, France and Italy, countries which have now been unable to export silk on account of the war. And the result has been a great increase in demand for silk from Japan to make up the shortage, especially in India, England, United States and the South Seas. Consequently prices have gone up, especially *peigné*, which is used for munitions. Exports of silk consist chiefly of spun silk, spun silk cloth, *peigné* and noils, all of which are now being welcomed

in Europe. The annual silk exports of the Fuji Company now total in the vicinity of 5,000,000 *yen*.

The Fuji Company has many mills, among which the Hodogaya mill near Yokohama is the largest of the silk mills in Japan, and perhaps in the world if production be taken into account. About 6,000 operatives are employed; and the annual production from the mill is beyond 13,000,000 *yen*, of which spun silk represents 7,000,000 *yen*; peigné 3,000,000 *yen*; noil 2,000,000 *yen*; spun silk cloth 1,200,000 *yen*.

As to cotton spinning this company produces an enormous total annually, reaching over 11,000,000 *yen*. There are other companies in Japan turning out a larger total perhaps, but they handle either coarse counts or fine counts only, while the Fuji Company handles both, even down to No. 1 in coarse size and No. 120 in fine. About one-third of the total output in cotton spinning is exported, chiefly to China, India and the South Seas.

The progress of the Company has been in a large measure due to the able management of Mr. Toyoji Wada, who is an expert in such enterprise. He was born in 1861 in Oita and was educated at the Keiogijuku University. Afterwards he studied in the United States and on returning to Japan entered the service of the Nippon Yusen Kaisha. After spending some time in the service of the Mitsui Bank he went to the Kanegafuchi Spinning Company and later became managing director of the Fuji Spinning Company.

The present interest of the spinning business in Japan is to ascertain the effect of the European war on the industry. Generally speaking the opinion in Japan is optimistic in this respect. It is believed

that as Japanese operatives have shown remarkable development of skill, it is too soon to conclude that they will be easily beaten in the close competition that will inevitably arise after the war, even though prices should go down to the level of the pre-war period. In lines formerly altogether imported, the Japanese mills are now making astonishing improvement, especially in sarasa and other chintz, in which Japan hitherto has not been able to compete. Drifting and coloring have also undergone radical improvement in process and method. Many new mills have been established and old ones improved in connection with improved conditions of industry, and now are turning out goods at lower cost than ever. Japan thus stands a good chance of capturing and holding the markets formerly held by Germany. The only question is how to maintain the new markets in competition with German exports after the war. Possibly Germany will not soon recover owing to lack of funds and lack of labourers. Certainly she will not be able to undersell the prices ruling before the war. The Japanese spinners are thus convinced that they have ample time to prepare against coming competition by improving methods and enhancing the quality of manufactures so as to hold foreign markets. As time goes on exports will be less and less in raw material or coarse grades; finer and better goods will form the bulk of cotton exports in future. Constant inquiries are coming to Japanese silk and cotton spinners from Europe, especially from France. As Japan becomes better prepared to supply manufactured silks and cottons and semi-manufactures, the future of the industry will be still more promising.

ODES OF YAMANOUYE OKURA

By F. YAMAZAKI

THE subject of this sketch was one of the greatest poets of the Nara period. In 701 A.D. he was appointed secretary to a commissioner sent to China, with whom he visited that country two years later. Returning in 704 he was promoted to the governorship of the province of Hoki, after which he became tutor to the Imperial Crown Prince, and was later governor of Chikuzen, dying in 733 at the age of 74.

Okura was not so successful as a statesman as he was as a poet. He never attained a higher position than that of local governor, but his gifts as a poet were freely recognized by all. While in China he studied the literature of that country and imbibed deeply the lore of that period. His odes are mentioned in the Fifth and the Eighth volumes of the *Man-yoshu*, where reasons for their composition are given, among them being that as the Chinese language is well adapted to poetic composition Okura had used that language. All this testifies to the profound knowledge Okura had of the language and literature of China.

In the realm of long poetry Okura ranks with Kakimoto Hitomaru, one of the foremost names in the *Man-yoshu*. The poems of Hitomaru are charged with sympathy and genuine sentiment, touching the sorrows of human life with a magic hand, in a style solemn and simple.

Okura's odes are equally fine in style, but are somewhat complex in thought and vary greatly in theme. Up to his time no one had attempted in poetry to deal with the transitoriness of human life and the duty of man. He was evidently affected by the influence of Chinese civilization, especially Confucianism. Hitomaru's poems touch life lightly and sentimentally, not arguing from the reason of things; but Okura laments the sorrows and imperfections as well as the vices of man, often indignantly demanding social correction and relief. Along with this didactic attitude, goes a complexity of form, which was new in the realm of verse.

While in his impatience with sin and evil he rushes into the depths of experience, he forgets to pay due attention to form, and is often even crude in expression. He is not greater as a poet than Hitomaru, but is much more significant as a pioneer of new thoughts and ideas. Unfortunately none of the succeeding poets attempted to follow Okura, otherwise Japanese literature would have more perfectly developed its powers of narration and description. In fact from that time our descriptive poetry made little development until the Meiji era. The following poem shows his love of children:

Uri hameba

Kodomo omohoyu

Kurihameba
 Mashite shinubayu
 Izuko yori
 Kitarishi monoka
 Manakai ni
 Motona kakarite
 Yasui shi nasanu !

(When traveling one always thinks of the little ones left behind. When eating a melon one desires to share it with the children. When having a chestnut he thinks of them again. Where have they come from, those wee ones whose figures are never out of mind night and day ?)

POVERTY'S CATECHISM

Kazamajiri
 Ame furu yo no
 Ame majiri
 Yuki furu yo wa
 Sube mo naku
 Samukushi areba
 Kitashio wo
 Tori tsuzu shiroi
 Kasuyusaké
 Uchi susuroite
 Shiwabukai
 Hanabishibishi ni
 Shika to aranu
 Hige kaki nadete
 Are wo okite
 Hito wa araji to
 Hokoroyedo
 Samukushi areba
 Asabusuma
 Hiki kakaburi
 Nunokataginu
 Arino Kosoyedomo
 Samuki yo sugara
 Are yori mazushiki
 Hito no
 Chichi haha wa ue
 Samukaran
 Meko domo wa Koite nakuran
 Kono toki wa
 Ikani shitsutsuka
 Nagao yo wataru ?

Which may be freely translated as follows :

On a cold, cold night
 Of storm and sleet,
 In order to bear it,

Salt and warm water
 Are mixed with hot saké.
 Though coughing and sneezing,
 I stroke my beard,—
 The only great man
 In all the wide world.
 I pile on the hemp quilts,
 And all cotton clothes,
 Covering my shoulders ;
 But yet it is cold.
 Then I bethink me
 Of the parents of men
 Poorer than I am,
 Who will be hungry and cold,
 Their wives and children
 Begging for food.
 Ah, how can one live
 In such a world as this ?
 To me the world seems narrow,
 But the universe is vast.
 The sun and moon shine,
 But are not bright to me !
 Is it thus with me alone,
 Or with all men also ?
 I was born a man ;
 Yet I have to wear clothes
 scarce covering my shoulders ;—
 Others in low huts,
 Straw for roofs and floors ;
 I with parents near,
 And wife by my pillow.
 Sorrow and poverty abound ;
 On rice pots are cobwebs,
 Long unsued for boiling !
 The village headman calls,
 Thumping the door noisily,
 Rousing men from bed.
 He duns them for taxes !
 Always the short string is cut !—
 As the proverb well says.
 Miserable is man's path !

The above poem shows how keenly Okura was interested in the state of society in his time ; and how much need there was for some one to take an interest in society. His poems dwell much on the wisdom of learning while young so as to save repentance in old age. He emphasizes duty to parents ; and one of his short poems reads :

A man can't leave his parents long ;
 He has his parents only once ;
 There are no second ones !

MONTHLY RECORD OF EVENTS

(APRIL 25 TO MAY 25)

April 25.—General meeting of the Nippon Yusen Kaisha decided to increase the number of directors from nine to thirteen; and President Kondo reported the tonnage of the company's ships as over 500,000 valued at over 100,000,000 *yen*, with lines running to every part of the world.

The Oriental Tourist Company, an organization for the promotion of travel in the Orient, with a capital of 250,000 *yen*, held its inaugural meeting for the election of directors. The company expects to purchase a beautiful site at Hinoyama where it will erect villas and hotels for tourists to enjoy matchless views.

April 26.—The Government announced a domestic loan of 40,000,000 *yen* at 5% for railway purposes.

April 27.—General Kuroki and Vice-Admiral Ariji were appointed Privy councillors.

April 28.—The body of the late American Ambassador was conveyed to the Japanese warship *Azuma* to be taken to the United States, all ships in Yokohama harbour showing respect by flags at half-mast. The departure of the casket was witnessed by Admiral Togo and other high officers of the navy and nation, including Viscount Motono, Foreign Minister. The *Azuma* weighed anchor at 3 p.m. for America.

May 1.—The Japan-American Society of Tokyo held a meeting and decided to hold the inaugural meeting of the Society on the 11th, with the following officers: Honorary President, the American Ambassador; Vice-presidents honorary, Dr. Clay MacCauley, Baron Megata, Mr. L. Russell, Baron Sakatani, Consul-General Scidmore, Baron Shibusawa, Dr. Takaminé. Prince Tokugawa, Baron Takahashi, President, Viscount Kaneko; vice-presidents, Mr. B. W. Fleisher, Mr. Hioki.

Mr. Shuji Izawa, a noted philanthropist and member of the House of Peers, died. He was the inventor of a new method for the cure of stammering and established a school to teach it.

May 2.—Marquis Matsukata was appointed Lord Keeper of the Privy Seal, vacant since the death of Prince Oyama.

May 3.—Mr. S. Tatsuké, secretary to the Japanese Embassy in Paris, was appointed Minister to Chilé.

May 4.—Mrs. Guthrie, wife of the late American Ambassador, sailed for the United States.

Sir Conyngham Greene, the British Ambassador, proceeded to the Imperial Palace and presented to H. I. H. the Crown Prince, the Royal Victorian Order, conferred by H. B. M. the King of Great Britain.

May 5.—An explosion at one of the

warehouses of the Tokyo Warehousing Company in Osaka destroyed 140 houses and killed 46 persons and injured 200 more, with a total loss 10,000,000 *yen*. The accident was caused by the careless handling of a cask of chlorate of potash.

May 7.—On hearing of the calamity Baron Iwasaki, president of the Tokyo Warehousing Company, proceeded to Osaka, where he visited the wounded and distributed a million *yen* among the sufferers.

May 8.—The Asiatic Olympic Games were held in Tokyo, participated in by Chinese, Filipinos and Japanese.

May 9.—The Hon. S. Hirayama and Dr. Tomii were appointed officials in connection with the reception of petitions sent in to be submitted to the Emperor.

May 10.—The Railway Board issued a report of revenue for 1916, the total receipts being 134,245,000 *yen*, an increase of 19,920,000 over the previous year.

The Nippon Yusen Kaisha declared a dividend of 70 per cent, net profits for the term being 38,478,000 *yen*.

May 11.—The newly organized Japan American Society held its inaugural meeting at the Bankers' Club, Viscount Kaneko presiding; when speeches were delivered by Premier Terauchi, Viscount Motono, Consul-General Scidmore, Marquis Okuma, Prince Tokugawa, Baron Shibusawa, Mr. S. S. McClure and others.

May 12.—A Cabinet Council decided to summon the 39th session of the Imperial Diet on June 21 to continue for 21 days, the Speaker to be chosen by the Seiyukai, which commands a majority in the House.

The Osaka Shosen Kaisha decided to increase its capital from 24,750,000 *yen* to 50,000,000, and for this purpose

to issue shares to the face value of 25,750,000 *yen*.

The Olympic Games closed with the following points: China 49, Philippines 74, Japan 123. The 25 mile Marathon race was won by Japan in 2h, 31m, and 23s.

May 14.—The decree prohibiting trade with enemy nations was enforced from this date, the black list being published in the national Gazette.

May 16.—Dr. Adachi was appointed Minister to Belgium. Mr. Nakamura and Mr. Arai were appointed members of the House of Peers.

May 18.—A Cabinet Council decided on a supplementary Budget of 138,000,000 *yen* to be presented for approval at the coming session of the Imperial Diet.

May 19.—Japanese steamship lines to America raised freight on tea to 30 *yen* per ton, but the tea men demanded that it be reduced to 15. By mediation of the Vice-Minister of Communications the figure was settled at 18 *yen* per ton. The ordinary rate was *yen* 7.50.

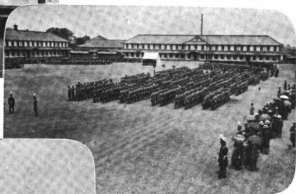
Mr. Terada succeeded Mr. Okazaki as chief secretary of the Imperial Diet.

May 20.—Professor Tamai, of the Tokyo Aviation School, while flying with a passenger, Mr. Yugawa, plunged to the earth and both were killed.

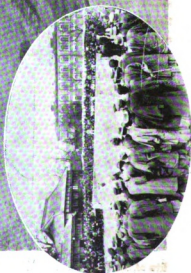
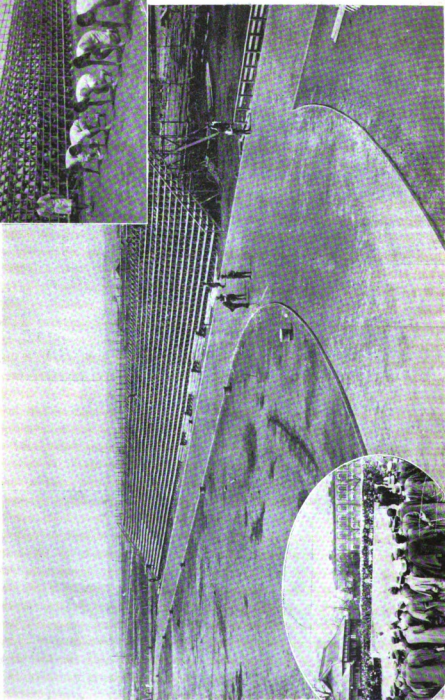
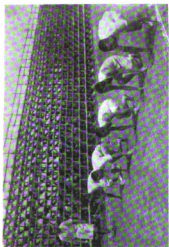
May 22.—The United Association of Russian Traders and Masters of Industry planned to organize a new shipping company for service between Japan and south Russia with a capital of 20,000,000 roubles, half to be subscribed by Japanese and half by Russians.

The city of Yonezawa in Yamagata prefecture was almost totally destroyed by fire, caused by carelessness.

May 23.—Premier Terauchi called on Marquis Saionji and had a long conference that has attracted the attention of the public everywhere.



1. THE NEW STAGE FOR NOH DRAMA, PRESENTED TO THE PEERS' CLUB
BY HIS MAJESTY THE EMPEROR 2. GRADUATION DAY AT THE TOKYO
MILITARY ACADEMY 3. MRS. G. W. GUTHERIE, WIFE OF THE LATE
AMERICAN AMBASSADOR TO TOKYO, SEEING OFF THE CASKET OF HER
HUSBAND AT YOKOHAMA 4. BODY OF THE LATE AMERICAN AMBASSADOR,
THE HON. GEORGE WILKINS GUTHERIE, LEAVING YOKOHAMA PIER FOR
H. I. S. AZUMAYA TO BE TAKEN TO THE UNITED STATES



STADIUM FOR THE FAR EASTERN OLYMPIC GAMES AT SHIBAURA, TOKYO

CURRENT JAPANESE THOUGHT

By THE EDITOR

Pan-Asia

Writing in the *Chuo
Koron* (Central Review)

Count Otani, ex-Abbot

of the Hongwanji Sect of the Buddhists, says that the Powers which Japan must take carefully into consideration are Russia, China, America and Great Britain, as well as France; but of these, no anxiety need be felt save about America and China. From the United States the Japanese are barred, while America is preparing a great army and navy which will be used for the intimidation of Japan. America took the Philippines so as to keep an eye on Japan; and she will not consent to Japan possessing the German islands taken in the South Seas. If Japan allows America to have her own way for the next ten years it will be impossible to escape invasion, invasion by diplomacy if not by the sword. The danger will be enhanced if America should insist on helping China in her independent attitude toward Japan. What Japan needs, therefore, is not more religion or education, but greater and mightier armaments. The article is severely traversed by Dr. Yoshino of the Kyoto Imperial University who regards Mr. Otani's views as extreme and unwise, as well as being in no sense authoritative.

At the inaugural meeting
Era of the Pacific of the America-Japan Society in Tokyo on May

11 the Foreign Minister, Viscount Motono, delivered a very significant address, referring to relations with the United States, in part, as follows:

"It seems to me that there are few questions of such vital moment to the future welfare of mankind as that concerning the relations of Japan and the United States. The Era of the Pacific is already dawning, and it promises to surpass, in the vastness of its activities and influence and in the profundity of its meaning, that of the Mediterranean as well as that of the Atlantic. At last, all the forces, old and new, of the East and of the West will meet. Will they unite or will they clash? This question is today challenging an answer from every serious and thinking man the world over. Without meaning at all to ignore other great factors, I may say that it lies, in a large measure, in the power of the United States and Japan to determine the answer to this question; and, on the answer, for which they will be held largely responsible, the future happiness and progress of the world will depend. Viewed in this bearing, the relations between Japan and the United States become a matter of supreme importance not only to the two nations themselves but to humanity in general. With the awful responsibility they owe to humankind, will Japan and the United States work hand in hand or will they

turn their backs on each other? I am hopeful that our two nations will always find some essential principles of human-kind on which to base abiding relations of mutual trust and confidence. In the meantime, it is important that we should know each other. Knowledge is the only foundation of true understanding and an enduring peace among nations. In this regard, I welcome most heartily the founding of the America-Japan Society, and I am confident that the Society will form yet another strong link across the Pacific and will help the two nations in making long strides towards a complete understanding and firm friendship.

On the occasion of the
United States inanguration of the Ame-
and Japan rica-Japan Society the
 Premier, Count Terauchi,
 in part of his very interesting address,
 said:

“It is a conspicuous fact in history that Japan owes the greatest debt of gratitude to the United States in formulating her national policy of energetic progress and international intercourse, a fact which our countrymen are cherishing today. The United States and Japan are not the same in their political constitution, but both nations are at one in their reverence of humanity, in their love of peace, and in their heritage of a chivalrous spirit. Therefore, though some international questions have arisen between the two countries during the past fifty years, they have ever been amicably solved through their mutual good will and concession. Never once in the history of the intercourse of the two nations did they come to such a path as might endanger their cordial relationship. Today, the wonderful progress made in the various organs of communication has so narrowed the

distance of the great Pacific Ocean that we are like closest neighbors on either side of a little river. Moreover, by the participation of the United States in the present world war, our ties have been strengthened by a community of interest; and we are on the eve of an attempt to drive a wedge of evil with the sinister object of creating an impassable gulf. We want to narrow that gulf and we intend to fill in that gulf, before it become wider. During the present great European war, England, France, Russia and Germany are too busily occupied to pay the same attention to the Far East as heretofore and even after peace is restored these nations will be occupied with internal reorganizations, political, economic and social and may not assume equal activity in Far Eastern affairs.

“Since a state of war has been declared by the American Government, the United States and Japan have been fighting in a common cause for the principles of freedom, of justice and of humanity. As belligerents the two nations will suffer comparatively little from the damage of the war. Therefore, the function of guiding international affairs in the Far East naturally devolves to a larger extent upon the governments of the United States and Japan.

“In the course of international affairs, it is a case of ‘divided we fail united we succeed.’ Therefore we hope through the humble efforts of this Society to keep Americans and Japanese united through honest and correct knowledge and understanding so that they may remain good friends during the war and true friends in peace and that the problem of the Far East, in which Japan and America are interested may be solved through a deeper and a more correct knowledge and in

accordance with honorable motives and principles which will be our guidance."

Baron Shibusawa's Views On America In his admirable address before the America-Japan Society in Tokyo Baron Shibusawa, who has done so much in a practical way to promote a better understanding between Japan and the United States, said in part as follows :

"There is no need for me to expatiate at this time of day on the importance of maintaining and improving the friendship of the United States and Japan. Many statesmen, businessmen, scholars and others on both sides of the Pacific have been rendering their best services in this direction, with the result that the friendly relations of the two countries have made remarkable improvement in recent years. This is a matter of great joy to me ; for I myself have been doing what little I can in the cause of American-Japanese friendship during the last ten years. I may say that there is a certain sentimental reason for the particular interest I take in American-Japanese relationship. To tell the truth, I was in my youthful days a regular conservative, and vehement upholder of exclusivism. When, in the early fifties of the last century, the United States first demanded the opening of Japan to foreign intercourse, I, together with my comrades, stuck to the obstinate policy of expulsion of foreigners, because I had the suspicion that the United States was actuated entirely by an aggressive ambition, as a certain European Power now is. But the Japanese Government of that time complied with the American request, and the international intercourse of the two countries resulted. I have since been an actual observer of what the United States has been doing towards Japan and

I was pleased to find that not only did she display no aggressive intent against Japan, but she was ever kind and sincere in leading and assisting Japan, until at last I was thoroughly convinced of the groundlessness of my first suspicion. At the same time I was filled with sentiments of good will and gratitude toward the United States."

The People Are Responsible Continuing, Baron Shibusawa remarked :

"It is wrong to put the whole responsibility for the international friendship of two countries on the shoulders of the Governments concerned ; the peoples in general are to a large extent responsible for the friendly relations of their countries. The United States and Japan differ in several respects : as for instance, in the histories of their development ; in their political organizations ; in the size of their territories ; and in their respective wealth. But there is spiritual identity between our Bushido and a chivalrous soul, and the American sense of humanity and righteousness ; and this identity constitutes a powerful factor in drawing together in friendly bonds the two nations. The America-Japan Society now organized has for its object the improvement of the mutual friendship of the peoples of the two nations and I make no doubt whatever that this Society will strive for and achieve the coalition of the heart and will of the two people. During my last visit to the United States, which was made the year before last, a certain American gentleman asked me : 'Why do you take such great personal interest in the promotion of American-Japanese friendship?' and I replied : 'The diplomacy of Governments for the promotion of international friendship is like unto embellishing pictures with

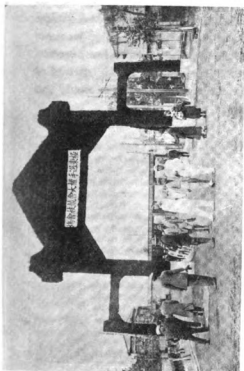
fragments of gilded paper and cloth, which are apt to come off, whereas international friendship which is based on the mutual good will of the peoples is as firm and durable as the picture itself, painted in oil. So I am doing what I can to effect the so-called people's diplomacy for the sake of American-Japanese friendship.' But I would go a step further and declare that true bonds of friendship between any two nations cannot be drawn only by the conciliation of friendly sentiments, but they must be united by a community of interests. This is the reason that I have long been advocating the economic co-operation of the United States and Japan in developing the boundless resources of the Orient."

In a rather pungent *Japan To-day* article in the *Shin Nippon* Mr. Oshikawa, a member of the Imperial Diet, says:

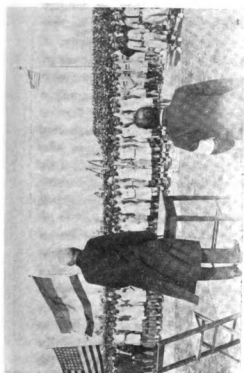
"The Japanese people of to-day are afflicted with two diseases. One is the fear of foreign nations, and the other is the contempt of Oriental nations. For the strong nations of Europe they entertain unbounded respect and fear, and towards the weaker

nations of the Orient they are haughty and insolent. The result is that the European nations make nothing of treating the Japanese with contumely, while other Orientals do not repose such confidence in the Japanese as they might be expected to do. These two diseases have been fostered by Bureaucrats and their rule. For they are the men who had long experience of being bullied by superior foreign nations in their diplomatic intercourse. Like the cowardly fighting cock which has once been defeated in his contest by a stronger cock, they cannot meet their old adversaries without shrinking and sneaky fear. Europe and America have become in their eyes the watchwords for fear and trembling. On the other hand they are so lacking in wisdom as to look down on weaker nations of the Orient. Before such weaklings the Japanese boast of being the leader of Asia, etc. But which nation is ready to treat Japan as a champion of Pan-Asianism or leader of the Orient? The Japanese fear of Europe and America has begotten unmanly humiliation; their contempt of weaker nations has engendered vanity and indolence."

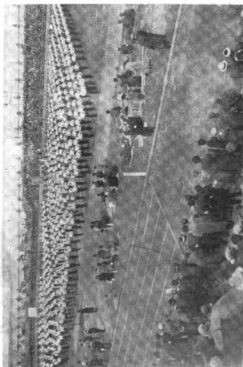




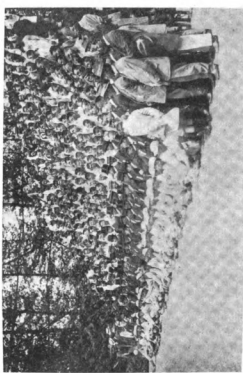
ENTRANCE TO THE ORIENTAL OLYMPIC GROUNDS



MARQUIS OKUMA ADDRESSES THE CHAMPIONS



PARTICIPANTS IN THE OLYMPIC GAMES LINE UP



THE CHAMPIONS OF CHINA, THE PHILIPPINES AND JAPAN



1. GROUNDS OF THE ORIENTAL OLYMPIC GAMES IN TOKYO 2. THROWING THE JAVELIN 3. THE SWIMMING CONTEST 4. HASHIMOTO WINS THE 25 MILE MARATHON RACE FOR JAPAN

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for August, 1917

MRS. E. FRANK BARKER	Frontispiece
AN AMERICAN JAPANESE (ILLUSTRATED)	Mrs. S. W. Richardson 187
THIRTEEN HUNDRED YEARS	
OLD (ILLUSTRATED)	N. Tsuda 193
TAIREIDO (ILLUSTRATED)	Anon 197
YARIMOCCHI JINBEI	S. Sagiyama 201
TOKYO HORTICULTURAL	
SCHOOL (ILLUSTRATED)	S. Saito 207
FUTURE OF JAPANESE POLITICS	R. Fijii 209
JAPANESE IVORY CARVING (ILLUSTRATED)	Onzan 215
THE KURILE ISLANDS	M. Yokoyama 219
THE WAX INDUSTRY	S. Kamiyama 223
WAR CAMP AT ODAWARA	K. Yoshida 225
KATSUOBUSHI	I. Takayama 229
HAKONE GUSA	Ryutei Riho 231
AROUND THE HIBACHI: CANDLES	B. Matsumoto 235
MONTHLY RECORD OF EVENTS	June 25-July 25 237
CURRENT JAPANESE THOUGHT:	
1. The New Diplomatic Advisory Council	
2. China and Japan	
3. The American Note to China	
4. Sympathy with Japan	
5. Tax on War Profits	
6. Japan and Britain	The Editor 239

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O. or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris	E. L. Morice, London, W. C.
Maruzen Company Ltd., Tokyo	Federal Rubber Stamp Co., F. M. S.
Kawase Nisshin Do, Kobe	Kyo-bun-Kwan, Tokyo
Kheo Hock-Tye, Penang, Straits Settlements	Kelly & Walsh Co., Yokohama & Shangha.
Yorozu & Co., Sacramento, Cal.	R. Stanicci, Los Angeles, Cal.
M. O. Wolff, Petrograd & Moscow	Tract & Book Society, Bombay, India
Smith & McCance, Boston, Mass.	N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



MRS. E. FRANK BARKER

THE JAPAN MAGAZINE

VOLUME EIGHT

AUGUST, 1917

NUMBER FOUR

AN AMERICAN JAPANESE

By Mrs. S. W. RICHARDSON

THE subject of this sketch, Mrs. E. Frank Barker, of Duluth, Minnesota, enjoys the distinction of being one of the few foreigners not resident in Japan, who have made themselves familiar with Japanese manners and customs and who take a keen and intelligent interest in the Land of the Rising Sun. Mrs. Barker not only has a house in Japanese style but often dons Japanese dress and is fond of entertaining her friends after the Japanese manner and giving talks at her home on things Japanese. From having been a guest at some of the many interesting and instructive talks on Japan given at her house, O Matsu Chaya, I have gradually and unconsciously become greatly impressed, not only by the woman herself, who possesses an unusually artistic temperament, but by the work she is doing in endeavoring to cement friendly feeling between the people of the United States and Japan by promoting knowledge of Japan, its institutions, language literature, history and political position.

Mr. Barker's knowledge of Japan has not been acquired entirely from the shelves of her library, but through personal contact and acquaintance with the Japanese people. For several years Mrs. Barker's home has been a Mecca for the people of Japan coming to this country. Irrespective of class she and her husband have entertained hundreds of Japanese people, including plain work-a-day folks, college students, writers, artists, missionaries, business men, and diplomats. Aside from those Japanese whose acquaintance and friendship she has cultivated, Mrs. Barker keeps up a regular correspondence in Japanese and English with over a hundred Japanese whom she has never met, thus increasing and enriching her knowledge of the Orient.

At the series of talk-teas which Mrs. Barker has given annually for the past several years before hundreds of people, representing all the literary, and most of the civic, religious and social clubs of the city, an opportunity has been afforded to disseminate and impart to others her

knowledge of and insight into things Japanese. The effect of her effort and her work has been to arouse a very keen interest in the Japanese people and in their literature, history and art, and, without any question, a better, clearer, and kindlier understanding now exists between more Americans and Japanese than existed before Mrs. Barker began her self-imposed task. Mrs. Barker's "talks" are to her a "labor of love." I have often heard Mrs. Barker say that next to her own people—the people of the United States—she loves the people of Japan best.

It may be interesting to note that Mrs. Barker was a southern woman; born in Louisville, Kentucky. She was the daughter of Col. Samuel Washington Poole and Agatha Frazier of Augusta, Georgia, and grand-daughter of Charles Alexander Frazier who is said to have descended from Lord Lovatt, the famous chieftan of the "Frazer-Frazier clan," who was a nephew of Robert Bruce, king of Scotland. Her maternal grandmother was Sarah Jane Lee of Richmond, Virginia,—a member of the historic Lee family, of which General Robert E. Lee, General Henry Lee (Light Horse Harry Lee of Revolutionary fame), Frances (Lightfoot) Lee, and Richard Henry Lee are the most illustrious members. Frances Lee and Robert Lee were both signers of our Declaration of Independence, and it was Richard Henry Lee who, in obedience to the mandate of the Virginia convention moved the resolution in Con-

gress to declare the colonies free and independent States.

As a child, Mrs. Barker displayed considerable talent and great love for music, and at the age of twelve appeared in concert as a "child prodigy," playing at many piano recitals before hundreds of people. While in her teens she successfully passed two competitive examinations for the honor of representing the pianists of the District of Columbia (Washington City, the capital included) at the World's Columbian Exposition, held in Chicago, and was awarded a medal and three diplomas by the Expert Jury, which was composed of Theodore Thomas, Fannie Bloomfield Zeisler, Clarence Eddy, and other world-renowned musicians. The steel engraved parchment diplomas were engraved by the United States Government Bureau of Engraving and Printing, at Washington, D. C. Of her playing the *Louisville Despatch* said: She is possessed of a splendid musical temperament, has a good ear, and her touch and technique are examples of careful training, and give evidence of rare musical ability. While unfortunately the lady is deprived of some physical advantages (having very small hands and a slight physique) essential to meet the demands of many long works, she luckily possesses a remarkable memory which enables her to master difficult compositions with less practice than is usually required even at the hands of the old experienced performers." The *Washington Star* said: "Mrs. Barker's

reputation as an accomplished pianist is now among the highest. Every variation of the art is moulded perfectly to her touch. The severest of musical critics unite in praising her."

An injury which permanently disabled Mrs. Barker's right hand compelled her to retire from the concert stage and for several years she devoted herself to teaching; having classes in Washington and Louisville. After her marriage to Mr. Barker she made her home in Duluth, Minnesota, interesting herself in club work, and through her interest in contemporary world literature she became acquainted with the literature of Japan. Her cosmopolitanism is evinced by the fact that she placed some years ago "Contemporary Japanese Literature" on the study program of the most prominent literary club in Duluth, of which she was at that time chairman of the literature department,—her contention then being that Japanese literature is fully as characteristic and as great as Japanese art, which is, unquestionably, in its influence upon the world, second only to that of the art of Greece, and should, therefore, as great world literature, receive recognition. Mrs. Barker's absorbing interest dates from her first lecture on "The Famous Women Writers of Japan," in which she introduced masterpieces of classical Japanese literature written by women, to the Duluth reading public.

Since then her interest in Japan and the Japanese people has become intense, and

she has devoted herself completely to her Japanese studies and to her self-imposed task of winning friends for Japan, in order that the people of her "two countries," as she calls the United States and Japan, may become closely united in the bonds of love and friendship.

Mrs. Barker passed five years in Washington City, where she had relatives who were prominent in army, navy, church and government circles. During her stay in the United States capital she was the guest of her uncle and aunt, Mr. and Mrs. John Ambrose Quinan. It was Mr. Quinan, now deceased, who, at the request of the secretary of the United States treasury, explained the United States system of accounting to the first delegation sent by the Japanese government to investigate the United States method of public accounting. Mr. Quinan was connected with the United States treasury and war department for about forty years.

A Japanese university student who passes his vacations with Mr. and Mrs. Barker at O Matsu Chaya writes of Mrs. Barker: "She is an idealist, with her feet hardly on this earth; exceedingly self-denying for the good of the Japanese people; with infallible faith in the goodness of mankind, and very interesting and instructive as a correspondent to Japanese students."

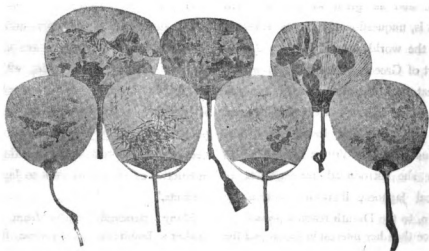
Many personal letters from Mrs. Barker's hundreds of Japanese friends express understanding of her love for and

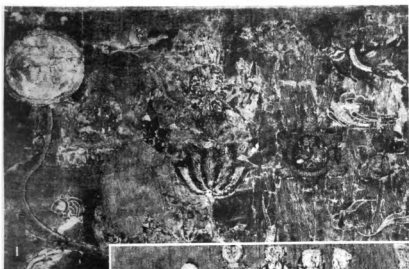
interest in Japan, and the Japanese people. One from a recent guest reads as follows:

"Love is the essence of self lost in the being of another," and "It is not enough to love others; we must let them know that we love them." As I read these passages my sense of comparison brought forth the thoughts, deeds, wishes, and understandings of my "Obasan" (aunt) of Duluth. Her love for and of Japan and things Japanese, I thought, had almost made her lose 'the essence of self,' and she, to demonstrate the strength of her 'love,' is showing it to Japan, as well as to others. And, she speaks of it with no hesitation. She is brave and fearless of possible criticisms. The whole-heartedness of your personal conduct and actions, my dear 'Obasan,' the intensity of your desire to accomplish your undertakings, the amount of energy and mental and physical powers you are capable of so

masterfully and systematically directing upon your work, and the extraordinary degree of interest you attach to your study, as I noticed in your numerous accomplishments, have proved to be the most sterling and beneficial inspiration to me."

Mrs. Barker who leaves in September, accompanied by Mr. Barker, to visit in Japan for three or more years, will present in Japan letters to representative people, from The Japan Society of New York, The American-Asiatic Association, the Imperial Japanese Consul-General and Consuls of Chicago, San Francisco, New York, etc., the editors of the Japanese papers of New York, Seattle, San Francisco, etc., Dr. David Starr Jordan, Dr. K. Kato of Chicago, Dr. K. K. Kawakami, Dr. T. Kurata, curator of the Royal Ontario Museum, and from many other well known people.





THREE LEFT PORTIONS OF A TAPESTRY 13 HUNDRED YEARS OLD



THREE RIGHT PORTIONS OF A TAPESTRY 13 HUNDRED YEARS OLD

THIRTEEN HUNDRED YEARS OLD

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

WHENCE man comes and whither he goes after death are among the greatest problems that the human mind has set itself to solve; and man seems no nearer the solution than he was at the beginning. Man is especially solicitous as to his destination after this life is over. His ideas as to good and evil, justice and injustice, with corresponding rewards and punishments, have given rise to notions of heaven and hell, of which there are traces in even the earliest developments of human thought. But what, and where, heaven and hell are man seems to have no very definite idea. He has, nevertheless, tried to picture them, as, in his opinion, they ought to be, both by word and brush.

In the famous Chuguji temple in the precincts of the equally famous Horyuji temple in Yamato there is preserved a picture of Paradise, which is 1,300 years old. It was made in the reign of the Empress Suiko who ruled from 593 to 628 A. D. This noted relic is known as the Tenjukoku-mandara; and it bears the inscription that it was finished in the 30th year of the Empress Suiko. That year the Prince Regent died. His name was Shotoku, one of the greatest disciples of the Buddhist faith in ancient Japan. After his death his consort said that

although her lord had passed into Paradise or *Tenjukoku*, no one had any idea of the holy place, and she would like some great artist under divine inspiration to make such a picture. So this devoted lady, Tachibana Oiratsumé, asked the Empress that the work might be undertaken. And thus the picture was composed.

Originally it was 16 feet long, and seems to have been in pieces, of which now only six remain; and these, when put together, make some six feet square. The picture is all in embroidery, and is perhaps the oldest example of this art in Japan. Examining the pieces that form the picture, more in detail, we find that the upper right corner one has the moon with a vase and a rabbit standing near a pestle, while opposite is a tree. Just under the moon is a tortoise, on the back of which are four Chinese ideographs, part of the inscription being illegible now, but originally it no doubt meant one hundred. In the center of this piece is a figure somewhat like a *bosatsu* on a lotus pedestal; and at the left upper corner is a flying phoenix; and under the bird is another tortoise.

In the second or middle portion of the picture is seated a stout man, naked, with a large staff in his right hand, which is probably a figure of Emma-O, the king

of hell, called Yama-raja in Sanscrit. In the presence of the king of hell sits another figure, while above are four persons seated in a row. Behind Emma-O is a flying figure descending rather awkwardly from above, and two other persons appear to be strolling about.

In the third part of the picture are ten persons seated or standing about a house, while in the center is a *bosatsu*-like figure on a lotus, holding a vase in the right hand. To the left of the figure are seated five persons, some of whom have flowers, and others are worshipping, the hands betraying this attitude. Lotus blossoms are scattered about among the figures. To the right of the central figure are three other persons also seated.

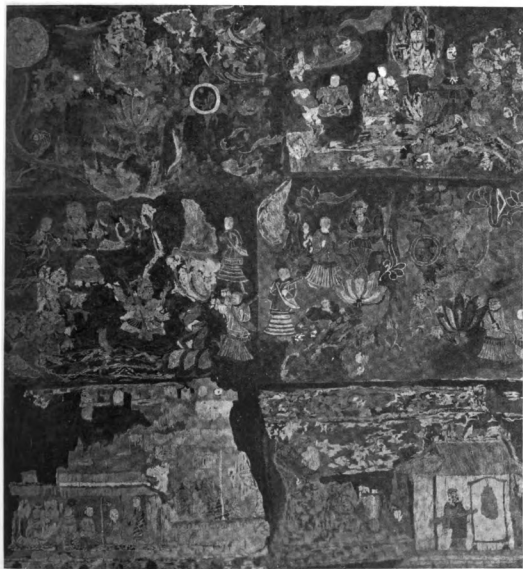
On the fifth piece composing this picture are two *bosatsu* on lotus blossoms, one in the attitude of worship, hands together in front, while the posture of the other cannot be clearly seen. Between these two figures is a tortoise with ideographs on the back. In the upper portion of the piece four small figures are represented in a sitting posture, while three larger figures are walking about. Sweet-scented beautiful honeysuckle is growing and blooming all about.

On the last piece that forms the embroidery is a cottage, on the wall of which is a bell, which a person is striking. Outside the cottage were other figures but they are now unrecognizable. As to the inscription on the back of the tortoise, it was carefully copied for insertion in the biography of Prince Shotoku while the embroidery was in perfect condition. This was done in the 7th century, not so long after the piece had been worked. For many years the piece was lost trace of; but in the 13th century a nun named Shinnyo of Nara discovered it in the Horyuji temple, being then much frayed by time and neglect. To make sure of

preserving the idea on the picture the nun made a copy of it, which is now lost, however. The six pieces of the original that still remain, are mounted like *kaki-mono*, as described above. From these relics it is rather difficult to infer just what idea of paradise the artist had.

The inscription begins with mention of the death of the illustrious Prince Shotoku, intimating that while he inhabited the terrestrial sphere he taught men that the world was an illusion, and that Buddha alone was truth and reality; so that men should follow the teaching of Buddha. It is further intimated that the maker of the picture believed that Prince Shotoku was reborn into paradise, but invisible to earthly eyes, praying that the piece of embroidery may assist mortal eyes in picturing the happy state of the departed saint in his newborn condition.

It is clear from this inscription that the picture was intended to show the Buddhist idea of Paradise. Yet no one can look at the picture without feeling that it is charged as much with Chinese as with Buddhist thought. The tortoise and the moon were symbols of Chinese thought prior to the advent of Buddhism. The hare compounding medicine under a tree is also found on stone inscriptions of the Hang dynasty in China two thousand years ago. It is probable that the moon was intended to represent Heaven, while the tortoise has ever been the symbol of long life among the Chinese. The picture is an interesting example of the blending of Chinese and Indian thought; and at the same time it is a unique specimen of Japan's skill in embroidery in colours in so distant a period as the 7th century. It is something in one's life to be able to look on a piece of human handiwork in art, that has outlasted one thousand three hundred years.



PAINTED COPY OF THE TENJUKOKU-MANDARA



MR. TANAKA'S SIGNATURE, HIMSELF AND THE ENTRANCE TO HIS RESIDENCE

TAIREIDO

TAIREIDO, or the Great-Spirit-Way, is a new doctrine of life recently systematized and taught by a Japanese thinker named Morihei Tanaka of Tokyo. The idea is that if one has a proper conception of the universe and is able to grasp the force and meaning of cosmic thought and cosmic processes he will have control over nature and self, even to the extent of eliminating evil and disease. Tanaka's idea is to reorganize man's knowledge of science, philosophy, and religion and give a newer and truer interpretation to human life and experience. His system of thought as derived from physical research, he calls the Science of *Reishi*, the practical application of which he calls the Art of *Reishi*.

According to his system the external world is a reality; and so is the conscious, thinking subject, man. The phenomenal world which man recognizes, is *Reishi*; but behind this lies the ultimate reality, called *Tairei*, or Great-Spirit, which exists beyond the region of experience. The whole universe is a living system of cosmic life; and everything in it is but a manifestation of the cosmic life. The universe, however, is not infinite but finite. Mind and matter are but manifestations of the *Reishi*, or essence of the universe. The nature of this dynamic principle is productive and creative force by virtue of which all things, visible and invisible, come into being according to laws of rhythm. The force of the cosmic spirit, or *Reishi*, is felt everywhere, as mind and matter, coming as ether out of an original spring whence all things rise and toward which all things ultimately return. Mind and matter, though apparently different, are one and the same manifestation of *Reishi*, the life of the universe. Whether this life is finite or not depends on whether the universe is finite; for this force is the life of the universe.

Tairei, or Great Spirit, is the ultimate reality, the real nature of which emanates in various forms as phenomena, the manifestation being possible only through the creative force of *Reishi*, or Spirit-force. The *Tairei* is absolute and infinite;

yet it gives rise to *Reishi*, or Spirit-force, which is the cosmic force of creation. In the Tanaka system of thought the universe simply means the phenomenal world of experience; and so the universe can be no more infinite than the world of phenomena. The universe is none the less a living organism implying intelligence in origin and process, else man could perceive nothing spiritual in it.

Man's knowledge is limited to relations of time and space, apart from which, though both be merely subjective, he can have no knowledge whatever. The Reality that is beyond the limits of time and space man can have no knowledge of. Only one thing can be predicated of Reality: it is an emanation through the creative force of *Reishi*, or Spirit-Power; and is thus manifested. The essence of *Reishi* is neither spiritual nor physical but the force that brings all things out of Reality. The great Reality itself may be called Tairei, or Great Spirit; but when regarded from the point of view of activity or manifestation it must be called *Reishi*, or Spirit-force. Mind and matter are products of *Reishi*, which in turn is the product of Tairei. It is by reason of the omnipresent nature of Tairei manifesting itself constantly in *Reishi* that we behold an endless success-

ion of events in this world. Both Tairei and *Reishi* are everywhere and at all times present; but as man is unable to distinguish strictly between inorganic and organic being, he is unable to distinguish between Tairei and *Reishi* in actual existence. If it is possible to posit a world where no event whatever takes place, it is also possible to think of Tairei existing alone there by reason of its nature with no relation to anything else. But once this Reality allows force to issue from it, things material or spiritual must of necessity be produced.

The idea of Nirvana, or non-being, taught in Buddhism is a slight approach to the conception of Tairei, but the idea of *Reishi*, which can exist over and above the universe itself, is quite new. As an illustration of the relation between Reality and its Manifestation we may take the well-known example of water and waves. If we look upon water as *Reishi*, Tairei, or Reality may be looked upon as the universe which contains both water and waves. Thus the great Reality is permanent, while the manifestation thereof may be transient and finite, giving rise to the phenomenal world of our experience. Nothing arising out of the law of the conservation of energy or the indestructibility of matter can change these

facts. The inconstancy of the actual world is due to the finiteness of *Reishi*, proceeding from the infinite Reality, or Tairei.

The atomic theory of matter bears witness to the truth of the spiritual force issuing from Reality underlying all matter. The relation of atoms is according to laws of rythm fixed by the force of *Reishi*. Anything produced by *Reishi* according to the laws of rythm must be regarded as a living or organic system. The world is a living organism ; and is filled with living organized bodies or communities. Thus the activity of the *Reishi*, or Cosmic Spirit-force, is both actual, or kinetic ; and also potential : a distinction that must be constantly borne in mind.

It is, therefore, a mistake to suppose that the activity of *Reishi* is a mystery beyond the mind of man. Even in physical science man learns something of the laws of its working. Not only so, but by following the proper method man himself may become possessed of the *Reishi*, or Spirit-force of the Great Reality, Tairei. Once in possession of that Power man can do things impossible to physics and physiology. He can control his mental and physical condition perfectly, even to the extent of lifting himself above the laws of gravitation, and get rid of

physical disease. By gaining the force of *Reishi* man can also cure the diseases of his fellow men. The power of radium, which is so much discussed to-day, is nothing compared with the power of *Reishi*, the cosmic force by which all things stand. It is not a mystery beyond the mind of man, but a possession awaiting his acceptance. It comes to man from personal contact and communion with Tairei, or the Great Reality. By possession of the force issuing from the Great Reality man is freed from the limitations of human nature, and transcends the limits of both time and space. He can even see the unbroken past and determine the continuous future. He can reclaim the good that the ignorance of man has discarded, and bring back the masses of the people to intelligence and justice.

How one can enjoy possession of this power and accomplish this good for himself and his fellow men is the instruction that Mr. Tanaka undertakes to give in his doctrine of the Laws of *Reishi*, wherein the theoretical and practical sides are fully treated, representing a system of human salvation as this teacher by his study of science, religion and philosophy conceives it. He believes that by fixing man's faith in the ultimate Reality and acquiring the power by which the ultimate Reality

works, man can achieve the ideals of his spirit as guided by the Spirit of the Universe. Thus man can reach a perfect system of ethics, morality and progress.

To many the new teaching will not seem so new, especially to Christians, who call the ultimate Reality God the Father, the *Reishi*, or Spirit-force, the Holy Spirit, and the manifestation in time, the Christ, or Incarnation of God. Christians have long believed, even if they have not always practised it, that the potential power of the Absolute God was at their disposal through the Holy Spirit, even to the extent of healing moral and physical disease. Various attempts have been made to improve on the Christian idea of such possibility, or to make up for the Church's neglect of it, among which may be mentioned Christian Science, Faith Healing and many other cults or creeds. Mr. Tanaka's way will probably appear to some as but one more attempt in the same direction. It matters nothing, of course, by what names we call things, so long as the meaning and the application are the same. And the ideas represented in Mr. Tanaka's system are certainly similar to those propounded in Christian doctrine. There is an important aspect of the Tanaka system, however, which truth

cannot afford to ignore. He may have found some rational and practical way of acquiring the Spirit-force of the universe for which man has always longed. Reason would certainly dictate that there should be some way of acquiring such power by those fitted to use it in an altruistic and intelligent manner, just as man has acquired means of utilizing electric power. Of course it is futile to argue that electric power is neither moral nor immoral, but mere force the morality of which depends on the user. The force of *Reishi*, as outlined by Mr. Tanaka, is doubtless the same. In fact all the good things that Heaven has bestowed on man depend on his intelligent use for their moral effect. Even the best things can be prostituted to base purposes. Therefore it is no argument against Mr. Tanaka's doctrine that God would not be likely to delegate such power to imperfect mortals on this earth. Great power is already delegated to man, which he can use for good or ill, as he, by virtue of his moral character, determines. Those who wish to know more of Mr. Tanaka's teaching and methods may do so by communicating with the Editor of the JAPAN MAGAZINE, 1825, Shimo Shibuya, Tokyo.

YARIMOCHI JINBEI

By S. SAGIYAMA

DURING the Tokugawa shogunate there were some 263 daimyo in the whole empire; and each of them had to maintain a villa in Yedo and appear before the shogun in turn every other year. When a samurai enjoying a pension of 100 *koku* of rice was traveling alone he could have a spearman bear a spear before him, seated like a lancer on a horse. The spear was regarded as an important outside weapon of the samurai. A daimyo always adorned his processions with numerous lancers, the number being regulated by rank. Each weapon bore the name of the daimyo whom it honoured. Some daimyo had particularly heavy spears, like the weaver's beam of the ancient giants, doing so as a matter of pride.

The daimyo Sakakibara, who was master of Takata castle in Echigo, had an income of 150,000 *koku* of rice, and was greatly trusted by the shogun's government, being considered one of the four great ones of the Tokugawa vassals. The ornamental spear borne before him when he attended on the shogun was an enormous one 21 feet long and weighed over 70 lbs. Formerly the house of Sakakibara had two spears of this size, but one of them was given to the celebrated Kato Kiyomasa who borrowed it on setting out for Korea, with which to astonish the Koreans. After returning from his expedition to the peninsula Kato did not return the weapon to its owner, but retained it as a souvenir and a treasure of his family.

In the period between 1716 and 1735 there were three men in the employ of the daimyo entitled to carry this kind of spear in procession before their lord, each one permitted to bear it for a certain portion of the journey. For the section from Takata castle to the Zenkoji temple in Shinano Jinsuké of Sekigawayeki was given the honour; and from the Zenkoji temple to Yokogawa Minegoro of Yawata carried the spear; while from Yokogawa to the mansion of the daimyo in Yedo the weapon was borne by Jinbei of Kumagaya in Musashi. Each of the

men was granted an honorarium of 5 *ryo*, equal to about a hundred *yen* of modern money, for performing this duty, in addition to the regular daily wage.

One day two officials of Kumagaya visited Jinbei's house. On inquiring whether he were at home or not, the wife said that her husband was ill. The officials insisted on seeing him, however, and were brought to his bedside, where he gave them due welcome. They informed him that they had a message from the daimyo of Takata castle to the effect that Jinbei was wanted to carry the spear of honour from Yokogawa to Yedo and to start the nextday. Jinbei thanked them very politely but explained that as he was ill with fever he would not be able to have the honour proffered him. They went on to say that it might seem very unreasonable to say anything after hearing of Jinbei's illness, but Jinsuké of Segawa had blundered and let the great spear fall injuring the handle for which he had to be executed, and Minegoro who used to carry it at the other end of the journey had grown too old and killed himself in disgrace at not being able to bear the noble weapon, since when it had to be borne by wrestlers. Jinbei Yarimochi was the only one who had never failed the lord of Takata castle in regard to the famous spear.

Jinbei said that he much appreciated what they had said; but they would remember that last year also his illness had prevented him carrying the weapon, Naokichi, in the bloom of manly strength, having taken his place, but was unfortunately killed by the leader of the procession as he accidentally let the spear fall. The officials replied that that was only another reason why the spear should be carried this year by Jinbei who had never made a mistake in regard to it. But Jinbei asked what would become of his wife and family should he happen to make a mistake and get killed for the blunder, and requested that he might be excused from undertaking what he did not feel able to do.

The officials could not gainsay the argument of Jinbei and were at a loss what to do, when Jinbei's old mother happened to enter the room. She began to talk to her son about his life. She said he should not be always thinking of his own troubles and neglecting the troubles of the people about him. He was the son of a *ronin*, Yashu of Katsuregawa, who had come to this place to live in retirement because his advice was not accepted by his daimyo, and he had done much for the people of the locality. She therefore advised that Jinbei should up-

hold the honour of the family and the people by accepting the duty offered, as it was, not the part of a samurai to think of his own safety. On hearing this advice Jinbei decided to go; and the officials were greatly pleased at the success of their mission. They were especially impressed by the character of Jinbei's mother and the readiness with which the son accepted her advice.

Next day he bathed himself, did up his hair in the customary fashion, went to the town officials and followed them to Yokogawa where he arrived one day before the daimyo was expected. It was in the year 1734. When the great daimyo procession set out from Yokogawa Jinbei was bearing the famous spear, which it was his duty to carry as far as Yedo. It was very long, and he had to hold it straight up in his right hand only, unsupported by the left. That was the rule. It was very difficult, therefore, to carry the spear for long without resting, unless one had Herculean strength.

The procession finally arrived safely at Kumagaya. Jinbei stood the spear against the wall of the city office and took a breath. The local people gathered about and greatly admired his strength. Soon appeared Yasuda Sakubei, the head

man of the procession, who praised Jinbei for the wonderful manner in which he had borne himself under the great spear, especially during the high wind. "You are splendid, Jinbei! Splendid!"

But poor Jinbei knew that what he had done, he had done only by main force that could never be repeated; and his success this year meant that he should have to carry the great weapon next year also. He would not be able; and then what? So he picked up a hatchet and cut the spear in two. The head man of the procession was amazed and supposed that Jinbei had gone mad.

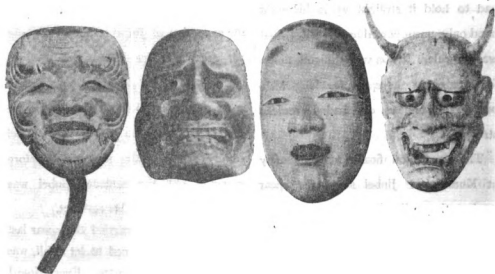
"No," said Jinbei. "I am not mad. I have severed the spear intentionally and in my right mind. Do with me as seems best to you."

The deed was instantly reported to the daimyo. He was very angry and ordered the execution of Jinbei at once. Yasuda felt great pity for Jinbei, but thought nothing could be done for him, as the spear was a precious treasure. So he sentenced Jinbei to death and Jinbei calmly accepted the sentence. Before carrying out the sentence Jinbei was asked the reason for his rash act.

"Naoshichi who carried the spear last year and who happened to let it fall, was executed for his blunder. Every time I

have met his little son since then I could hardly refrain a tear, so sad is the little orphan. I knew that I should be unable to bear the spear any longer and that I, too, should probably let it fall and meet the fate of Naoshichi. It is by reason of the unreasonable length of this spear that many brave men have needlessly lost their lives. I have made up my mind to shorten it and make it lighter, and thus to give my own life to save the lives of those who must bear it in future. My mother told me never to care for myself but to think of others. That I have done in this act. I am ready to die."

Though much impressed by the words of Jinbei Yasuda could do nothing but carry out the sentence. Jinbei was beheaded. When the daimyo heard the details of the affair he also was profoundly impressed, admiring the chivalrous spirit of Jinbei. So he ordered the spear to be wrapped up in a cloth and thus borne in future processions. In that form it was quite easily carried. Yasuda was so sorry for Jinbei's wife and son that he took them to his house and cared for them, with the approval of his lord. Jintaro, the little son of Jinbei, grew up to be a famous samurai of the clan, with a yearly pension of 250 *koku*.

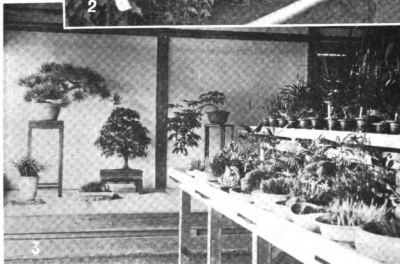




THE TOKYO HORTICULTURAL SCHOOL



TRAINING FRUIT TREES



AT THE TOKYO HORTICULTURAL SCHOOL

TOKYO HORTICULTURAL SCHOOL

By S. SAITO

THIS institution, situated in the suburbs of Tokyo, is devoting its attention to improvement and increase of the cultivation of flowers, fruits and vegetables, especially with a view to supplying the demands of the capital. The population of Tokyo, now over two and a half millions, requires a vast amount of fruit, flowers and vegetable daily; and the market gardeners in the environs of the city are among the most expert tillers of the soil in the whole empire. They may be regarded as the leaders in all forms of horticulture. Most of these experts are trained in the Tokyo Horticultural School.

It is remarkable the number of people who make a good living simply by supplying the daily demand for cut flowers and plants. This, perhaps, is not surprising when one sees the number of flower vendors daily making their rounds of the city streets from one end of the capital to the other; and there are always numerous customers, for every housewife likes to have a fresh spray to ornament the *tokonoma* or to place near the family altar. The Tokyo Horticultural School is placed among the gardens whence the city flowers come, and its staff of teachers and their students are great lovers of nature and its products. The best way to reach the school is by the Tamagawa electric railway, alighting at Komazawa station and taking the highroad one mile to the south, the school being near the grounds of the Tokyo Golf Club. The school has its own expansive grounds for experimental cultivation and well equipped buildings for giving instruction to its students. There are two other farms connected with the school, one at Tamagawa village. The school has the latest greenhouses and hotbeds for starting new plants and seeds.

In the main hall of the school there is tablet bearing the following regulations for all students: 1. The students of this school shall at all times observe strictly the rules of etiquette, evincing a proper sense of respect and shame, after the manner of the true samurai. 2. All diligence shall be observed in regard to study, and each one shall strive to improve his talent to the utmost. 3. Every student shall train himself to endure hardship and enjoy work. 4. In their efforts after personal improvement

and profit the students shall not give undue trouble to others. 5. All students shall be examples of thrift. Needless to say, these instructions apply not only to the students of the Horticultural School, but to all farmers throughout the empire, giving the Japanese farmer that spirit of independence and selfrespect for which he is noted.

The course of study in the school is much the same as in other institutions of the same kind, except that they must study such arts as *bonkei*, or tray-landscapes, the making of Japanese pickles and the proper cooking of vegetables and roots generally ; in which all the lessons are given by practical demonstration before the pupils, who, themselves, have to practise the same. The experimental botanical garden is on hills, where the men may learn how to utilize the land unsuited to common agriculture for such purposes. The demand for flowers is always greater than the garden can supply.

The entrants to the Tokyo Horticultural School are usually lads above 14 years age, who have passed through the higher primary schools of the country and gone as far as the second year in the Middle School, or equal grade. The course lasts three years, but those who so desire may remain longer at the school for further study and practice. The number which the school is able to accommodate at one time is 248. The pupils have to study some 30 hours a week, but more importance is attached to experimental than

theoretical work. With the exception of ethics most of the lessons are of a practical nature ; which, we suppose, does not mean that ethics are considered impractical. Most of the indoor lessons begin at noon and end at sunset. While in class the lads wear a special uniform, which they exchange when turning out for practical work, putting on labourer's clothes. The whole work of the student is under supervision.

Of course the need and utility of such an institution as this is beyond question. A good deal of the Japanese farmer's work is imperfect or wasted for want of scientific knowledge, and there are few schools for him to attend, even if he had the time and means. There are four government schools for instruction in sericulture, but for horticulture there are no schools save the Tokyo institution and one at Chiba. Mr. Taketaro Suzuki, the head of the Tokyo Horticultural School, therefore, has an important task on his hands. He is a graduate of the Agricultural Department of the Tokyo Imperial University, and a man well fitted for his work. He is one of the chief experts in agriculture belonging to the prefecture of Tokyo, and is a lieutenant in the Army besides. The teachers under him are likewise well experienced in the work in which they give instruction, while several expert gardeners are constantly employed and ready to teach the students. The school is always glad to welcome visitors and to show them what is being done for horticulture.

FUTURE OF JAPANESE POLITICS

By R. FUJII

IN Japan when the Imperial Diet does not agree with the cabinet in power the Prime Minister simply dissolves the House and appeals to the country, which always returns the government; and consequently some people aver that constitutional government can make no progress in this country. It is perhaps more true to say that constitutional government has retrograded rather than made progress: it has not even held its own, but gone back to the days when it did not exist. So far no system of party government has been organized that has succeeded; and consequently the Elder Statesmen hold supreme power in the political world. The members of the political parties cannot agree among themselves, and therefore cannot influence the nation, and so the Elder Statesmen have everything their own way.

It cannot be denied, however, that the wonderful development that has marked Japanese trade and industry has not been wholly absent from the political sphere; for there are increasing numbers of intelligent citizens who are now asking how Japan can maintain her prominence in the industrial, commercial and military world if she remains under the control of an antiquated government? They look at China and tremble for their own country. China has experienced little or no political development in recent years. She has undergone violent changes of government outwardly, of course; but the nation as a whole is what it was centuries ago. The political condition is reflected in the industrial condition of China, where progress is very slow and uncertain. The fact that Japanese commerce, industry and colonization have

been making steady progress goes to prove that in some measure political progress is going on, however difficult it is to perceive it.

What direction Japanese politics will take, however, is another and quite a difficult question to answer. There are those who hold that all future progress in the political world of Japan depends on the elimination of the Elder Statesmen from active participation in the national government, and the rise of two strong political parties who will enforce a constitutional régime. Others are of the impression that no sure progress towards constitutional government can be expected until the people as a whole are better educated in that direction and in a position intelligently to demand it. Among these the conviction prevails that nothing can be expected of the Diet until it gains more brain power among its membership. At present it is intellectually negligible; and if so it is but natural that government should fall to those better able to think and act for the nation's good.

This leads to the question how it is that the Government invariably is re-

turned at a general election? It is due in some measure to the respect for officialdom that still prevails among the voters of Japan; but in greater measure it is due to the lack of political organization and practical knowledge among the political parties. As the forces represented by the Elder Statesmen are regarded by the people as those that brought Japan out of feudalism into modern methods, the people yield to these fathers of the nation, who exercise an influence unknown among aged statesmen abroad. Since these Elder Statesmen are always behind the skirts of the Throne their influence is increased manifold, until they become almost an oracle to the people. The result is, happily, on the whole more useful than harmful to the status and progress of government in Japan; and so the system continues, and will continue until something better appears. Hope lies in the probability that as each generation of Elder Statesmen passes away it will be succeeded by one less likely to hold the admiration of the people, until at last some possibility of constitutional government will dawn.

From these considerations it will appear that constitutional government cannot be expected in Japan for some time to come. Certainly no such form of government as prevails in the more liberal countries of the west can be hoped for in Japan at present. As long as the Elder Statesmen exist, so long will the government command a majority of the voters, no matter how arbitrarily it may act, though should it go too far no doubt it would lose the confidence of the nation. But at present the Elder Statesmen can undo a cabinet far quicker and more effectively than the people. It is clear that the Seiyukai party, which had been unpopular for some years, won a majority at the last election because it sided with the government. It is probable that this party will retain the influence thus gained for some years now ; and there is no knowing what one strong party, combined with the Elder Statesmen, can do. Their power is unlimited.

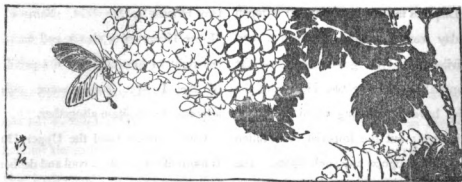
Disputes in the political world of Japan to-day center around the rights and privileges of the government and the Imperial Diet. The two Houses of the Diet have been laying claim to special privileges ; but the Imperial constitution does not recognize any such rights. The Lower House has the right to introduce the Budget and discuss it ; but adoption is required by both Houses before it can be made law. How long this system will work is problematical. It is clear that all that is necessary to bring about a deadlock at any session of the Diet is for the two Houses to differ and persist in such difference. To ensure a continuance of the system the two Houses have always to come to an understanding as to what action they will take as regards any measure. The Diet is supposed to be the mouthpiece of the taxpayers. By recognizing their duty to pay taxes they recognize their right to a budget. The Diet, therefore, has a right to approve all matters relating to finance. If the Lower House represents the taxpayers of the nation, who have sent their representatives to the Diet to speak for them, the Lower House should enjoy greater privileges than the Upper House in regard to the budget. In such matters, therefore, there should be no collision between the two Houses of the Diet. Because the Upper House now claims and exercises the right to interfere with the privileges of the Lower House some citizens advocate its abolition altogether.

On the other hand the Upper House is more likely to take a cool and deliberate view of things than the Lower House. It is not so exposed to outside influences

and sentimental notions; and thus it forms a useful controlling influence on the actions of the Lower House. The House of Peers is independent of popular clamour and represents the wealth, culture and tradition of the empire. Its attitude toward all questions is supposed to be quite impartial and reasonable. It can never allow itself to be moved by unworthy ambitions or inferior motives. The difficulty is that although the right of the Lower House to initiate and discuss the budget is admitted, the government of the day sometimes attempts to utilize the power and influence of the House of Peers to amend or revise the budget to suit its own convenience and thus threatens to destroy the harmony of the two branches of the national legislature. This abuse of power into which

the Upper House is sometimes led opens a question which will have to be solved sooner or later in Japanese politics.

Though the Terauchi government is still in power and the Seiyukai party holds the majority in the House, the present situation is not believed likely to last. The Seiyukai will go cautiously until the cabinet gets mixed up in difficulties, a position no doubt early probable; and then the party will come into its own and form a government under party banners. The Seiyukai party has learned the lesson of biding the time. If it comes into power sooner or later, as many hope and believe, it will work hand in hand with the Elder Statesmen, and thus the old system will be maintained, but not altogether without some signs of political progress.





ABOVE : LEADERS OF KENSEIKAI PARTY WHO OPPOSED THE GOVERNMENT
 BELOW : HON. YUKIO OZAKI SUPPORTS MOTION OF IMPEACHMENT IN DIET



A MASTERPIECE IN IVORY

(COURTESY OF TSUTAYA)

IVORY CARVING

THE art of carving in ivory no doubt came to Japan through China from India ; but in Japan it developed after a manner peculiar to the skill of the native craftsman, revealing a perfection of detail in little things and a humour of conception that seems only possible in Japan. It was a long time, however, before the skill of the Japanese artist came to be recognized in this art. Connoisseurs, of course, appreciated the exquisite art shown in such trifles as *netsuké* ; but they had no idea that the Japanese were capable of nobler flights. After the disappearance of tobacco pouches with the advent of the new civilization, ivory carving fell into neglect, the artists being obliged to turn to wood carving and furniture decoration for a living. But in recent years, owing to greater appreciation of Japanese skill in the art of carving ivory, especially in the United States, the demand for such work has greatly increased, and the ivory carvers are once more coming into prominence.

Of course there are ivory carvers in Europe and America ; but a comparison of their work with that turned out in Japan will prove its inferiority in many respects. The Germans have been making imitations of carved ivory with celluloid, and so debasing the art. No one could possibly see any elegance in such products. Ivory suffers the disadvantage of costing more, and may be classed as a luxury ; and as Japanese houses are not well adapted to such ornaments there is no very great demand for the usual ivory

ornaments in Japan. It seems out of keeping with Japanese architecture and house furnishings. And as all the ivory engraved in Japan is imported there is little in the country itself to stimulate the art. For this reason the Japanese artist has to depend largely on foreigners.

The work to which the modern ivory carver devotes his attention is rather on a larger scale than in the days when he was confined to carving *netsuké* and had to get his scenes into the tiniest of spaces. He now may have a whole tusk to himself if he likes and produce a figure or a scene of dignified proportions. He seldom goes beyond a length of six inches, however. The subjects selected are mostly figures of beautiful women, or ancient heroes ; and sometimes animals or natural scenes, as well as the customs of Japan.

In recent years the exports of art objects in ivory have greatly increased, and are now over one million *yen* in value ; but owing to the ban on luxuries during the European war there has been a falling off in demand of late. Fully ninety per cent of the output finds its way abroad, about 60 per cent going to the United States, and some 40 per cent to England.

Among the more prominent artists in ivory at present are S. Shimamura, N. Suzuki, S. Kawamoto, K. Ishikawa and K. Asachi. A statuette from the hand of any of these is a thing of beauty ; and in the carving of such objects as birds and animals they have also done some very

fine pieces. Recently attempts have been made at producing large pieces by joining pieces of ivory together, some of which are as long as three feet. One of these in the shape of a statue representing a farmer, was shown at the San Francisco Exhibition where it was purchased for the Boston Museum of fine art. It was over 3 feet high, and the price paid was 10,000 *yen*. In addition to ornaments such articles as powder boxes, brush handles, hand-mirror frames and numerous other parts of modern toilet articles are made of carved ivory. In Japan the wealthy often have chopsticks of ivory, and it is frequently used for parts of musical instruments.

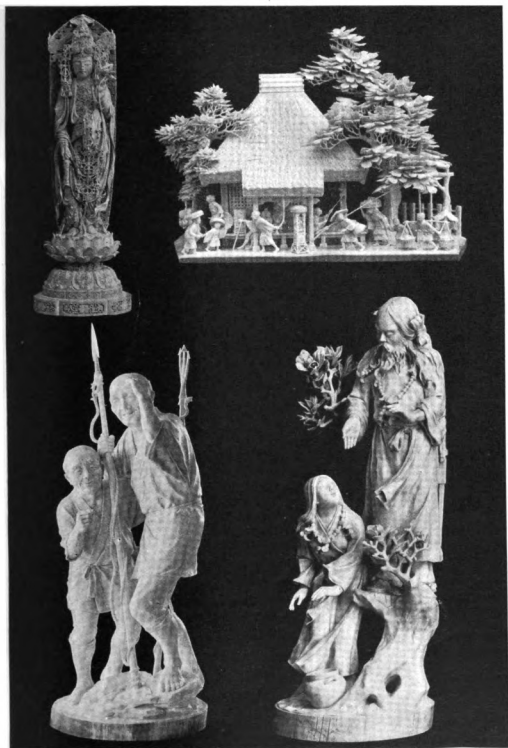
The Japanese artist is especially superior in what is called *anabori* carving, which has numerous tiny holes, the effect being unique if not inimitable. This form of the art is particularly effective in such pieces as landscapes, temples, flowers and birds, or in any subject that lends itself to perforated work. A favourite theme for the artist who essays great heights is such a legend as that of Ura-shima Taro, the fisher boy, famous in the national literature. The figure of the youth is usually placed standing on the back of a tortoise with the legend engraven within the shell-like base, the dragon castle appearing in the background. Such a piece requires consummate skill and has a universal appeal.

It is interesting to watch the Japanese ivory artist at work and to see how he goes about the creation of his ideal. First he takes a piece of ivory large enough to produce what he has in mind. If it be a statuette six inches high, he will select his tusk accordingly; and after drawing a slight sketch of the figure on the ivory he will saw it out. The course outline is then filed into something more like the figure desired, and then the carving tools come into play, chipping here and paring there to evolve the grace and delicacy of form. When the statuette is nearing completion it is polished with

muk leaves; and when finished the glossy surface is produced by polishing with the ashes of deer-horn. Other artists first make a model of their subject and then copy it in ivory, setting out in bold strokes of the chisel. The latter method is the most difficult. In carving, too, the artist has to be careful not to crack the ivory, especially in the winter months when the room often has to be steamed to prevent the ivory becoming brittle.

There are some who find fault with the themes selected for reproduction or creation by the Japanese ivory artist, on the score of their being always too similar, or conventional. The artists do not follow fashion or the changing tastes and ideas of their customers. Too many artists remember what was liked before and conclude that it will be liked again. All are not such, however; and in purchasing art objects in ivory one must know where to go. One of the most representative firms in Tokyo is Tsutaya, Kitamotomachi in Asakusa. There the work of the master-carver Homei Yoshida can be had; and he is supposed to be the greatest living representative of this art in Japan. Yoshida is a pupil of the famous Shimamura and has been practising his art for more than 30 years. Other prominent artists in ivory are Sosai Yoshida at Tsunohadzu; Koiichi Sano at Kitahigakubo, Azabu; and Hobun Hirasaka of Tomarimachi in Toyama prefecture.

The ivory used in Japan is all brought from India or Siam; and more than 60 per cent of the imports come through Tsutaya, the biggest importer of ivory in Japan. The Indian ivory is harder than that of Siam and therefore regarded as inferior. The process of producing art objects in ivory is a slow and tedious one, requiring patience on the part of both the artist and his patrons. Sometimes as much as three months are required for the carving of one object, and the price is accordingly high.



JAPANESE IVORY CARVING : MODERN

(COURTESY OF TSUTAYA)



JAPANESE IVORY CARVING : MODERN
(COURTESY OF TSUTAYA)

THE KURILE ISLANDS

By M. YOKOYAMA

THE Kurile Islands, called Chishima by the Japanese, are situated to the extreme north of the empire. The name, Chishima, literally means, thousand islands, the archipelago receiving the name at a time when geographical knowledge of the empire was very limited, and it was supposed that the large number of islands in the group must reach a thousand. The word 'thousand' in Japanese, however, does not always mean literally a thousand, but a large number, and it is probably with this significance that the name was applied to the northern archipelago. As a matter of fact the Kurile Islands number no more than 32, and cover an area of some 6,000 square miles. The population of the islands is only 4,300, which shows that the islands are not very densely inhabited; and consequently this portion of the empire holds little or no place politically in Japan. The islands are rich in marine products, however; while strategically they are regarded as very important. The islands have historical associations with Russia, England and America as well as with Japan, as those familiar with oriental history may be aware.

bow line bending from Kamchatka to Hokkaido, a distance of nearly 1,500 miles. The larger islands are Kunajiri, Shikotan, Yedorofu, Urutsubu, Shimushiri, Shasukotan, Onnekotan, Poromoshiri, Shumushu and Araitto. The islands comprise one province called Chishima, divided into eleven districts, all under the direction of the Government of Hokkaido. The Japanese always supposed that all the islands belonged to the empire from time immemorial; but when Russia proposed to exchange the southern islands of the group for part of Saghalien they learned differently and were so angry that they attacked the Government. There is no doubt that a portion of the islands belonged to Japan from ancient times. Had they ever been acquired there would have been some mention of it in the records of the nation.

History generally has very little, if anything, to say about the discovery of the Kuriles, nor indeed any record of their occupation in early times. There is little doubt that the Japanese occupied the islands of Kunashiri from a remote period, certainly before any other nation. In 1875 the Kuriles definitely became Japanese territory. Before that time the

The 32 islands of Chishima run in a Japanese territory. Before that time the

ownership of the islands was a subject of dispute. The British captain, Broughton, visited the islands in the 17th century and gave his name to the best harbour on Shimushiri. Another English mariner discovered Shasukoten island in 1805. In 1696 Russia occupied Kamchatka peninsula, and at the same time she occupied the island of Shumushu in the Kuriles, and extracted tribute. Gradually the Russians pushed their occupation of the islands, coming as far south as Urutsubu in 1767. On the islands of Etorofu and Kunajiri, which are nearest to Japan, there were independent chiefs exercising government over their subjects. These two islands remained long unmolested by foreigners and were like independent countries. The Russians came to these two islands first in 1768, and laid claim to them. Though the Japanese did not agree with the claim, the Russians persisted in it and in 1778 made the people of the two islands Russian subjects.

The taxes were paid to Russia in furs. Afterwards Russian missionaries visited the islands and tried to educate the inhabitants. No Russian officials were stationed on the islands, nor any government buildings erected. It can hardly be said, therefore, that Russia established any permanent government on the islands.

In 1786 Japan sent government officials to Kunajiri, Yeterofu and Urutsubu to make investigations. This was some 17 or 18 years after the explorations made

by Russia. The name of the two leading officials despatched thither were Yamaguchi Takashina and Mogami Tsunemori, who were the first Japanese to explore the interior of the islands. The Tokugawa authorities again sent officials in 1789, with no special result. In the meantime Russian influence was growing in the islands; and the Russians had now penetrated as far south as Hokkaido where they proceeded to establish a colony. Much astonished at this movement the Tokugawa Government despatched an exploration party under the famous Kondo Morishigé and Mogami Tokunai. The party went as far north as Etorofu where they encountered great Russian influence. They tried to teach the islanders about Japan and the liberality of the Japanese government. These officials uprooted the landmarks planted by the Russians and set up Japanese pillars in their places, denoting the possession of Japan. Some Japanese houses were built and means of communication opened with Japan. After some two years a regular Japanese colony was formed. Subsequently Takadaya Kahei, an adventurous fisherman, visited the island and opened up 17 fishing stations, and did much to undo the influence of Russia and establish that of Japan. He made a map indicating the spheres of Russian and Japanese influence in the Kuriles and the north, and suggested a plan of defence. He did a great deal indeed for Japan's cause in the islands.

Later he retired to Shimo Shibuya in the suburbs of Yedo. His great influence may be seen from the fact that when his son killed a man the father was released on recognition of his merits and died in the year 1815 at the age of fifty-nine.

The Kuriles being thus a subject of dispute between Japan and Russia, there was constant quarrelling between the fishermen of the two countries. At the same time there was no definite establishment of either country in the islands, except the Russian colony at Urutsubu and the Japanese at Etorofu. In 1866 Japan was obliged to recognize the residence of Russians throughout the islands; and quarrels between citizens of the two countries became more frequent. In consequence it was agreed in May, 1875, that the southern portion of Saghalien, which was acknowledged to be Japanese territory but which was really under Russian influence, should be ceded to Russia in exchange for all the Kurile islands. It was undoubtedly a diplomatic mistake on Japan's part; but it solved a troublesome question for the time being.

Though the Kuriles were now definitely under Japanese rule the cultivation of them was neglected and their rich fisheries left to foreigners. Recognizing the mistake of this policy the Government sent an official to the islands in 1891 with a warship, when the islands were circumnavigated. Mr. Sasamori Gisuke of Aomori also explored the islands and

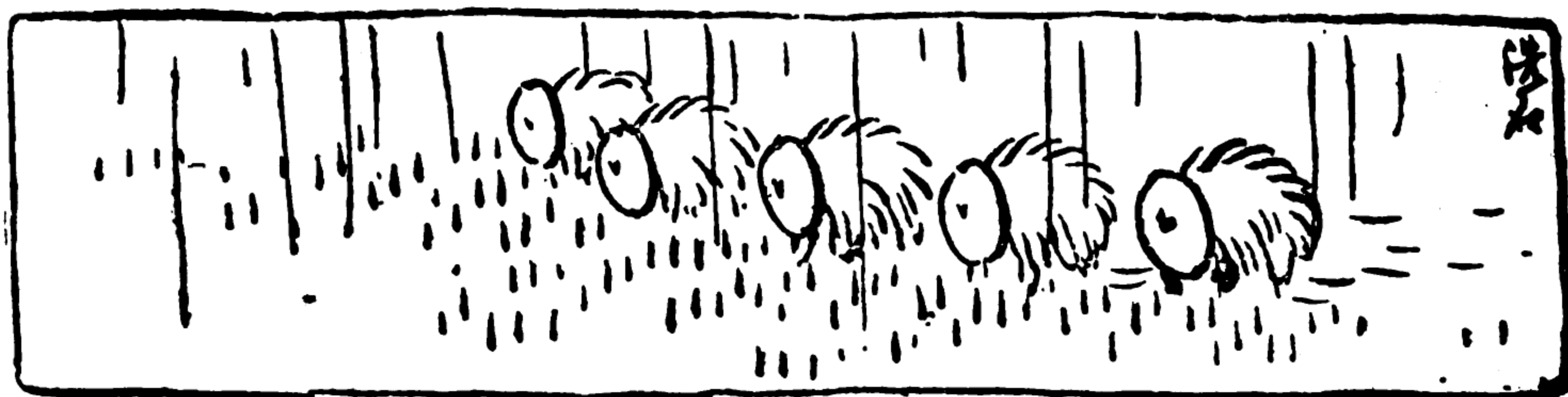
wrote a book on the results of his investigations in 1892. The importance of the islands began gradually to be realized in Japan. In 1893 a party of men belonging to the naval reserve, under the leadership of Gunji Naritada, set out from the Sumida river in Tokyo on an expedition to the Kuriles, aided by the government private friends. They landed at Shumushu island in the extreme north, built huts for themselves and established a fishing station. With the death of the leader, however, the colony failed. Mr. Gunji was a man of remarkable ability and spirit and his loss to the colony could not be overcome. He was a brother to Koda Rohan, the famous novelist, and was himself a writer of distinction; and his sister, Miss Koda, is one of the best Japanese violinists in Tokyo, and once a teacher in the Music Academy at Uyeno.

The Kurile islands are undoubtedly of volcanic origin, and even yet have some 15 active craters, in addition to many quiescent ones. The topography of the islands is very hilly, and rocky, with few level places. The soil is not suited to agriculture and the rough sea of the coasts renders navigation both dangerous and difficult. The islands, however, are rich in common seal, fur-seal, sea-otter, and such fish as herrings and salmon. The timber is not so important, being chiefly white birch, willow and larch of a stunted variety. The inhabitants are chiefly engaged in fishing and hunting. Etorofu is a good-sized island; and has some

cultivated plots and valuable forests. Kunajiri is the most level of the islands, and has a larger population than the others. Some of it is suited to cultivation. But the islands are constantly surrounded by cold sea currents and the climate is quite severe. In winter they are surrounded by a frozen sea for miles from the coast, when the inhabitants are practically cut off from civilization. The natives of the islands are a race resembling the Ainu of Hokkaido, the number constantly decreasing. They appear to be a delicate race, and cannot endure hard work. The winter they spend in caves, and the summer in straw huts. Their clothing is in foreign style as most suited to the severe winters. They make overcoats of wild-duck skins for winter, sewing together some 40 skins to a coat. Their food consists chiefly of fowl, fish and meat. The flesh of the common seal is salted and preserved for winter food, when the dark caves they inhabit are

lighted by seal oil. Some of the natives show remarkable intelligence, and speak English, Japanese and Russian. Many of them are halfbreeds, crossed with Russians or Japanese.

The action of the natives of the Kurile islands in regard to the seal fisheries caused the question of protecting fur-bearing seals to come up for negotiation between England, Russia and Japan as well as the United States; and the Japanese Government, in accordance with the international agreement, has prohibited the taking of fur-bearing seals for ten years. The prohibition has been a great blow to the fishermen of the Kuriles. And the Government has been obliged to offer some compensation, since the natives of these islands cannot change their occupation like the people closer to civilization. It is said that foreign poachers sometimes appear in the sea off the Kurile islands, avoiding the Japanese inspectors.



THE WAX INDUSTRY

By S. KAMIYAMA

ONE of the most remarkable of Japanese industries is that of extracting fats from vegetables, the yearly production of vegetable oil in Japan being valued at over 10,000,000 *yen*. The refined vegetable wax of Japan is coming to find increasing demand in foreign markets, the value of annual exports now being some 1,700,000 *yen*. For some years the output has been gradually increasing, although the number of individual producers has somewhat declined. This is due to a more extensive scale of operations on the part of the more successful producers, as well as to greater efficiency and a higher price.

The principal regions of production are in Kyushu, Fukuoka being an important center, though other cities like Ehime, Oita, Kumamoto, Saga are also good producers, Fukuoka, however, leading with a value annually of nearly 800,000 *yen*.

Abroad Japanese vegetable wax is used chiefly for polishing and making pomades and soaps as well as for leather dressing.

Most of the Japanese vegetable wax is taken from the *hazé* tree, known to botanists as *stus succedanea*, and peculiar

to Japan. It is a tree of comparatively large leaf, and the wax cannot be extracted from the male tree. The tree flowers in June, a yellow and white blossom, producing a fruit in September. The wax is extracted from the kernel, or nut, of this fruit. Only trees of 15 years' growth produce good nuts; or within 4 or 5 years after grafting. The quantity of nuts increases with the age of the tree, until about the age of 40 years when the maximum is reached at 30 or 40 lbs of nuts. But there are some trees of more than 100 years which yield from 140 to 150 lbs of nuts annually. The tree grows usually to a height of 15 or 18 feet in about ten years while in 20 it reaches a height of 20 or 25 feet, and then cease to grow. The nuts grow in bunches like grapes and the nut is rather flat, a little less than half an inch long and the same in width and thickness.

The best wax is made from nuts that have been kept over the winter, the fresh nuts not producing good wax; in fact the longer the nut is kept the better is the quality of the wax. First the nuts are crushed and placed in receptacles holding some 150 lbs, after which they are put in jars and steamed for half an

hour. Then the mass is put into presses where it is subjected to strain for there hours, the extract being called the first wax. The second wax is produced by pressing the remaining cake or mass over again. About 150 lbs. of raw mass produces some 16 lbs. of first wax, this portion being possible for one workman per day. The crude wax is cast into round molds of a little over a lb each, hardening at 50 degrees. This crude wax has next to be refined. The process of refining seems to be peculiar to Japan, being the result of ages of experience rather than of scientific evolution.

In refining the crude wax is mixed with ash and water according to certain proportions in a tub, the contents being stirred, after which it is removed to a boiler, and when well boiled the wax is dropped into cold water, forming what are called *ro-hana*, or wax-flowers. These are taken out with a net and put in the sun in wooden boxes. The ash used in the refining of vegetable wax is taken from the *hibachi*, or native firebox or brazier found in all Japanese houses. After some twenty days of exposure to the sun the mass is again melted in a boiler and once more dropped into cold water, again being exposed to the sun

for ten days or so, and then boiled a third time. Finally the melted wax is drawn into a vessel, the top is taken off with ladles as the best wax, the dregs going to the bottom. Improved methods have recently been coming into use by which the crude wax is put into an alkali solution and the emulsion is dried in the sun.

Among the more famous manufacturers of vegetable wax are Mr. Tsukushi Sanjiro of Osaka, and Mr. Oikura Heizo of Niita in Oita prefecture, and there are numbers of others. The largest foreign consumers of Japanese wax are the United States, England, France and Hongkong; after which come British India, Straits Settlements, Dutch Indies, Philippines, Belgium, Italy, Russia and Australia.

Wax is also produced from a certain lacquer tree, but only in small quantities. The possibilities of wax production and its sources have not yet been thoroughly investigated by the scientists of Japan, and still less is known of Japan's wax resources by western scientists. The best authority on the subject is Professor Tsujimoto, of the Tokyo Imperial University, whose book of 600 pages on Japan's vegetables fats and oils is a monumental work.



THE WAR CAMP AT ODAWARA

By K. YOSHIDA

IN the year 1582 Hojo Ujimasa, feudal lord of the eight Kwanto provinces, transferred the military and political power to his son, on account of his own increasing infirmity. Just about that time the Takeda family, which had been the paramount power in Kai, was annihilated by Oda Nobunaga; and Uyesugi Kagekatsu showed no such ability as his father Kenshin had possessed. So that practically there was no one to rival Hojo Ujinao, the son of Ujimasa. Safe in his great castle at Odawara he ensconced himself, and from there, with the assistance of his father he wielded great influence over all the Kwanto provinces.

Ujinao once had a scrap with Tokugawa Ieyasu; but peace was restored as Ieyasu did not care to be out with so powerful a family as the Hojo; and to cement the bond Ujinao married Ieyasu's daughter.

At that time a shrewd warrior named Sanada Masayuki occupied the castle of Uyeda in the province of Shinshu. As his territory was both scant and weak he had to strengthen himself by coming

between the Hojo and the Tokugawa families as a sort of buffer state. First he sided with the Hojo but after the row with Ieyasu he sided with the Tokugawa, and sent his eldest son, Nobuyuki, to Ieyasu as a hostage.

In 1585 there arose bad blood between Hideyoshi and Ieyasu over a son of Oda Nobunaga; and seeing an advantage for himself in this, Ujinao demanded of Ieyasu the transfer of two districts, Adzuma and Toné, on condition that he should assist Ieyasu against Hideyoshi. The two districts named were under the direction of Sanada Masayuki; and Ujinao's idea in asking for them was to weaken the Sanada family in revenge for its allegiance to the Tokugawa. As Ieyasu was badly in need of such assistance as the great Hojo family could render, he acquiesced and requested the Sanada family to surrender the two districts to the Hojo family. Sanada was very angry on receiving this request and at once rejected it, severing his relations with the Tokugawa interests, and approaching Hideyoshi for favours. Thereupon Ieyasu and Ujinao joined in an

attack on Uyeda castle; but Sanada was a soldier of no common ability, and successfully resisted the assault on his castle. Moreover, Uyesugi Kagekatsu came to the assistance of Sanada with a force of brave warriors, and Ieyasu, thinking discretion the better part of valour, retreated. Thus Sanada, though a daimyo of small means, was able to hold out against men of greater strength and resources, which won for him the admiration and support of the great Hideyoshi. In return for these favours the Sanada family served the interests of Hideyoshi for many years.

In the year 1589 Hideyoshi sent a summons to Ujinao Hojo to appear at the capital in Kyoto and pay homage to the Emperor. This was after Hideyoshi had humbled the proud forces of Satsuma and obliged the great and powerful daimyo of that fief to yield allegiance to the military power at Kyoto. The only two remaining lords that had not submitted to Hideyoshi were the Hojo and Daté Masamuné of Sendai. Hideyoshi made up his mind to bring the Hojo to terms first.

In reply to the summons of Hideyoshi Ujinao agreed to respond on condition that he was given Numata in the province of Joshu, which belonged to Sanda Masayuki. Hideyoshi complied with the request, giving Masayuki Nakurumi in its stead. In this way the Hojo family came to possess the whole of the province of Uyeno as far as Nakurumi, while Tokugawa Ieyasu stood as surety between

Hideyoshi and Ujinao. Not long after this, however, Ujinao caused one of his generals, Inomata Norinao, to attack Nakurumi castle in the territory of Masayuki Sanada, which was easily captured, being taken unawares. Masayuki promptly reported the action of the Hojo to Hideyoshi.

Now it must be remembered that the Hojo family had no intention of obeying the summons of Hideyoshi to appear in Kyoto and pay homage to the Emperor. Their whole attitude was one of pretence and deception. All the time the Hojo were agreeing to the proposal of Hideyoshi they were busy preparing for war with him. The parleying was only a means to gain time. The Hojo felt safe in their great castle at Odawara and set Hideyoshi at naught. The Hojo had been people of blood for centuries and regarded Hideyoshi as a mere upstart who came from nothing. In order to take Hideyoshi completely off his guard Hojo sent a message saying he would appear at Kyoto in December.

Nearly at the same time Hideyoshi received the news from Sanada that Hojo had attacked and taken the castle at Nakurumi. At this duplicity Hideyoshi was naturally wroth, and he sent away the messenger of Hojo with the demand that his master should at once offer an explanation of his conduct. At the same time he sent full information as to the behaviour of Hojo to Ieyasu and warned Hojo that he would come into conflict

with Hideyoshi if were not more careful; but both Ujinao and his father refused to listen to Ieyasu. Then Ieyasu came up to Kyoto and explained that he had done what he could to caution Hojo and had no sympathy with his rebellious attitude, leaving his eldest son, Hidetada, with Hideyoshi as a hostage to prove his sincerity.

As a matter of fact Hojo had a conviction that as Ieyasu was a relative of his he would not see Hideyoshi pass through his territories to attack Odawara without doing something to prevent it. But when he heard that Ieyasu had actually gone to Kyoto and assured Hideyoshi that he was not in sympathy with the Hojo attitude, he began to fear and sent another message to Hideyoshi seeking peace. But Hideyoshi did not trust him and soon began to prepare for a campaign against him. In March, 1850, Hideyoshi set out from Kyoto with a great army for the subjugation of the Hojo family at Odawara.

Hojo's tactics were to meet and defeat the approaching army at the Fuji river in the province of Suruga; but one of the Hojo veterans opposed this, and finally it was decided to stake all on the defence of Odawara castle. The Hojo placed a garrison of three thousand men in the Yamanaka castle at Hakoné and in the Nirayama castle in Izu; but the Hakoné castle soon yielded to the warriors of Hideyoshi, while the latter was invested and put out of action. Then the forces of

Hideyoshi proceeded to surround the great fortress at Odawara.

The fortress ran to the base of the Hakoné mountains on the west, while on the south it ran to the ocean. On the north side were plains and one hill. The aspect of the ground was such as to prevent any quick movement of an attacking army should it be attacked in turn. Hideyoshi's plan was to starve the Odawara garrison into surrender. For this purpose he sent warjunks to blockade the neighbouring coasts; while Ieyasu and Kato Kageakira guarded the east side; and the north side was guarded by Ikeda, Hori, Ukita and other daimyo; and western side was in charge of feudal lords like Hosokawa, Shimadzu and Gamo. Hideyoshi himself supervised the entire investing operations, pitching his camp on Ishigaki hill. As Hideyoshi expected the war to be long, and was in no hurry to hasten the issue, he allowed the great daimyo with him to send for their wives and families; and to prevent the troops becoming tired of waiting he had all kinds of amusements provided for them. He sent for his favourite mistress to Kyoto and made himself at home to await results.

A retainer of one of the daimyo, named Hanabusa, was shocked at the levity of the samurai and the amusements they were indulging in, not understanding the purpose of Hideyoshi in thus entertaining his men. This samurai said it was a relaxation of true military discipline and it spelled defeat. So Hanabusa went to one

camps and rebuked the soldiers, and said if Hideyoshi had ordered it he must have lost his head. When this was told to Hideyoshi he was indignant and ordered the master of Hanabusa, the daimyo Ukita, to have his insolent samurai crucified forthwith. When the daimyo was on his way to have the cruel command carried out, Hideyoshi sent a messenger to say that he repented having ordered so cruel a death, but disembowelment would do. And when they were going to have this done, Hideyoshi sent another message to say that as Hanabusa was not afraid to risk his life in rebuking the liberties permitted by Hideyoshi his courage was praiseworthy and so ordered that Hanabusa be promoted to the position of a general in the army.

There is another story told of Hideyoshi at this time to the effect that when Daté Masamune, the celebrated warrior of the north, heard that Hideyoshi was besieging the castle of Odawara, he determined not to see the Hojo family worsted and set out with troops, but when he approached Odawara, he was so astonished at the size and greatness of Hideyoshi's army that he merely apologized for being late in coming to the latter's aid. Hideyoshi received this all in good part, pretending never to have known the difference, took Daté completely into his confidence and invited him to come to the top of the hill and view the operations, having only a boy to carry his sword.

When they approached the summit the hill was very steep; so Hideyoshi told the boy not to bother coming further, taking the sword from the lad and handing to Daté. The great warrior thus carried Hideyoshi's sword to the summit of the hill, and there held it while Hideyoshi pointed out to him the various operations of the siege. Daté was astonished at the confidence thus reposed in him, for he could easily have killed Hideyoshi there and then on the hill. This attitude completely won the confidence of Daté Masamuné and he was ever afterwards a staunch friend of Hideyoshi.

The siege of Odawara castle thus went on until the 24th of June when the garrison surrendered for want of food. Hojo Ujimasa, the father of Ujinao, took upon himself the entire responsibility for the rebellion; and two of his senior retainers, Daidoji and Matsuda, were ordered to commit harakiri in expiation of the lives lost and to have the garrison pardoned. Ujinao's life was spared, since he was the son-in-law of Ieyasu. He decided, however, to retire to a temple for the rest of his days, but on the way he died of smallpox. It is said that in this war Hideyoshi had some 130,000 men as against the 30,000 of the Hojo; and the siege of Odawara castle was the greatest in old Japan, bringing the whole country under the sway of one military dictator.

KATSUOBUSHI

By I. TAKAYAMA

KATSUOBUSHI is the dried flesh of the bonito, one of the most popular fish foods in Japan, and therefore used in every home, however poor. It is used for flavouring soups, or boiled vegetables, the hard dried piece being grated or shaved like cheese. The Japanese regard the flavour as incomparable, and capable of making any kind of food taste delicious. No meal, especially one at which a guest is present, can be considered complete without katsuobushi.

The pieces into which the dried fish are cut usually measure from five inches to a foot long, banana-like in shape, the colour being light brown, and polished. A piece of katsuobushi suggests having been produced in a mould; and foreigners often mistake it for anything except fish. It is, however, nothing save the dried meat of the bonito.

The most famous producing centers for this delicacy are Awa, Izu and Tosa, the last mentioned place being the best. The bonito is taken from the beginning of May to the end of August, usually with either lines or nets. Motor boats with great nets often make enormous hauls. It is inconvenient that so many small fish are taken with the larger ones, as the latter alone make good katsuobushi. And the best way to catch big bonito is by hook and line. The bonito is a deep-sea fish, and can seldom be caught nearer the land than 40 or 50 miles. Most of the bonito fishers are brave youths of about 30 years

of age. They wear little or no clothing and venture far out in their native craft in hopes of a good catch. On reaching the fishing grounds, as soon as a shoal of bonito is detected small bits of sardine are thrown overboard to attract the shoal. As the bonito begin to collect in great numbers baited hooks are put out. The hooks are not baited with flesh but with a bit of ox horn which, when moving in the water, looks like a living sardine; the bonito takes it eagerly and is soon pulled aboard. A good fisher hauls in the fish, throws it into the boat and launches his hook again in an incredibly short space. There is a vast difference in the number of fish an expert can take and the number within reach of a greenhorn.

The bane of the bonito fisher is high wind; and great storms are frequent in Japanese waters. Often whole crews are wrecked and lost before help can be offered. But the safe return of the bonito boats with their rich catches is something joyful to see. The men at once set to work making katsuobushi. Often they engage specialists at the job, known as *fushikiri*, who are wonderfully skilful in cutting the fish up into the required sizes and shapes. Often farmers, cart-pullers or common fishers make a specialty of cutting katsuobushi and devote their off-time to making an extra penny in this way. Once a man gets the reputation of an expert cutter his work for the future is assured.

The *fushikiri* first severs the head of the bonito, which has to be done in a special way, having an important bearing on the shape of the pieces afterwards. The work has to be done rapidly, especially in summer, when the fish do not keep long. The decapitated fish are put into large tubs to be washed. They are then taken out and cut into four pieces, each piece assuming the shape of katsuobushi. During this process all the bones are removed, an operation that must be performed quickly and without wasting any of the fish. The boning of the fish, being a very particular job, is undertaken usually by the master *fushikiri*. Next the pieces are placed in shallow baskets side by side and then in a large boiler where the fish is boiled until a certain number of pieces of pine tree are consumed beneath. When taken from the boiler the pieces are removed to other baskets while hot, and put into a room for smoking, after which they are scraped and made to have a proper appearance. It is very difficult to prepare katsuobushi without blistering the pieces; and then they are defective. The finishers are the most expert of all, and get the highest wages. The care with which this part of the work is done may be judged from the fact that an expert is not expected to finish more than 24 pieces a day working from 6 in the morning until 6 in the evening, at a wage of about 80 *sen*.

The final process for katsuobushi is drying in the sun, after which the pieces are placed in tubs and tightly sealed. In a week the tubs are opened, when the pieces will be found thoroughly mouldy. Then the pieces are assorted, being classified according to the colour of the mould. It is always a source of great

anxiety to the katsuobushi maker what colour the mould will be when he opens the tub. The mouldy pieces are again dried in the sun and the mould brushed off, when they are once more packed in tubs or casks. A week later they are removed and packed finally. This packing and unpacking has to be done about eight times before the katsuobushi is ready for the market. Each tub contains eighty pieces, and sells at about 16 *yen* wholesale, or an average of about 20 *sen* apiece. These pieces are retailed at from 30 to 50 *sen* each.

Most people look for the big fat bonito of the Tosa coast, where the water, with which the fish are washed while being worked, is supposed to be the best in Japan, removing the blood and fat completely. Speaking of prices, the very cheapest piece will be about 20 *sen*, but for a very big one as much as 2 *yen* is asked, the price being fixed by weight. Being in daily use for food-flavouring, katsuobushi is in the same category with soy and salt, a necessity of every household. The katsuobushi is scraped or shaved off by a special instrument for the purpose.

Katsuobushi is always included in gifts offered as congratulatory presents, because the word *katsuo* has the same sound as *katsuo*, a man who is victorious or triumphant. Naturally it was a very popular fish with the samurai of old Japan. When a child is born a present of katsuobushi is always in order; likewise for weddings. The pieces are placed in a white wooden box or in a straw receptacle shaped like a boat. On occasions of ceremonial entertainment the *tai* is usually the proper present, but if *tai* fails, katsuobushi will do very well.

HAKONÉ GUSA

By RUTEI RIJO

FOR some distance Miyaji proceeded with the baggage in accordance with the agreement to play *umamochi*. After a while fortunately a horse appeared, when Miyaji exclaimed: "Say, there is a horse! Now, Kiga San, you take the baggage!"

"You are too impatient," replied Kigazo; "you have to keep the parcel until the horse is quite beside us!"

To this Miyaji answered that the horse would be abreast of them by the time Kigazo had taken the parcel. While they were discussing it the horse passed them and then the baggage was handed over to Kigazo. They had gone only a few hundred yards further when Kigazo noticed another horse approaching; and delighted at the prospects of a chance of getting rid of the bundle so soon, he cried; Aha! There is another horse! You'll have to take the parcel next, Tō San."

"No," said Tobei; "we must pass the horse first."

"None of your excuses," said Kigazo.

"The distance is only a few feet. Be a man and accept your burden!"

As the two thus disputed the horse appeared to be getting no nearer to them; and Kigazo remarked on how slowly the beast approached, complaining of its slow gait.

"Ah," said Tobei, "it is you that are complaining and not I!"

As they went on they came up to where the horse was, and found it tied to a post while its master was doing something at a house near by. Coming opposite to the beast, Kigazo offered his bundle to Tobei, who refused it on the score that the agreement concerning *umamochi* means that the load is to be handed over on meeting a horse and not on finding one hitched to a post.

Kigazo admitted that such was the usual condition, but claimed that the animal was coming towards them when they first saw it; it had stopped just a moment and would proceed on its way soon again. Tobei argued that perhaps the horse might come after them instead

of going the other way when its master returned. Kigazo, not to be thus defeated, declared that he would inquire of the horseman, and was as good as his word:

"Say!" he called to the horseman. "Are you going towards Kanagawa or not?"

"No, I am on my way to Kawasaki."

"Oh, indeed! Excuse me for having interrupted you!"

And Kigazo came back to them with a proud look of satisfaction.

"Now," said he to Tobei, "you see I was right. The horse was approaching us, as I said. Here, take the baggage!"

"You are quite mistaken," insisted Tobei. "The bargain is that the horse must approach and pass us; which this animal has not done, I claim."

"The horse will pass us, if we wait here," said Kigazo, putting down the load where the horse would have to pass it. Leaving the bundle on the road Kigazo proceeded on his way; and Tobei did likewise, each insisting on his own idea. In the bundle there happened to be a very tasty fish, broiled and wrapped in a bamboo sheath. Presently a dog came along; and smelling the fish he abstracted it and ran towards the public bath house.

Kigazo called after the beast, and Tobei said it served Kigazo right for leaving the bundle on the road. There was a general mutter of complaint all round at losing so tasty a morsel as the broiled fish. Kigazo then took up the bundle again, and the party continued on the way, arriving at last in Kanagawa through Tsurumi. There they put up at the Daikoku inn.

Next day the gay youths proceeded on their way and came to Fujisawa and later to Odawara. In time they reached Hakoné where they stopped at the famous Tonosawa inn, hiring a room of six mats. Some peddlers stopping at the inn went from room to room trying to sell to the guests. First came a man selling fish seasoned with vinegar; and next came one with wooden work made at Yumoto.

"Don't you want some of our noted wood work from Yumoto?" asked the man.

"Well, if you have anything interesting, I might take it," said Kigazo.

"I have a great assortment of novelties."

"Just let me see that eight-sided box," said Tobei.

"That is a tobacco pouch," explained the man.

"It is a very fine piece of work," said Tobei.

"And what is that on the tray, there?" inquired Miyaji.

"That is an egg," said the man.

"Boiled or raw?" asked Miyaji.

"It is a wooden egg," said the man, gravely. Then he took it up and showed it could be taken into several parts, revealing many smaller eggs within.

"And what may this be?" said Kigazo, interrupting the conversation which the man was having with Miyaji.

"Oh, that is a box for *samisen* strings."

He handed it to Kigazo who could not open it. The man then explained that the box would open easily by pushing the inlaid wood on it. This Kigazo did and the charm worked, to his delight.

The man soon began to see that the three youths had no intention of buying any of his goods, but were merely trying to pass the time pleasantly for themselves. While they were thus talking Miyaji happened to open a box that he picked up, when he noticed that it contained a gold coin. Quickly closing it again he asked the man the price of it.

"It is 16 *sen*," said the man.

"I'll give you 8 for it," said Miyaji.

The man said it was impossible to reduce the price so much. Upon which Miyaji offered 10 *sen*. Then the man asked that he might just look at the box a moment.

"Oh," said Miyaji, "it is not necessary to examine it. I am willing to buy it just as it is. I'll give you 12 *sen* for it you like."

The man accepted this and Miyaji, quickly handing over the money, put the box into his pocket.

"I see you have bought a box," said Tobei. "I'm sure there is a girl in the case somewhere, who will rejoice in receiving gift when you return. Kigazo will be able to guess who it is for!"

Kigazo said he had no idea whom it was for; and while they were chaffing each other, the merchant left the room.

Then Miyaji, smiling slyly, said he had a surprise for them. He asked them to say just what they would like to eat and he would treat the party. Tobei remarked that Miyaji had got suddenly liberal which was so strange that they might expect a change of weather the next day. Kigazo held that the words of Miyaji were no joke, and should be taken seriously. Miyaji insisted that he was ready to stand the treats even to the value of gold piece.

"Thank you," said Tobei. "I'll be excused from your treats."

But Kigazo spoke up and said he would bid for a feast of broiled eels and rice. Miyaji doubted whether they could find an eel restaurant in a mountain place. Tobei said there was a first-class one, better than in Yedo. Thereupon Kigazo clapped his hands and called a maid through whom he ordered broiled eels and rice for three.

"Of course you intend to pay for the order, Miya San?" said Kigazo.

"Certainly," said Miyaji; "certainly!"

Just then the merchant who had sold the wooden box to Miyaji returned in great excitement, explaining that he had sold many articles before coming to see the gentlemen from Yedo and had placed the sum total of his sales in a box which he had inadvertently sold to one of the gentlemen. So saying, he requested Miyaji to let him have the box a moment.

Miyaji was greatly disturbed but he retained great self-control, feigning ignorance. At last he said: "I looked in the box but saw nothing in it."

"Well," said the merchant, "that is very queer; for I have sold a string box only to you, and the money was in the box. Would you mind letting me examine the box, however? The coin might be somewhere in it."

Miyaji, still undisturbed, said he had examined the box himself and there was nothing in it.

"That may be so," said the merchant, "but I will trouble you to let me look in it myself just once."

At this both Kigazo and Tobei told Miyaji that he should produce the box and let the merchant examine it, as they did not wish to have themselves suspected.

Miyaji explained that he had put the

box away and and it was not convenient for him to get it.

"Go on," said Kigazo, seizing him by the sleeve; "there it is still in your sleeve. If it is a trouble to you to produce it I can do so for you."

Kigazo attempted to take the box from the sleeve of Miyaji but the latter restrained him. As they struggled for the box in fun something rattled in it. Kigazo finally obtained the box; and on opening it there, sure enough, was the gold coin. Miyaji, dumb with anger and shame, uttered not a word. The coin was handed over to the merchant, who retired.

Presently the maid entered carrying the feast of broiled eels. Miyaji was very glum over the feast, as he had to hand out one of his own gold pieces to pay for it.

"I wondered from the first why you were so foolishly liberal as to propose a treat of broiled eels," said Kigazo, as Miyaji was complaining of his folly. "It seemed to me very remarkable that a man who declined to pay his forfeit of a few coppers over talking of love affairs, should not hesitate to pay a gold piece for a feast."

Miyaji was rather sober all the evening. They all laughed loudly; but he had learned a lesson.





CANDLES

By B. MATSUMOTO

ONCE upon a time the headman of a village secluded in the mountains paid a visit to Yedo to see the capital of the Shogun. On this visit he saw a candle for the first time and was much struck by it. He was much surprised that a thing looking like a round stick should be able to keep alight for so long and prove so useful as a means of illumination. So he made up his mind to take as many candles as he could carry back to his friends in the mountain village as souvenirs of Yedo. The villagers received the presents with due thanks but were at a loss to know what was the use of them. To be asked to instruct them as to the use of the candles was what the man wanted; for he was proud thus to have a chance of displaying his knowledge.

As all were alike ignorant of the use of the candles it was decided to have a meeting of those who had been honoured with the presents, when the use of the candles could be explained. As the people assembled they began to discuss the gifts they had received, and each was ashamed to admit that he did not know

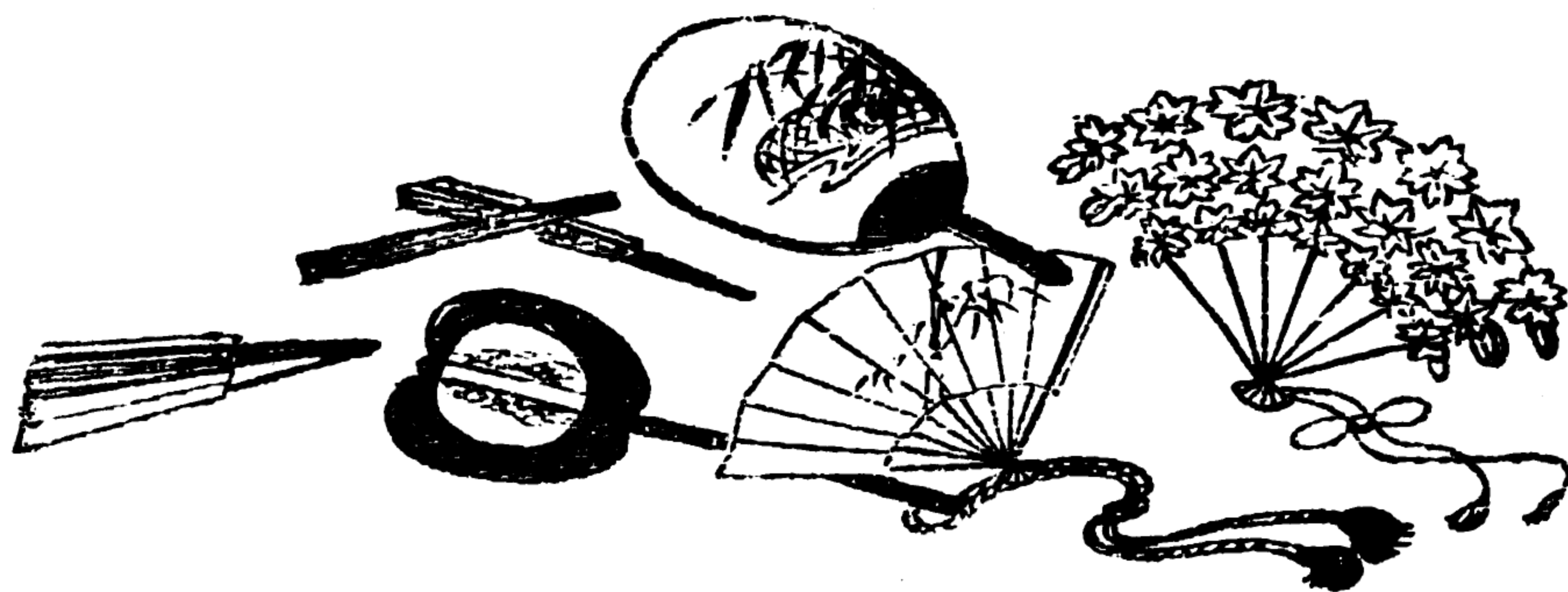
what the candles were for. One said he would leave it to another to find out and if he failed then he would condescend to inform him about the candle. Another said it would not be courteous for him to take upon himself the explanation of the candle before the proper time. Others asked why their friends were all in such a hurry to know the use of the gifts. Another one when asked what he thought of the new inventions, simply repeated the old proverb: Shame is only momentary but ignorance is eternal! He expressed himself as ready to learn. The oldest man in the room was appealed to and he, loath to display his ignorance, said he would be pleased to be allowed to confer the honour explaining the candle on some more worthy man.

At last one of the guests, seeing that the others were no more enlightened than himself, suggested that the candles were a kind of food. He said there was a fish called *rosoku* and the candle was made of it; the Yedo folk were very fond of it. After examining the fish further they decided that the best way to try it would

be to have it boiled and make soup. After the soup was served they gathered about the table and began to sample it. Some remarked that if such food was a sample of Yedo taste they did not fancy it. "What is all that oil I see?" asked another one. Some one informed him that all fish have a certain amount of oil. When they tasted the soup they made queer faces and looked at each other with suspicion. One man said it was all he could do to swallow it. Another, acquiescing, said it certainly was not to his taste at all. They all agreed that they never could live in Yedo if that was a sample of the best the shogun's capital had to eat.

In the midst of this commotion the man who had given the candles as presents arrived, and astonished the company by declaring that it was not food at all. Those that had eaten much of the strange repast now feared that as it was only for giving light they would be likely to take fire. Others said that those who had partaken of it would be all right so long as they refrained from smoking until rid of it. This did not satisfy the majority,

however, who feared that they might take fire any moment; and so it was decided that the safest way would be to go into the pond and stand up to the mouth in the water until relieved of the dangerous cargo. There they stood awaiting results. The pond belonged to an old temple. By and by an aged priest came along. He paused a moment to rest by the pond. It was then getting dark. Hearing the sound of conversation in the water he was alarmed. Peering across the surface of the pond through the dusk of the evening he perceived the water to be dotted with human heads. At first he fancied he had had an apparition. He took out his flint and steel and struck a light from his tinder box; for he wanted to make sure that his eyes were not deceiving him. As soon as those in pond saw the fire they fancied one of them had taken fire in spite of the water, and so they all forthwith ducked their heads. The priest, seeing all the heads disappear with shouts and groans, flung the light away and ran home to report what he had heard and seen; and the whole thing became a nine days' wonder in the village.



MONTHLY RECORD OF EVENTS

(MAY 25 TO JUNE 25)

May 25.—G. F. Mitchell, the great American tea expert, was received in Tokyo and entertained at the Maple Club, by the Central Council of Japanese Tea Guilds.

His Majesty, the Emperor, attended the grauding exercises of the Tokyo Military Academy and presented prizes to the more distinguished graduates of the year, who were honoured by being asked to read essays before the Emperor.

A great conflagration destroyed 181 houses in the city of Fukui.

The Government announced that the total of the national specie reached 840,000,000 *yen*.

May 26.—The Council of Prefectural Governors was held when the Premier, Count Terauchi, and Mr. Shoda, Minister of Finance, delivered addresses.

Mr. T. Hayashi, a director of the Nippon Yusen Kaisha, resigned office and his action received the approval of the Board of Directors.

May 31.—The N. Y. K. liner, *Miyazaki Maru*, was torpedoed in the English Channel.

June 2.—The Hon. T. Hara, leader of the Seiyukai party, Viscount Kato, leader of the Kenseikai party, and Mr. Inukai, leader of the Kokuminto party, were invited by the Premier to his official residence to confer regarding their acceptance of a position on the Diplomatic Advisory Board.

June 3.—A special Cabinet Council at the residence of the Premier decided on the establishment of a Diplomatic Advisory Commission for the purpose of adjusting international relations, especially at the peace conference to take place after the war.

June 5.—Baron Hatano, Minister of the Imperial Household, was promoted to the rank of Viscount.

June 6.—The new Diplomatic Advisory Commission was formally appointed by Imperial Order, the members being Baron Goto, Minister of Home Affairs; Admiral Kato, Minister of the Navy; General Oshima, Minister of War; Viscount Motono, Minister of Foreign Affairs; Viscount Hirata, Mr. Hara, Baron Makino, Viscount Ito and Mr. Inukai.

A meeting of the Tokyo Municipal Council decided to establish a great commercial museum on the grounds of the Tokyo prefectural office, at a cost of 600,000 *yen*.

June 10.—The buildings of the Chuo University were destroyed by fire, the loss being 200,000 *yen*, including the magnificent Meyer library which contained many rare volumes.

June 11.—Japan's destroyer flotilla attacked enemy submarines in the Mediterranean, when the destroyer Sakaki was damaged by an enemy torpedo, the commander and many officers being killed.

June 12.—A syndicate of Japanese bankers decided to float a French loan of 50,000,000 *yen* at 6 per cent, commission for underwriting to be 1 and one half per cent, and redemption to be three years hence.

His Highness Prince Li of Chosen arrived in Tokyo, his first visit to Japan.

June 13.—Viscount Ishii was asked to head the Japanese Commission appointed to visit the United States to carry on negotiations with the Washington

Government, the other members of the Commission being Vice-Admiral Takeshita, Major-General Sugano, with a military and a naval officer and two other officials, the party to start on July 28.

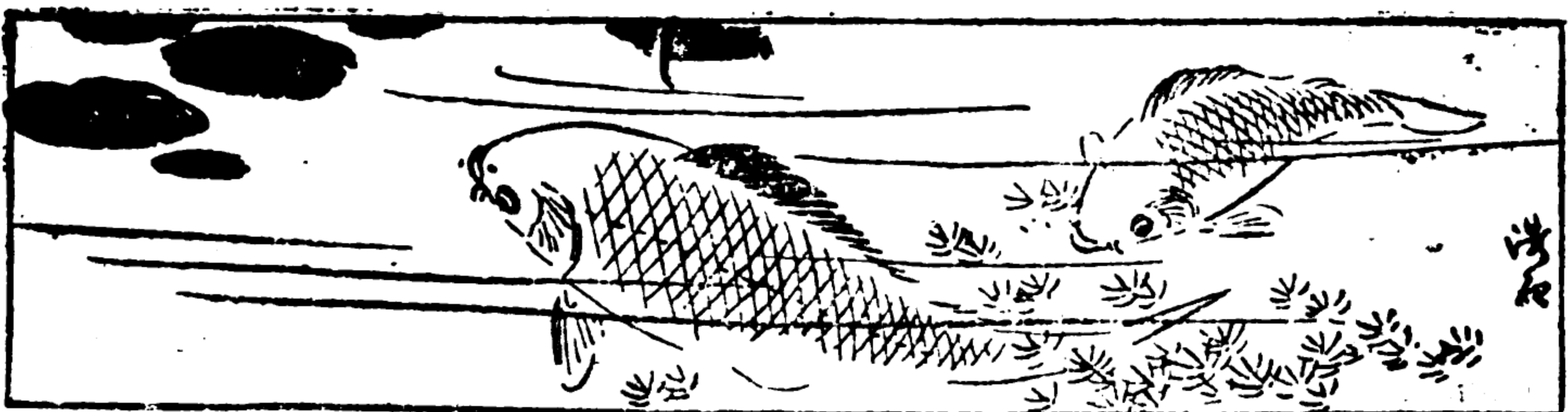
June 14.—Prince Yamagata celebrated his 80th birthday by giving a party to distinguished friends at Mejiro and in honour of his removal to his new residence at Kojimachi.

June 18.—The first meeting of the new Imperial Diplomatic Advisory Board met at the Imperial Palace.

According to returns from the Department of Communications the number of vessels now building in Japanese yards, of over 1,000 tons, is 111, the aggregate tonnage being 544,580.

June 21.—A special session of the Imperial Diet was summoned, Mr. Oōka of the Seiyukai being elected Speaker of the House, and Mr. Hamada of the Kokuminto, Deputy Speaker.

June 23.—The Emperor formally opened the Imperial Diet, making a speech from the Throne, to which representatives of the Upper and Lower House appropriately replied.



CURRENT JAPANESE THOUGHT

By THE EDITOR

New Advisory Council

The Advisory Council which the Premier has recently appointed to assist the Imperial Cabinet in its diplomatic policy has become the subject of much discussion in the vernacular press as well as elsewhere. The main purpose of the new institution is the unification of the nation's diplomatic policy. The last cabinet followed one line of action in regard to foreign affairs, and the present cabinet has taken quite a different attitude, especially in China; and there has been a growing conviction in some circles that this lack of unity is sure to react unfavourably on Japan's interests abroad, especially when the great peace conference convenes. The special Diplomatic Advisory Commission consists of ten members, five of whom are members of the Imperial Cabinet and five from outside, the latter being the Hon. Y. Hara, leader of the Seiyukai party; the Hon. T. Inukai, leader of the Kokuminto party; Viscount Ito, a member of the Privy Council; Baron Makino, formerly Minister of Foreign Affairs; and Viscount Hirata of the House of Peers. Viscount Kato, head of the Kenseikai party, was asked to join the Commission, but refused. The *Jiji Shimpō*, while in sympathy with the aims of the Commission, fears that in matters of diplomacy too many names are risky, since diplomacy

is something that is usually carried on secretly and by one or two men. The Commission should lay down the diplomatic policy of the empire and leave one responsible person to carry it out. It is to be hoped that the members of the Commission will reach an agreement among themselves before they try to seek unity of public opinion on matters of diplomacy. The *Asahi* sees in the appointment of the Diplomatic Advisory Commission an attempt to evade responsibility, so that diplomatic blunders cannot be fixed on any one in particular. The Genro have claimed the right to interfere in matters of diplomacy without taking any responsibility; and the new Commission may assume a similar attitude. The paper regards the appointment of the Commission as one more indication of the uneasy feeling of the cabinet as to its diplomatic policy; while the fact that the Commission is attached to the Imperial Household suggests that the troubles of the cabinet are to be sheltered behind the Throne. If the Ministry feels unable to take the responsibility for its acts of diplomacy it should not undertake the responsibility of governing the empire, and so resign. Other papers complain that in the composition of the new Commission the realm of finance was completely ignored.

China and Japan

Some see in the new Diplomatic Advisory Commission an attempt to arrive at a definite policy in regard to Japan's China Policy. On this subject there prevails a very general dissatisfaction with the line of action adopted by the cabinet toward China. The policy of the Terauchi Ministry toward China is one of careful guarding without interference in China's internal affairs. In the meantime things in China have grown more and more unsettled and the cabinet has done nothing. It cannot thus remain neutral without encouraging either the Peking Government or the elements opposed to the Peking authorities. Dissatisfaction with the Tokyo attitude has become more incensed since America despatched a note to China demanding that she look well to her internal condition and be more careful about establishing stable government than worrying about joining the war against Germany. The Japanese hold that this was a duty that should have been carried out by the Tokyo cabinet, rather than by the United States. The policy of the Terauchi cabinet in China is severely traversed by the Osaka *Asahi* which holds that the note of advice to Peking should have been sent from Tokyo, and that the American note seems to be addressed as much to Japan as to China. If the trouble in China has to be settled by advice from Washington the prestige of Japan in China will irretrievably suffer. The action of the United States in sending a note to China in regard to her internal condition is regarded in Japan as an attempt to interfere in the government of the republic. It is said that if Japan took such an attitude in regard to affairs in Mexico or

any trans-Pacific nation, the United States would be the first to raise objection. The opposition papers in Tokyo, however, regard the American note as necessitated by the Japanese Government's failure to grasp the situation and effectively deal with it. The American desire to prevent Japan assisting the militarists and also to show sympathy with the oriental republic probably inspired the sending of the note, says a despatch from Peking.

Not since Mr. Philander American Note Knox, when he was to China Secretary of State, suggested the neutralization

of railways in Manchuria, have we seen the Japanese public so wrought up with indignation as when it was announced that the Washington Government had despatched a note to the Chinese authorities, independently of Japan, advising Peking as to the internal affairs of the republic. Japan's policy is one of pre-eminence in China: a policy of predominating interest and influence; and she cannot afford to see any western nation attempt to come between herself and China without fear as to the consequences. Japan believes that her national safety and independence depend on maintaining the independence of China, especially from occidental domination. For this reason she had to drive Russia out of Korea and Manchuria. It is clear that Japan expects western nations to co-operate with her in China: not at any time to act independently of her. China is so prone to play one nation off against another, and especially to play western nations off against Japan, that the latter is particularly sensitive to any indication on the part of western nations in the direction of encouraging this practice.

The Government of China is yet sufficiently unstable to give ground for apprehension to Japan; as such a situation is a constant invitation to interference on the part of foreigners. But Japan believes that she herself is capable of taking care of China, and maintaining the peace of the Far East, just as America is in Mexico or any of the South American states, should they prove fractious. Perhaps Japan was no more surprised at the delivery of the American note to China than America would be if Japan delivered a note to Mexico or Panama regarding internal government. The case, however, is more serious as regards any other nation interfering in China; for no amount of alien or extraneous interference in Mexico could very greatly threaten the independence of America in the same degree as western interference might threaten the independence and prestige of Japan in East Asia. Japan has succeeded in delivering herself from the paternalism of occidental nations and completely recovered her autonomy. This China has not yet succeeded in doing; but Japan is determined that China shall be given every opportunity to attain that end; and if she fails, or proves unworthy or unfit for such freedom, Japan will see to it that she falls not into the coils of occidental rivals, who would be disposed to divide and share the spoils, but that she shall come under the tutelage of Japan who will keep her united whether independent or under the protection of Japan.

Sympathy Since the banishment of
With Japan Japanese students from Germany most of the students of medicine sent abroad for further investigations have gone to the United States, where they

appear to have met a most cordial welcome and to have discovered that in medical science the United States is in no way behind any other country. The world, of course, has long known this, but the war has brought it in a definite way to the notice of Japan. One of these Japanese doctors, recently returning from the United States, says that while in the country he met with no indication of an anti-Japanese spirit, and he does not believe that such a spirit is as strong in America as many Japanese at home believe. The vast majority of the American people do not in any way subscribe to the anti-Japanese agitation among the labour classes of the western states. The Japanese should in future be careful in regard to America and not give way to unfounded suspicions. This is especially necessary now that the United States has launched out on an immense increase of armaments, which causes fear in Japan, but to notice which makes Americans suspicious of Japanese motives. All the more intelligent people of the United States welcome Japanese students and nothing should be done to child this attitude.

We cordially welcome
The New East the appearance in Tokyo of a foreign review entitled "The New East," under the editorship of Dr. Roberstson-Scott, assisted by Mr. Hugh Byas, both of whom should be a guarantee that the new venture will prove effective for its purpose. That "The New East" is under British auspices makes it all the more important as an organ of international opinion, as Britain's cause in the Far East has been somewhat neglected and often has been misrepresented or misunderstood. Some of the contributions in the first number

are able and interesting, especially the one by Dr. Anezaki, which is refreshingly candid and true to honest conviction. If the review continues this policy it will do much good in improving relations between Japan and English speaking nations. Articles by Government officials and other high personages, are, as a rule of little effect; as the public knows beforehand what they will say, and that, in fact, they cannot say anything else; and so, in Japan at least, such utterances have little or no effect on public opinion. What a review should aim at is an expression of the honest and well-informed opinions of the countries it represents; and only ordinary folk, as a rule, are free to deal with these. The habit of depending on noted or conspicuous names to carry what otherwise would have no weight and deserve no notice, is ingrained in certain London and New York reviews, greatly lessening their force and authority with thinking persons; and we trust the "The New East" will not be thus misled, but will stand for free and open discussion of the real facts and circumstances that now hinder better relations between Japan and the English-speaking peoples. The trouble in the past has been that both East and West have been content to engage in either mutual recrimination or mutual admiration without any reference to self-examination and the need of removing obstacles to a proper understanding. If "The New East" can break up this futile attitude and lead the public of both East and West to face their common duties as civilized peoples in relation to each other, it will have done incomparable good.

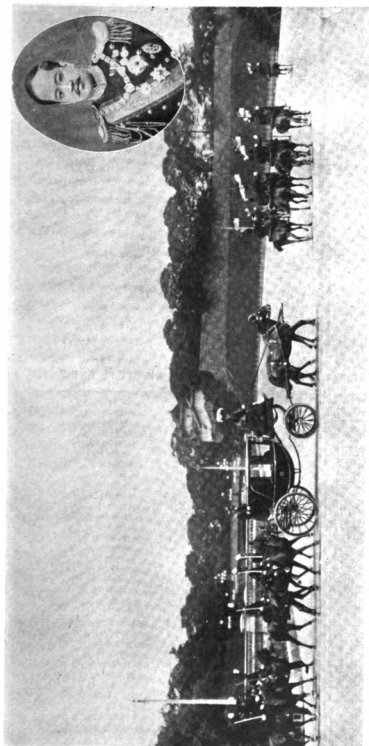
Tax on War Profits

There is considerable agitation going on Japan for the imposition of tax on war profits. Some companies have been declaring dividends as high as 70 per cent, which not only pay no extra tax on war profits but enjoy

subsidy from the Government, thus consuming the hard earned taxes of the people. The vernacular press sees no reason why such enormous profits should not pay a special tax in Japan, just as they do in England and the United States.

Japan and Britain

Great satisfaction has been expressed in Japan over the action of the Imperial Navy in going to the succor of the Allies in the Mediterranean, and especially to hear the praises of the navy sounded by the British press and people on account of the brave deeds of the Japanese sailors in saving those wrecked when ships were torpedoed. There is a growing conviction that Japan might be able to do even more in this way than she has been doing, in view of the great need in Europe. Already a movement has been made to collect a fund of some 3,000,000 *yen* for the soldiers of the Allies; and the Japanese Red Cross Society, which is very wealthy, might be able to render similar service to that given by the American Red Cross Society. The Japanese *did* send a contingent of Red Cross nurses and physicians to England, France and Russia at the outbreak of the war; but they returned after a year or so, just when the need for such aid was greatest. The *Yomiuri* gives an account of what America has been doing for Britain without seeking special compensation, and what she is now preparing to do for Russia, and suggests that therein lies an example for Japan. The naval and military services which Japan has rendered Britain since the war began, says the *Yomiuri*, have no doubt been greater than Britain has received from any other country; but they are not seen and appreciated by the public in the same way as the little acts of kindness and unselfishness which western people know so well how to render.



H. I. H. PRINCE LI, OF KOREA, VISITS JAPAN



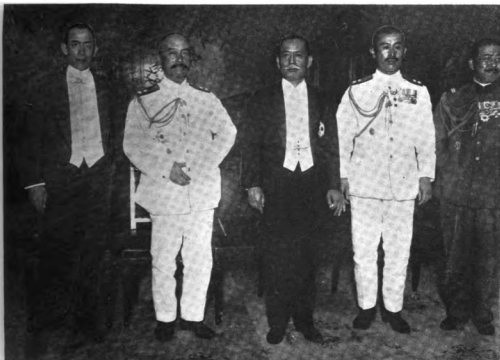
MR. ŌOKA NEW SPEAKER OF
THE LOWER HOUSE



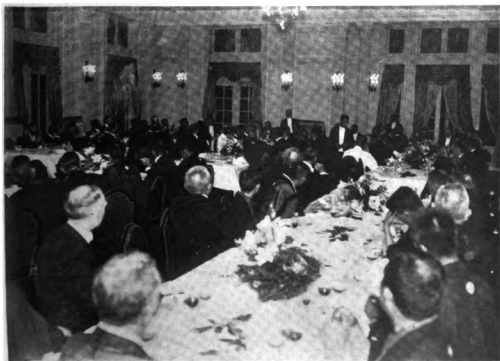
MR. K. HAMADA
THE DEPUTY SPEAKER



THE PREMIER AND THE BRITISH AMBASSADOR



JAPAN'S MISSION TO THE UNITED STATES VISCOUNT ISHII IN CENTER



FAREWELL BANQUET TO VISCOUNT ISHII AND PARTY



MR. SAKATA, JAPAN'S NEW MINISTER TO SPAIN



TAKASHIMAYA BAZAAR IN AID OF BELGIANS

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

5

Contents for September, 1917

VISCOUNT ISHII AND VICE-ADMIRAL TAKESHITA	Frontispiece
JAPANESE MISSION TO WASHINGTON	
(ILLUSTRATED)	K. Hayashi . . . 245
THE GROVES OF MUKOJIMA (POEM)	C. S. Rice . . . 249
BUDDHIST FAMILY SHRINE (ILLUSTRATED)	N. Tsuda . . . 250
MIYAKAWA KOZAN (ILLUSTRATED)	K. Imai . . . 255
THE KEIAN REBELLION	K. Kiyama . . . 259
INOKASHIRA PARK (ILLUSTRATED)	S. Saito . . . 263
NEW SPEAKER OF THE HOUSE	
(ILLUSTRATED)	S. Yamada . . . 267
WHAT TOKYO GIRLS DO	F. Nomura . . . 269
A QUESTION OF CLOTHES (ILLUSTRATED)	K. Tsukamoto . . . 273
HAKONE GUSA	Ryutei Riho . . . 277
BUNJINGA (ILLUSTRATED)	M. Matsuoka . . . 283
THE JAPANESE CHAUFFEUR (ILLUSTRATED)	R. Kimura . . . 287
PENCILS IN JAPAN	Y. Haitani . . . 289
AROUND THE HIBACHI: HANAKIKI CENBEI	K. Sasaki . . . 291
MONTHLY RECORD OF EVENTS	June 25-July 25 . . . 295
CURRENT JAPANESE THOUGHT:	
1. Anglo-Japanese Alliance	
2. Naval Expansion	
3. Britishers in Japan	
4. New International Hospital	The Editor . . . 297

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



1. VISCOUNT ISHII, HEAD OF THE JAPANESE MISSION TO
WASHINGTON 2. VICE-ADMIRAL TAKESHITA, NAVAL
MEMBER OF THE MISSION 3. FAMILY OF VISCOUNT ISHII

THE JAPAN MAGAZINE

VOLUME EIGHT

SEPTEMBER, 1917

NUMBER FIVE

JAPANESE MISSION TO WASHINGTON

By HON. KIROKU HAYASHI, M. P.

(PROFESSOR OF DIPLOMACY IN KEIO UNIVERSITY)

THE appointment of a special Japanese Mission to the United States, headed by Viscount Ishii, ex-minister of Foreign Affairs, has attracted much attention both at home and abroad. As is usually the case in regard to matters of secret diplomacy opinions run to extremes. Some hold that the mission, though to some extent important, is chiefly a private affair that need not concern the public mind, while others apprehend the prevalence of some secret trouble between Tokyo and Washington, which the mission has been despatched as a last resort to try and clear up. What foreigners naturally wonder at is the marked absence of discussion respecting the mission and its object in the vernacular press of Japan. The Japanese are silent on the matter; is it a silence that is ominous, or the usual reticence that marks Japan in delicate circumstances, or is it both? This aspect of the case is all the more striking when the newspapers of Japan are generally outspoken and rather wild and irresponsible in discussing public questions.

Of course the appointment of a special mission to America is not in itself an extraordinary procedure. Both England and France have already despatched special missions to Washington; and as Japan is an ally the wonder is that she has not before been asked to send representatives to confer on mutual activities in regard to the present war. It may be too much to assume, however, that the appointment of Japan's mission is merely in imitation of the other countries, or even at their behest. The despatch of a special envoy involves no doubt important diplomatic questions which are quite independent of mere fashion, though it is not necessary to assume that the object of the mission

involves international complications of any kind.

America's participation in the war will affect the interests of Britain and the United States much more than it will affect those of Japan; and, therefore, it is probable that the mission of the envoys from these countries to America was fraught with results of momentous importance. While the envoys from France and England conveyed to America their gratitude and satisfaction at her decision to come into the war, they also doubtless had to adjust such important questions as the supply of munitions and provisions, as well as naval and military coöperation. As for Japan she has no questions of this kind to settle with the United States, at least not to any great extent; but still it cannot be denied that some conference is advisable as an ally in regard to mutual operations on the Pacific. Japan has certainly to express her gratitude to America for becoming one of the Allies, and to do what she can to cement friendship between the two countries. No one, however, can state with any degree of positiveness that such is the only purpose Japan has in sending her mission to the United States. There is, of course, a very definite reason for despatching the mission to America at this time, other than the mere cementing of friendly relations; nor am I quite ignorant of the main object of the mission; but I see at present no necessity for disclosing it. Personally I do not

associate myself with any responsibility for the mission and its object, as I have not received any official explanation in regard thereto. But I am prepared to say what I think about it as far as seems wise.

I hold no brief for the Imperial Government or for those responsible for the despatch of the mission to the United States. I have always felt myself free to criticise and oppose, if need be, the plans and policy of the Government in regard to diplomacy, as in regard to any other matter. It would, of course, be a misunderstanding to assume that the mission to Washington is bent on finding out some secret in the diplomacy of that country, which was not available at home. I presume the main aim of the Japanese envoy will be to convey the mind of Japan accurately to the Government at Washington, and to obtain, if possible, the sympathy and recognition of the United States in regard to Japan's policy. Consequently the mission is intended to impart information rather than to receive it. It is sent to tell rather than to listen!

If the object of the mission had anything of the nature of secrecy about it I presume the despatch of the envoys would not be so publicly announced. Those bent on a secret mission do not proclaim their coming. If one wishes to ascertain the secrets of a friend or neighbour one does not ring the bell and announce that one has come to find out

certain secrets. There are other methods more in accord with reason and common sense. Had Japan any secret purpose in despatching her envoys to Washington she would not have adopted the present course. Such a plan would be sure to defeat the object she had in view. Secret missions have to be carried out by secret means!

If I am not much mistaken one of the principal objects of the mission will be to discuss the matter of the disposal of Tsingtau, as the approval of the United States in regard to Japan's policy anent China would greatly facilitate matters after the war. As far as it is a question between Japan and Germany it is safe to say that the matter has already been settled between Japan and the Allies; but America is a new Ally, and the question has not yet been taken up with her. At the same time nothing in the way of complications is apprehended, since Japan wants nothing that America would be likely to refuse. The entrance of America into the war and her new status as an Ally completely changes the situation in one sense, for Japan has had none of the understandings with America that she has had with her other Allies. This is so plain that it merely needs to be started to be understood. To have settled this question alone will have justified the sending of the mission to Washington.

It is, further, safe to assume that the Ishii mission will ask America for a

recognition of Japan's preëminence in China, especially in a political sense. The interests of Japan and America do not in any way conflict in China. Such interests are really more in accord than the interests of Japan and Britain in China. What Japan desires to do is to convey to America in a way that never has been done, the true policy of Japan in China; and she has little fear of being able to reach an understanding. It will be remembered that recently the United States surprised and forestalled Japan by sending a note of advice to China. As such independent action is likely to be misunderstood in Japan and cause unpleasant suspicions injurious to friendship between the two countries, it seems necessary for them to come to a thorough understanding on the matter. There are no doubt other important questions to be taken up, but for the present they must lie within the realm of state secrets. At any rate I have said about all that is permitted for publication at the present moment. And what I have said is merely my own opinion, well based, of course, but, as some will think, mere conjecture after all. Be that as it may, I cannot but hope, as a patriotic and loyal Japanese, that the above objects will be included in the mission.

On the floor of the Imperial Diet, when Dr. Takahashi questioned the Upper House concerning the purpose of the special mission to the United States, the Foreign Minister replied that, to his

regret, he was not able to reveal it at the present juncture. This, of course, was a proper reply from an official, and need not be taken as implying anything one way or another. But we know that a special diplomatic mission is not a mere mechanical operation : its object is definite and its success in attaining it depends on the character and ability of the envoy, who must adapt himself to circumstances as he finds them. To reveal the exact object of his mission might, therefore, prejudice the circumstances, and so the Government authorities naturally refrain from discussing or even revealing the object. The best way for a Japanese who wishes to help his country, is to put himself in the place of the envoy and ask what he would do were he sent on such a mission. By doing this one can not only prepare the public mind but also stimulate the authorities on both sides as to their respective duties toward each other ; and this is what I have been trying to do.

Happily there is no need for apprehension as to relations between Japan and the United States ; nor is there likely to be in the near future. Indeed there are few persons capable of such a wild dream as the probability of war between the two friends of the Pacific ; and these few must be adjudged as possessing unhealthy brains. If there is no good

reason why Japan and America should fall out with each other, there can, of course, be no good reason for war, and no advantage from a war if it should occur. All people of sound thinking in Japan fully realize the possibility of Japan and the United States developing their mutual interests on the Pacific without injuring their national pride, even though the same possibility is not so clear in the case of Japan and some other countries ten years hence. Japan is dependent on the United States for the supply of her raw cotton and the purchase of her raw silk, to sacrifice which would greatly cripple her industries.

There are those who aver that the enormous naval and military expansion of America during the present war may menace Japan and lead to war later. But it is a foolish argument that we must fight America because she is strong. That is tantamount to saying that locked doors are a temptation to robbers. Surely we have learned the mistake of making war over dreams ; and such theories as Pan-Asia, and Pan-Japan, and the supremacy of the Pacific are no more than dreams. Politics can never be based on visions, but on actualities. The brewing of visions and dreams may injure friendship between Japan and American, but the truth will never do so. Let both countries reverence the truth !

THE GROVES OF MUKOJIMA

BY CARRIE SHAW RICE

Love, let us go to the groves of Mukojima ;
Fairy pink petals float down through the air :
Come with me love, with me, come to Mukojima,
Merry time, cherry time's waiting us there,

O, for Mukojima, ho, for Mukojima,
Banish all traces of sorrow and gloom ;
Come with me, love, with me, come to Mukojima,
Come where the cherries are bursting with bloom !

Smiling the gods in the groves of Mukojima,
Sweet floats the incense from temple and shrine ;
Worshippers kneeling in prayer to their idols,
I, too, a worshipper, kneeling to mine.

Love wilt thou go with me, go to Mukojima ?
Idol of idols, and moon of my night ;
Butterfly maidens with cherry bloom laden
Shall dance for thy pleasance till morn's rosy light.

Ah, merry the hours that we spent at Mukojima !
Down the Sumida so gayly we fare ;
Daintiest flowers from the bowers of Mukojima
Lighten the night of your glorious hair.

O for Mukojima, ho for Mukojima,
Banish all traces of sorrow and gloom ;
Come with me, love, with me, come to Mukojima,
Come while the cherries are bursting with bloom !

Tacoma, Washington

BUDDHIST FAMILY SHRINES

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

IN Japan every Buddhist family has a small shrine known as a Butsudan. The custom dates from the advent of Buddhism to the country many centuries ago. In the year 686 A.D. during the reign of the Emperor Temmu it was promulgated that every family should keep a small image and a copy of the sacred writings enshrined in the home. This was the beginning of the custom, though no doubt it was observed by some before the regulation was issued respecting it. The shape of the Butsudan at that time is not now known; and the only mention of it is in the *Nihon Shoki*, or Record of Ancient Things. In the Nara period, however, during the 8th century especially, we know that Buddhist images were usually enshrined in a box-like altar called a *dzushi*, inside of which were various images of Buddha, sometimes only painted ones, the figures differing according to the sect.

The word Butsudan seems to mean a throne for Buddha, or an altar, a meaning quite clear since the 9th century at least, as the word is found so expounded in the

oldest Japanese commentary, the *Irohaji-ruisho*, a kind of dictionary compiled in the 12th century. In time the shape and style of the Butsudan went through modifications, though most of them follow the most ancient forms extant. The chief differences are due to the ideas of the various sects of Buddhism.

The Butsudan of the Jodo-Shinshu sect, for example, is finely made and elaborately decorated. It is usually a copy in miniature of the great altar called the *Shumigokuden* in the Nishihongwangji, the main temple of the sect. That temple represents a sort of idealized palace for the enshrining of Buddha; the altar is still further idealized to represent the holy of holies on Mount Sumeru where Amida dwells, and symbolizes the five peaks and eight columns described in the sutra. The five peaks are represented by five roofs, which stand for Wisdom and the eight columns under each roof, except the middle one, represent the Logos; and the whole shrine is intended to signify the inseparableness of the Logos and Wisdom. A miniature copy of this altar is fitted up

in a box called the *dzushi*, among the followers of the Jodo-Shinshu sect. Within the Butsudan of this sect are two or three platforms or stands, on the highest of which is enthroned the image of Amida. On the shelf in front are placed two vases and sacred bowls for food offerings, called *hanjiki*, together with an incense burner. On the next shelf at the left stands a statue of the priest Shinran, founder of the sect in the 13th century; and on the right side is an image of the priest Ren-nyo-Shonin, a famous teacher of the sect in the 15th century. Between them the *ihai*, or tablets bearing the posthumous names of family ancestors are placed. On the lowest shelf stands a candlestick, another incense burner and two more vases.

With the Nichiren sect of Buddhism the Butsudan is much simpler. On the upper shelf of the altar is a *stupah* bearing the sacred ideographs for *Namu Amida Butsu*, as well as an image of Shakamuni, the founder of Buddhism and other of the Taho Buddha, on either side of the *stupah*. Midway on the next shelf stands an image of Nichiren, the founder of the sect in the 13th century; and with the image are the *ihai* of the family ancestors.

The other numerous Buddhist sects have developed no special form for the composition of the Butsudan, but the image of Buddha and that of the founder of the sect are never absent. While some have Buddha on the upper shelf, as the Jodo-Shinshu sect others have an image of

Zendo Daishi, founder of the Jodo sect in China in the 7th century on the lower shelf, together with one of Honen Shonin of the 13th century. In the Butsudan of the Jishu sect, besides the image of Amida, there are images of the priest Ippen and Shinkyō enshrined, the former being founder of the sect, and the latter one of his most illustrious disciples.

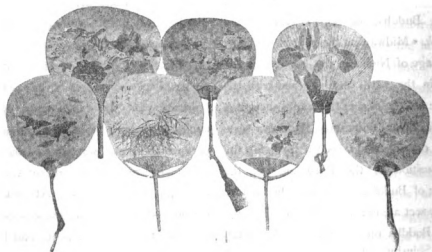
In most of the other sects any Buddhist image seems to be suitable for inhabiting the Butsudan according to the faith of the family. In addition to the main figure of Buddha the Shingon sect enshrines one of Kobodaishi.

The Butsudan is a portable shrine, the height of which is usually from two to four feet, and costs from 20 to 400 *yen*, according to the quality. The best quality is beautifully carved and covered with fine lacquer. In the best Buddhist families tea is offered and incense burned before the family shrine every morning, the elder members of the house appearing before the altar and striking the bell, after which a sutra is read and a prayer offered for the welfare of the family. In the evening a light of pure vegetable oil is lit on the altar and prayer offered as in the morning. On the anniversary of the family ancestors a priest is summoned to perform a special service, as well as on the anniversary of the recent death of members of the family. At that time various food offerings are made before the spirits of the departed, being laid before the Butsudan.

The 15th of July, being the great Buddhist anniversary, all utensils and things connected with the house, are cleansed. The Butsudan is decorated in a special manner and the offerings are of a special kind. On the evening of the 13th branches of *ogara* are burnt at the entrance, the ceremony being known as *omukai*, or welcome to Buddha; and during the ensuing three days visits are paid to the tombs of the ancestors and relatives. On the 15th day one or more priests are brought to the house to read sutras and offer prayers before the Butsudan, and a great round of entertainment goes on. During these days there is practically no business done. On the next morning fire is again burnt at the entrance, the ceremony being called the *okuribi* or sending off fire, and then all the offerings are removed from the family altar, wrapped up carefully and sent adrift in water. Often, however, one hears along

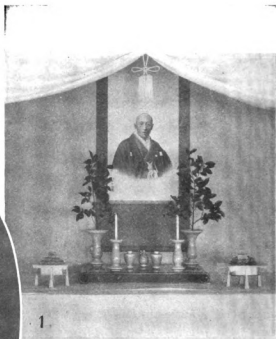
the streets at the Bon season the cry of the poor, "O Mukai!," which means "Welcome! Welcome!," the object being to get the altar offerings which are thrown away, on the score of carrying them to the water and receiving a few sen therefor.

The origin of the *Bon-matsuri* was in India. When the famous disciple of Shakamuni, Mokuren Sonja, by the eye of faith saw his mother in hell, he lamented his failure to make efforts for her relief. But not knowing what to do he appealed to Buddha, who told him that faith alone was not sufficient for such deliverance; he must do something, and the best thing he could do was to invite and entertain many priests on the 15th of July, so that they might rest and recuperate after their long devotions, and by such meritorious works his mother would be delivered. This is written in the sutra, and the ceremony is supposed to foster filial piety.





THRONE OF BUDDHA IN THE HONGWANJI TEMPLE, TSUKIJI, TOKYO



1. PORTRAIT OF THE LATE MIYAKAWA KOZAN 2. GIANT
FLOWER VASE BY MIYAKAWA KOZAN, AWARDED THE GRAND
PRIZE AT THE PARIS EXPOSITION 3. AN EXHIBITION OF
MASTERPIECES BY MIYAKAWA KOZAN

MIYAKAWA KOZAN

By K. IMAI

IN the production of artistic porcelain and earthenware Japan has always taken an important place; and in this respect her position is to-day higher than ever, since these products continue to form an increasing portion of her annual exports. The most important countries engaged in this industry are Germany, England, Austria, France and America, each of which evinces some special feature worthy of appreciation. But for artistic taste and intrinsic worth none of them surpasses Japan in the manufacture of earthenware.

When the demand first arose for Japanese porcelain abroad many mistakes were made in the effort to cater to western taste in colouring and decoration, producing some gaudy and inartistic work that could never have found appreciation or use in Japan. The occidentals in time got tired of this and the demand fell off somewhat; but with recent improvements the demand has revived and now there is quite a flourishing trade in such exports. It is not too much to say that the products of Japan are now bringing about a revolution in the world's ceramic industry. The products of Japan, with their exquisite and idyllic scenes and deft workmanship, have captivated the more intelligent of western people. The art and care spent on the production of a piece of Japanese porcelain should make it of more value than work mechanically turned out, and naturally the output

cannot be so fast or so great as in work less carefully made and decorated. It is not so difficult to produce conventional work in porcelain, but work of real artistic merit is not within the skill or craftsmanship of all producers. It is in this respect that Japanese ceramic ware excels that produced in western countries.

One of the most popular of Japanese porcelains is what is known as *Makusa-yaki*, produced by Miyakawa Kozan, one of the foremost ceramic artists of modern Japan. An artist of his skill and taste is not seen more than once in a century; even he is the product of a long line of ancestors skilled in the same art. It is a case where heredity is clearly seen in the creation of great aesthetic power and discernment. As far back as the year 1596 we find the name of Miyakawa noted in the porcelain industry, the family then producing what was known as *raku-yaki*. Miyakawa Chobei and his son Miyakawa Chozo of the ninth generation were celebrated artists in this line. These artists devoted much time to the study of Chinese masterpieces by which they were much influenced in their own work. They produced the famous *makusu-yaki* of which their modern descendant Miyakawa Kozan has been the foremost master.

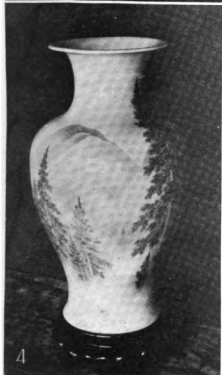
Miyakawa Kozan displayed artistic taste even from early youth. Born in 1842 in Kyoto, the home of beautiful porcelain, young Miyakawa was trained in the studio of his father, beginning at

the age of ten. At the age of 18 his work was admired by the government officials and he was asked to make pieces for the shogun. When the Meiji Restoration was accomplished and the shogunate gone, Miyakawa removed from the old capital to Yokohama, as offering the largest patronage of his art for purposes of export. His great task was to discover a suitable clay. This he finally did on Mount Amagi in the province of Izu; and having hit upon good material he set about improving his porcelain in design and execution. His products at once met with the approval of foreign taste and his *makuzu-yaki* was in great demand. When taste changed and exports of his ware fell off, Miyakawa did not give up hope that people would return to an appreciation of real merit and artistic production. He took advantage of the lull in trade to devote more time to study of his art and an effort to produce something new. His studies included all that had been achieved in China, Japan and Europe, from which he hoped to gather hints and important points of interest. Among the improvements he was thus able to introduce were processes of patterning by the use of certain chemicals; and his work in this direction was much appreciated abroad.

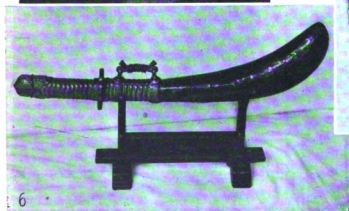
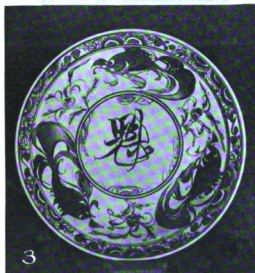
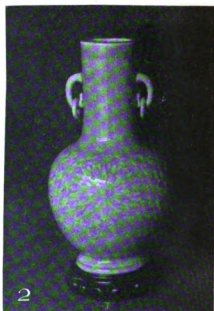
In 1896 Miyakawa Kozan was chosen commissioner of ceramic art for the Imperial Household, the highest position an artist can aspire to, and the highest approval his ambition could desire. In 1897 the Imperial Government conferred on him the Green Ribbon as a mark of appreciation to one who had greatly benefitted the nation. The Government sent him abroad on a mission of investigation regarding the possibilities of the ceramic industry, and he took advantage of this to make himself perfectly familiar with the world's advancement in his art. In all exhibitions of fine art he has been the chief judge as to ceramic ware.

In Miyakawa Kozan we have the example of a man who devoted his whole life to the pursuit of beautiful creations in clay; and his influence on the ceramic art of his country has been greater and more beneficial than that of any other ceramic artist of this generation. Even in his old age it was his delight to devote his mind to his favourite art. On the 20th of May last he passed away at the age of seventy-five, leaving behind him works of art that his country will forever preserve in his memory; and it is believed that as time goes on his name will shine still brighter in the annals of Japanese ceramic art.





FINE ART PIECES BY THE LATE MIYAKAWA KOZAN



MASTERPIECES BY MIYAKAWA KOZAN

THE KEIAN REBELLION

By K. KIYAMA

IN the time of Iyemitsu, the third shogun of the Tokugawa house, there lived in Yedo a teacher of military science named Yui Shosetsu, the son of a dyer from Suruga. The man had been interested in military arts from childhood, and had been a pupil of the learned Takamatsu Henpei, a *romin* as well as writing master. One day amidst his omnivorous reading Yui came across the *Taikoki*, a volume giving the distinguished military career of Toyotomi Hideyoshi, telling how that warrior had arisen from the most humble position as a poor peasant of Owari to the highest place his country could give him, as a subject of the Emperor. The youth was so impressed by the book that he resolved to set out for Yedo and come to something great himself.

In the shogun's capital the young man fell in with a man named Ishikawa Chikara who said he was a descendant of the Kusunoki family, and had many books on strategy of which he alleged Kusunoki Masashigé to have been the author. Yui Shosetsu was finally adopted by this man and came to live in his house, at Ushigomé in Yedo, where he became a notable teacher of military science and had many pupils.

In order to further his ambition after greatness the young man made out a geneological tree connecting himself with the great Kusunoki family, and also a banner like the *kikusui* of that family. These he buried in the compound of the Sengen shrine in Suruga. In time the pupils attending his instruction numbered as many as 1,000, and his name was known far and wide. Even young daimyo became his pupils, and though he was no more than a *romin*, he came to live like a feudal lord.

One day he summoned his pupils and informed them that he had had a dream in which he saw the great Kusunoki Masashigé, from whom he learned that he was a descendant of that house. To prove it Shosetsu proceeded to Suruga to unearth the geneological table and the banner, which he brought back with him to Yedo, announcing that he was a member of the ancient family. Having proved that he was a representative of the greatest loyalist that the empire had a known, Shosetsu now began to denounce the shogunate as disloyal to the Imperial House, and began to plot its downfall.

At that time there lived in the Hongo

ward of Yedo another instructor in military art named Marubashi, who said he was a son of Chosokabé who had exerted himself in the interests of the Toyotomi family, and died at the siege of Osaka castle. He also had a grudge against the Tokugawa house, which had persecuted the family of Hideyoshi. To him Shosetsu unbosomed himself, and both were in agreement.

Shosetsu, proclaiming himself a retainer of Tokugawa Yorinobu, lord of Kii, gathered together armed forces, saying his lord had so commanded. Now the lord of Kii was a son of the first of the Tokugawa shoguns, Tokugawa Iyeyasu, and was held in great awe by the shogunate; and Shosetsu took advantage of this to behave as though under orders from his master, whom he declared to be on bad terms with the shogun, his nephew. Thus he was enabled to collect a strong force and considerable funds; after which he was ready for rebellion.

In this he was to be aided by Kawara Jurobei, commissioner of arms to Yedo castle, who was to set fire to the castle during a strong wind when the conflagration would be sure to bring out all the ministers of State who could be easily attacked and killed, the conspirators hoping to gain entrance to the castle by bearing lanterns with the Tokugawa crest and announcing themselves as the fore-runners of the lord of Kii, Tokugawa Yorinobu. Poison was to be put into the

city water in sufficient quantities to make many people sick and so throw the whole population into confusion.

The leader of the rebels was to be Marubashi, Shosetsu himself planning to go to Shidzuoka, the summer residence of the Shogun, to set fire to the place and attack the castle of Suruga and the tomb of the Ieyasu, so as to prevent the daimyo from hurrying to the rescue of Yedo. Kato Ichiyemon was to lead another force to Kyoto, create a disturbance there and rescue the Imperial House from the officers of the shogun. Osaka was committed to Yoshida Hatsuyemon and Kanai Hanbei, the former being a son of famous retainer of the Toyotomi family who fell at the siege of Osaka castle. This man had been a priest of the Zojoji temple at Shiba, Yedo; but he did not forget the evil brought upon the house of Toyotomi by the Tokugawa shoguns, and resolved to avenge the family of his master. He and Kanai proposed to set fire to Osaka castle and occupy it as well as other strategic points.

Such was the plot planned by Shosetsu and he was awaiting a favourable opportunity to carry it out. This arrived with the death of the shogun, Iyemitsu, in the Keian period, 1651, being succeeded by Iyetsugu, still a child. The country at that time was full of *ronin*, who had lost their masters in the various civil wars, and Shosetsu had no difficulty in collecting forces to do his bidding. During the months of June and July that year they

set out for their appointed places to start the rebellion.

In Yedo Marubashi devoted himself energetically to secret preparations for the success of the plot ; and even went so far as to borrow large sums of money in the name of the Government, which he used for his own purposes. When the money was due Marubashi was not able to return it, and so could not longer delay the rebellion. Marubashi, to gain a little time, told his creditor what he proposed to do, asking him to wait ; but the creditor went and informed the governor of Yedo. About the same time one of the pupils of Shosetsu, Okumura Hachiyemon, informed his older brother of the plot and he in turn told the state minister, Matsudaira Nobutsuna. It is said that young Okumura treasured a grudge against Shosetsu because one day when the lad was having a contest in archery with Marubashi the latter won by taking suggestions thrown out by Shosetsu, which Okumura could not forgive. This he regarded as a sufficient excuse for betraying his master. Thus through the carelessness of both the leaders the plot was disclosed before it could be carried out.

The first thing Matsudaira determined to do on hearing of the plot was to have Marubashi arrested ; but knowing his skill with war weapons he did not like to send the police after him, lest they might be killed ; and so he instructed the governor of the city to entrap him. That night

the governor collected a band of men, and surrounding the house of Marubashi, began to sound the alarm of fire ; and when Marubashi came out to see where the fire was, he was suddenly pounced upon and carried off, including his whole family. At the same time Kamei Ukyo was despatched to Suruga to request the governor of that place to arrest Shosetsu. They found him at an inn with eight of his assistants or accomplices ; but as soon as they saw that they were to be arrested they all immediately committed suicide, Shosetsu being then 42 years of age. Kato was arrested in Kyoto and Yoshida at Osaka, but Hanai succeeded in despatching himself before capture.

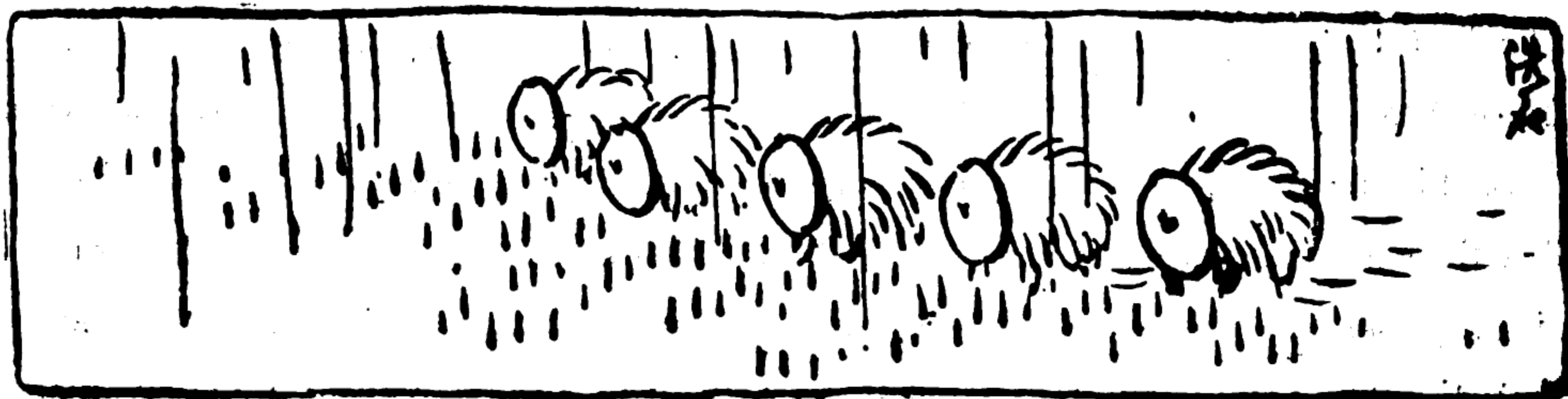
On the 10th of August in that year the trial was held and Marubashi and 28 others were condemned to crucifixion at Shinagawa, where their bodies were left exposed for seven days as a warning to all who might foster rebellion. The heads of those who escaped this fate by suicide, were exposed on the banks of the Abé river at Suruga.

When the government searched the houses of the conspirators they found secret letters from Tokugawa Yorinobu, the lord of Kii ; and it was decided that he should be done away with secretly. So one day, just to see how he would take it, the officials called on the lord of Kii and informed him of the conspiracy of Shosetsu and the others. The daimyo took it in a very natural manner, merely remarking that it was most fortunate that

the plot was discovered in time. He said that it was also fortunate that the letters were discovered, especially as they were connected with his name; and no one would believe them genuine, as he was a relative of the boy shogun. Evidently they were forgeries as part of the conspiracy. "However, if the Government finds it possible to believe that the letters are genuine," he remarked, "I am ready to give up my fief and place myself at the disposal of the authorities."

This frank attitude removed all suspicion from the minds of the officials, and the lord of Kii was not molested. To all who had rendered services in unearthing the conspiracy the government gave liberal rewards, Okumura Hachiyemon receiving an annual pension of 300 *koku* of rice; while the man who had lent the money no Marubashi thinking it was for the government and who had found out the plans of the borrower, being a bowmaker to the shogun, had his pension much increased.

This rebellion, like another about the same time at Amakusa, was greatly fostered by the extraordinary number of *ronin*, or masterless samurai, that resulted from the cessation of civil war brought about by the Tokugawa shoguns. Idle officials and soldiers always tend to promote trouble. After that time the authorities devoted special attention to the control of *ronin*. There are diverse opinions as to the motives of Shosetsu. Some hold that as he believed himself a true follower of Kusunoki Masashigé he had no other idea than to place the Imperial House above the shogunate; while others believe that he was in secret league with the daimyo of Kii who, it is alleged, wanted to displace the boy shogun and assume that office himself. Others again say it was simply the ambition of a vain man who wanted to seize an opportunity to rise in the world. It is impossible at this date to decide which of these views is right.



INOKASHIRA PARK

By S. SAITO

OWING to increasing density of population in Tokyo the various parks used as lungs for the city have proved inadequate to the needs of the capital, and consequently efforts have been made to open parks and pleasure grounds in the suburbs. One of the most beautiful of the new parks is Inokashira, already famous for its great natural attractiveness and fine views. The new park has visits from vast crowds of people daily. The only place that can attempt to compete with Inokashira is the resort on the Tamagawa river. This is the stream which supplies Tokyo with water. For more than 300 years water has been obtained from this source for the city. Along the upper reaches of the river the scenery is very fine, and in some spots really picturesque. The Tama river is famous also for its trout, which draw men of the reel and rod in large numbers; the flavour of the little fish is unsurpassed. The upper section of the stream is protected as a water source, and a canal branches off from there conveying the water to the filter beds at Yodobashi in Tokyo, a distance of some 36 miles.

The old water course used in the

Tokugawa days now ends in a lake and it is around this big pond that Inokashira park has been made. The best way to reach the place is to take the train to Kichijoji on the Central Line, the best place to start from Tokyo being Shinjuku station. The park is well wooded with pine and cedar, whose green shadows are reflected in calm surface of the lake. One would not dream that such woods and water were in the vicinity of the capital, or that so soon a cool retreat was within the reach of the weary.

When the city authorities decided to add these grounds to the parks of the metropolis the greatest care was taken to have a park designed that would utilize to the fullest possibility the great natural advantages and beauty of the environment. The enclosure includes ancient shrines like that to the Goddess Benten, which dates from 787 A.D., and near the lake-side is the Daiei-ji temple of the Tendai sect. When the great shogun Ieyasu visited the place he was struck by its beauty, and called it Oyanoi; but the shogun Iyemitsu visited the spot and cut the word Inokashira on one of the trees, hence the name now given to the park.

The portion of the old tree bearing the ideographs cut by the shogun is preserved in the temple.

Along the streams known as the Tachikawa and the Futako, boats can be had for pleasure or for fishing trout; and teahouses are always near and ready to cook the fish and serve them in the boats or at the inn. It is a pleasant sight to witness these gay pleasure boats with their many guests and geisha songs enlivening the beauty of the scene on the hot, calm days of summer and autumn. One may reach these spots by taking the train from Shinjuku to Tachikawa or Hino. Futako may be reached by electric tram from Shibuya station.

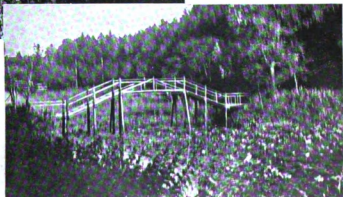
Up along the Tama river are Fuchu and Chofu, two very old towns, older than Tokyo. Fuchu was the first settlement on the plain of Musashi. It is still a place of some 5,000 people, while Chofu has about 4,000 inhabitants. In the vicinity are some famous old trees. The troops in ancient times on their way north for the subjugation of the savages used to halt at these towns and pray at their old temples for victory. One of the shrines is said to be 1,800 years old. One of the generals in some of these campaigns presented the town with young trees to be planted, one of which still remains in the

shape of a giant *keyaki* which is supposed to be oldest specimen of this tree in Japan. In the Zenmyoji temple is a noted image of Buddha which is included among the national treasures.

The place has some traditions that show how human it has always been. There is, for example, the story of the beautiful girl with whom one of the samurai fell in love on his way to war; and during his absence she was wooed by another youth, who persuaded her that her lover had fallen in battle; and when she learned too late that she had been deceived, she committed suicide. When the samurai returned and heard what had happened, he was naturally in great grief and had a beautiful image of Buddha made and presented to the temple; and this is the noted image above mentioned. The idea was that the presenting of the image to the temple would help to console the departed spirit of the unfortunate maiden.

Not far from Fuchu is an old battlefield known as Bunbaikawara where Nitta Yoshisada fought against Hojo Yasutoki in 1333, defeating him after a three-days' struggle. There are several other places of historic interest in the locality. One has only to move about and inquire to find them.





SCENES FROM INOKASHIRA PARK, NEAR TOKYO



THE HON. I. O-OKA, SEEAKER OF THE IMPERIAL DIET

NEW SPEAKER OF THE HOUSE

By SHIGEO YAMADA

AS the last General Election resulted in the overthrow of the Kenseikai party and the return to power of the Seiyukai, a new speaker had to be elected when the Diet reassembled, and the choice fell upon Mr. Ikuzo Oōka, a gentleman of strong personality and rather independent disposition. Mr. Oōka is in many ways a great contrast to most of the politicians, as he seldom pays any attention to popular opinion. Some would regard him as too rash, even to the length of indifference or rudeness; but in a speaker of the House one who was never known to flatter should be popular. The new speaker is also a throughgoing man, who never does things by halves; and what he sets out to do he always accomplishes. There is nothing specially impressive in his appearance. Though he is small his ideas are great. His weight lies in his wisdom and his opinions.

Those best acquainted with Mr. Oōka admire his remarkable presence of mind, which should be of great advantage to him in the trying and impartial attitude he must assume as speaker of the Diet. He has never been known to worry over

trifles, or to allow himself to get wrought up about what cannot be helped. In 1892 during a political campaign in Osaka, agitation waxed so high that Yasaburo Sakurama stabbed a man named Matsuki to death. It was a time when the right to free speech was not conceded to the same degree that it is now. When Sakurama came up for trial at the court no one could be found with sufficient courage to defend him, save a young lawyer then unknown. To-day he is the speaker of the Imperial Diet. It may be worth saying that he obtained a verdict of "Not Guilty" for his client. To some, however, it will seem a questionable act to succeed in aiding a murderer to escape his due.

This is not Mr. Oōka's first government position, nor is it the first time that he has held this position. He was Minister of Education in a former cabinet. His large experience as a lawyer and an editor as well as in politics will stand him in good stead in his present arduous office. Oōka was born in the village of Toyoura in Yamaguchi province in 1856, the son of a physician who wanted to make his boy

follow the same profession. Consequently young Oōka was sent to the medical college at Nagasaki. The only part of the course which he liked was the study of German. Soon he left the institution and came up to Tokyo to study law. Owing to illness he was obliged to abandon his studies half-way and to eke out a living by teaching school. He finally recovered and returned to his law studies, entering the law school then connected with the Department of Justice. Called to the Bar in 1880 he at once began to evince an unusual interest in politics, and started a periodical called "The Journal of Public Opinion." At that time he identified himself with the Progressives, or Shimpoto Party. His political career began when he was elected a member of the Imperial Diet for Yamaguchi in 1890, since when he has been returned to his seat in the House, except at one election.

Mr. Oōka has been a man of too great an independence of mind to keep in constant harmony with the bureaucracy; and because of differences with Prince Yamagata and Baron Kiyoura and the late Baron Soné he left the Kokumin Kyokai party. Mr. Oōka went with the late Prince Ito to China in 1898 and received a decoration from the Court in Peking. In 1899 he traveled through Europe and the United States, investigating political and economic conditions. When Prince Ito became president of the Seiyukai in 1900 Mr. Oōka was on the Committee of

General Affairs; and from 1911 to 1913 he was speaker of the House of Assembly, a position in which he greatly distinguished himself. In March, 1913, he became Minister of Education in the Yamamoto cabinet. On the fall of the cabinet when the Okuma Ministry appealed to the country Mr. Oōka was not returned; but in the last election he regained his seat in the House.

Mr. Oōka is as distinguished a journalist as he is an advocate; and at one time he was president of the Chuwo Shimbun. He writes under the pen-name of Kenkai, which means a sea of ink. His triumphs at the law court in so many criminal cases have also impressed his name on the public mind and given him great weight with the people. The duty of filling the chair of the speaker in the House of Representatives in Japan is no light one. Often he has to preside over what may be called a veritable bear garden. But his success in the past in the same capacity ensures confidence in him for the future. During the last session of the Imperial Diet dispute waxed as fierce as ever; and he handled the situation with great nonchalance and candor. He is very unreserved in speech and powerful in declamation. Averse to the proud and arrogant he is most mild and humble with the unfortunate and weak. He is a man with many enemies and also many friends. Because of this temperament he has been slow to rise into political favour, his younger colleagues all preceding him.

WHAT TOKYO GIRLS DO

By F. NOMURA

THIS essay is not an attempt to describe what all Tokyo girls do: that would be giving some of them away and would not be quite in order; but life and custom are changing so greatly during the last few years that the Japanese girl is not doing to-day what she did a few years ago. In many cases she used to do nothing in the old days but prepare for wifehood, and if the lucky or unlucky man never came along she pined away in seclusion, looking on life as a mistake, or at least that it was somehow by mistake that she had been born into it. The young girl of modern Japan is in quite a different category. She has the assurance that if marriage does not loom before her as a possibility, there is some place she can fill with equal satisfaction, though there are few, if any, Japanese girls that do not regard a happy marriage as the great consummation of existence. At all events if marriage seems impossible or if possible then undesirable, the young girl can turn to something else for a living; and being found engaged in some useful activity she is in any case more likely to get a good husband than by hanging back and waiting for him to find her. Of course this applies chiefly to girls of the lower middle class. The daughters of the toiler and the poor always *did* have to work and face the rough and tumble of life as they found it, until their parents or their own shrewdness found them suitable

husbands; while the daughters of the better classes always depended on their parents to find husbands for them; and unless they were utterly impossible as wives they seldom depended in vain.

In the Japan of to-day we find the young woman filling many of the clerical and other positions formerly occupied by men; so that the man of merely female capacities in the Japan of to-day has rather a tough time of it. He has to aim a bit higher than in former times or be counted out. At least there is no use in any Japanese in modern times deciding to take up work that a woman can do equally well; for she is cheaper, easier to get on with, more amenable to her master and so she is sure to get the place. The fact that the cost of living has so risen in Japan that the income of a man is not always sufficient for his family also makes it desirable that he should keep a look out for a wife who can help him to make ends meet before he decides on undertaking family responsibilities.

The average occidental reading these lines will at once say, no doubt, that this is nothing new, and that it is much the same in the West and has been so for some years. He will be surprised, however, to find that the possibilities for women making an independent living in Japan are somewhat of a different nature from those offered in western lands. The women of Japan who are obliged to work for a living, are much too busy to

think of woman suffrage, or to have time for agitating it; in which respect they are removed from the women of the same class abroad.

For instance, what woman of the West, when casting about for some job to bring her a living, would decide that she had to take up playing the banjo? Yet that is the only opening that offers itself to many a Japanese girl. Well, it is not so bad after all! The Japanese *biwa*, or the *samisen* are plaintive little instruments that touch the heart of life's weary workers everywhere in this country; and remarkable to relate, most of the pupils of these fair teachers of the native lute are young men, whether attracted by the beauty or the music we do not venture to say. The lank youth who decides that his fate is to take lessons on the tiny stringed instrument to help him pass the leisure moments of an increasingly monotonous life, generally pays his teacher *yen* 1.50 for a month, taking one lesson every three days. If the lady has a dozen or so of such pupils she can make up a possible 25 *yen* a month, and so keep body and soul together. But no western girl would consider herself well paid, or the game was even worth the candle, to spend her time imparting wierd strains and fancy tunes to braw youths at the rate of \$12.50 or £2 a month! Of course the lady teacher of the lute is often called upon to assist at entertainments or feasts, when she can make an extra five *yen*; and some girl musicians of this kind are engaged regularly in the orchestra at moving picture halls, getting as much as 45 *yen* per month.

One of the most ideal avocations for a Japanese girl who must shift for herself is that of painting. If she can but succeed in having some of her work accepted at

the art exhibition of the Imperial Department of Education she can make a good living as an instructor in pictorial art. Also she takes special orders for pictures and makes from 50 to 100 *yen* on each piece. If she should be so fortunate as to take a first place and find herself in the list with such names as Shoen Ikeda, Shoha Ito, Shoen Kamimura and other famous lady artists, she is, of course, fixed for life. Some of these girls spend the day as teachers in the public schools and devote their spare time to art, getting 30 or 40 *yen*, perhaps, for school work, and making 20 more from art. But the calling dwindles down to very low terms, and there are many girls who can do nothing greater than the painting of simple flowers and birds on fans that sell for a mere mite.

Quite a number of girls seem now to have the ambition to become ushers in theatres and kinema halls; and in the larger theatres this is not such a poor occupation. It corresponds to the position of an usher in one of the best theatres in New York or London. Such ushers the public call *ochako* which means tea-child, I suppose. Most of these lady ushers wear a dress supposed to be in foreign style, though it is something unique, to say the least. This is especially true of Tokyo; but in Osaka and Kyoto many girls, filling such posts, wear a semi-native uniform with the family crest on it. The chief duties of such girls in a Japanese theatre are to conduct the guest to a seat, fetch a cushion and the ubiquitous tobacco tray, hand a programme and take orders for food and drink. Some guests are quite liberal in tips and give the girls all the way from 30 *sen* to a *yen*. In the Imperial theatre in Tokyo the girls are not permitted to accept gratuities, and

are paid a salary of only from 12 to 15 *yen* a month; which would not seem attractive to an occidental girl. The *ochako* in the Kyoto and Osaka theatres receive no salary and are expected to live on tips, which is rather awkward for the guest as well as for the girl.

The Keihan folk, as the Osaka and Kyoto district people are called, are somewhat liberal to the dependent, however, and it is said that the girl ushers there get on an average of 50 *sen* from each person they wait on; and allowing four guests a day the girl would make about 60 *yen* a month, which is much better than the *ochako* do in the capital. In the kinema halls girls do not make more than from 9 to 12 *yen* a month at best; but for a full house the heart of the proprietor or manager overflows and the girls get a bonus called "full-hall-sack," which is usually equal to one day's wages. Taking tips and wages a kinema girl may make some 25 *yen* a month.

The occupation of telephone girl is the last refuge of the brave. In the west such girls are often referred to as "hello girls"; but, as in a Japanese telephone people cry "moshi-moshi," presumably we must say "moshi-moshi girls." There is always an opening for telephone operators, as few girls like this job; and any one between the ages of 14 and 35 can qualify for the position if she has had a primary school education. The telephone operator has to be at her post from 8 a.m. to 4 p.m. with one day off each week. The salary paid is from 30 to 40 *sen* a day, and is paid at the end of each day; but those who, after years, succeed in holding out until promoted to the position of a supervisor, may get as high as 70 *sen* a day; which they richly deserve.

Perhaps the most popular of all the new occupations is that of clerk in a bank, business office or shop. The Government offices offer many such openings, which were in other days occupied by men. As accountants, document keepers and file girls there is ample opportunity for a girl to show what she can do in an executive capacity; and the salary is from 35 to 40 *yen* a month. According to recent regulations women employed in Government offices are entitled to promotion in rank and salary, the same as men, and may rise to *hannin* rank and to a salary of 95 *yen* a month. After all it is not so bad for a woman, from a Japanese point of view, though it is much less than the possibility within reach of men in the same office. In the big banks and business companies of Japanese cities numerous girls are now employed, getting salaries of from 12 to 60 *yen* a month. As typists some of the girls make over 100 *yen* a month, but that is an exception.

Some girls have a fancy for acting, and go in for the profession, though in old Japan women never appeared on the stage, and there is still considerable prejudice against it. But since some of the actresses at the Imperial theatre are reported to make about 90 *yen* a month the work is attracting girls. Parents do not encourage their daughters in this direction, however, as they are exposed to all sorts of insolence and temptation, as much in Japan as in some other countries. Some of the ladies receiving the largest income as entertainers are storytellers or performers of the *naniwabushi*, a sort of song epic. Famous actresses like Konara in such parts ask 100 *yen* a performance, which is equal to 700 *yen* a week, an astonishing sum in Japan,

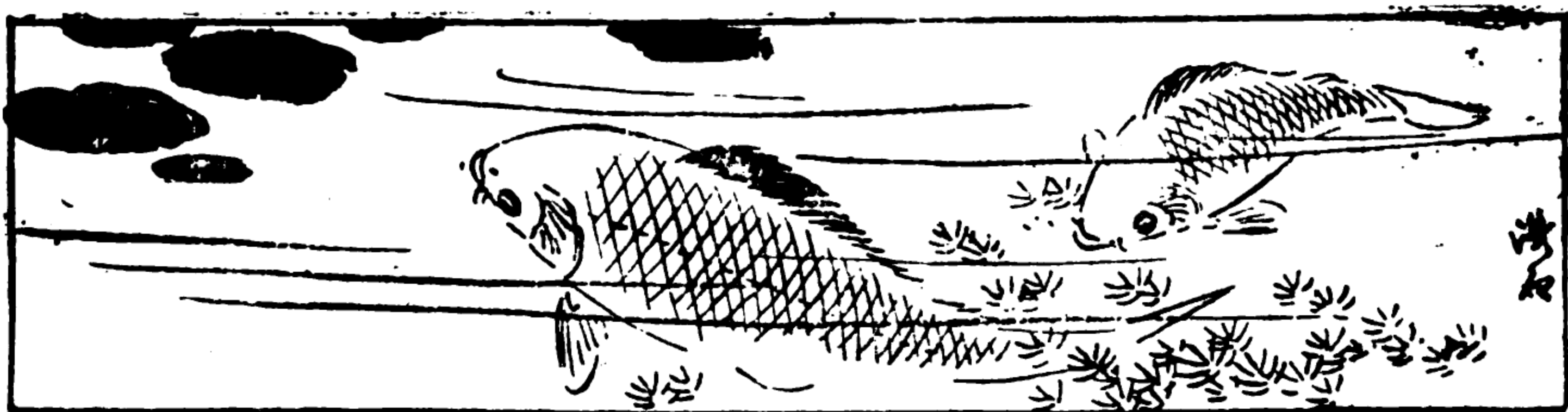
corresponding to the wealth of Charlie Chaplin in the west.

As physicians and midwives a large number of Japanese women are now making a good living, as some of the higher families now prefer them for female patients. Other women are successful as hair-dressers, some making as much as 300 *yen* a month, as hair-dressing in Japan is much more of an elaborate art than it is in Europe. A newly created calling for women in Japan is that of acting as models to artists, the practice having been introduced by painters of the western school. At first models were difficult to obtain, and high prices had to be paid, as much as two *yen* an hour; but recently the number of applicants for this sort of task has increased and prices are much lower. The usual price at present is 80 *sen* a day nude and 50 *sen* dressed.

Of course the elementary schools offer openings to large numbers of girls who care to engage in teaching; but they must have had the necessary training in the normal school. Now that girls are being admitted to some of the Imperial universities women may be expected to seek higher positions in the department of education. In the elementary school a lady teacher's salary is miserably inadequate, being no more than 8 *yen* a month in some cases, though in others it may

rise to as much as 45 *yen*. Some girls are also taking up the work of governesses in good families. The vast majority of Japanese women-workers, however, are engaged in factories and other toilsome occupations, which are often physically as well as morally degenerating, and obtain but a miserable pittance for it all. The Japanese woman is constitutionally weaker than her western sister and cannot endure the same physical strain. It will be some time before women street-car conductors will be seen in Japan, though one or two lady chauffeurs have appeared. In the realm of art and letters some Japanese women have taken a high place; and considerable numbers of women are used in newspaper offices, both in an editorial and a clerical capacity.

It will thus be seen that on the whole the position of the Japanese woman who works is not quite so high or so highly respected as it is in western countries, while the remuneration for her labour is anything but capable of comparison to that of her kind abroad. No doubt as time goes on matters in this respect will improve. In any case it is significant that the Japanese woman has already to begun emerge from the seclusion of the home and is taking her place in the great activities of life, a phenomenon that will become still more marked as time elapses.



A QUESTION OF CLOTHES

By K. TSUKAMOTO

THERE are increasing numbers of Japanese who advocate a change of dress for the nation, thinking the native costume to be the most primitive now obtaining among civilized nations. On the other hand there are increasing numbers of foreigners who admire the native dress of Japan and are pleased to wear it sometimes; whether for comfort or curiosity is not known. There is no doubt that the native *kimono* is artistic and elegant in form and colour, especially the woman's dress, and certainly looks better on a Japanese lady than European dress, though as much cannot be said, perhaps, for the male attire of Japan. Most men of education or position now in Japan wear foreign dress; but they usually change into native costume on returning from their shops and offices.

The Japanese have had numbers of opportunities for changing their costume during the centuries that have passed, but they have not very radically done so as yet; and, therefore, there must be some relation between the native *kimono* and the Japanese temperament and spirit that renders them more or less inseparable. Perhaps, indeed, it is a matter of climate rather than of spirit or temperament. It is an atmospheric rather than a psychological influence. The *kimono* is as simple a garment as the human mind could well contrive, and be a garment at all; and therein it well agrees with the Japanese disposition, which is content with elegant

simplicity. For active service the native dress of Japan is not so well adapted; but for rest and quietude and thought it is admirable and very comfortable.

The loose folds of the Japanese *kimono* wrapped about the body make it possible to keep the body warm in cold weather, and at the same time, using lighter material, render it easy to loosen and cool the body in summer. It is certainly more easily ventilated and washed than foreign clothing, and therefore much more sanitary. The light-weight *kimono* used by the Japanese for negligé attire in the hot weather is known as the *yukata*, or *yuagari*, which means bathrobe. The light cleanliness of this garment for summer wear is incomparable; and even foreigners sometimes like to don them on hot evenings to go to the bath or to take a stroll on the street. About spas and watering places generally they are all the go, and to see hundreds of people, young and old, so cheerfully habited in sweltering weather, is a scene one never can forget.

Those who knew the late Lafcadio Hearn during his residence in Japan will remember how fond he was of Japanese dress, always wearing it when possible. He thought the dress of a Japanese gentleman infinitely superior to the modern frock coat and starched shirt. When he was appointed professor at the Imperial University the one request he asked was that he should never be required to

appear in a frock coat, or a morning coat. In his family he always wore the *yukata*, and the members of his household did likewise.

In this connection his wife, who survives him, tells a story to the effect that one summer day she went with her husband to a dry goods shop to buy some material for making *yukata*. The clerk showed them many pieces of material with great patience, as is the usual custom. Hearn liked all and set all aside, until his wife was astonished at the number of pieces her husband desired to purchase. She protested that it was not wise to buy so many; but he insisted, saying the price was only 1 *yen* and a half, or 2 *yen*, and he liked to see a variety of patterns worn in the house, the sight always delighting his eye. The shopman was surprised to see the foreigner buy as many as thirty pieces. Hearn specially preferred *yukata* bearing such designs on the pattern as waves or cobwebs. When a *yukata* was brought to him he always exclaimed and welcomed it with delight.

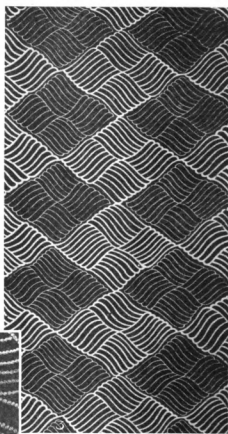
The *yukata* is unlined and very simply made. It may be made of cotton, or serge or common thin flannel. Most *yukata* are made of cotton, the patterns being very artistic and bright. The most popular colour is blue pattern on a white ground. The average cost of a *yukata* is from 2 to 6 *yen*; but more 2 *yen* ones are bought than any others. These garments are worn without distinction by rich and poor alike. It is the one touch that reduces all to the same level in Japan. The month of May sees the *yukata* material begin to be on show in the shops. The *yukata* cannot be worn on ceremonial occasions, as its appearance

means undress attire and a day off. The chief reason against its use for ceremonial occasions is, of course, because the rank of the wearer cannot be distinguished. The designs on *yukata* cloth are now of great variety, representing every beautiful thing in nature. Some indulge in having their materials made to order with patterns of their own choosing, but the people do not fancy this notion, as they regard it contrary to the national simplicity and elegance for which the *yukata* naturally stands.

Tokyo is about the best place in Japan to see becoming patterns in *yukata*, though at such watering places as Ikao and Kamakura one often sees a magnificent variety of beautiful *yukata*. In the summer evening when the people go to the public bath they wear *yukata*, and one sees numbers of them strolling along every street. The Japanese woman with her beautiful black hair looks specially charming in her *yukata*. The Japanese gentleman loves to recline in his *yukata* in the cool of the evening on his veranda or in his garden or stroll about his domain; while the poor man rests in front of his cottage, feeling clean and cool in his *yukata* after his bath and the work and toil of day are over. The cool of the summer evening is when the old man feels like a youth again and the old woman like a girl; while boyhood feels quite above the common earth: and all alike in their cheery *yukata*. It is then that talk is at its best; everyone is in the best of humour and good spirits. In short the *yukata* is the most light and cheerfully characteristic garment of the Far East; and all who know it desire that it may long remain so in use.



DESIGNS IN YUKATA MATERIAL



FOUR PATTERNS IN YUKATA MATERIAL

HAKONÉ GUSA

By RYUTEI RIJO

III

THE three wags, Tobei, Miyaji and Kigazo, were holding a feast at the Tonosawa inn, when the conversation turned on a pretty girl in an adjoining room.

"Have you spied the beauty in the next room?" said Miyaji.

Tobei replied that he had not, and inquired whether she were really pretty. Miyaji grew enthusiastic over her beauty, saying she was equal to the Goddess of Fortune. Kigazo intimated that if such were the case he was determined to have a look at her.

"If you doubt me," said Miyaji, "just pull back the sliding door the least bit and peep through, when your eyes will be satisfied."

Kigazo did so. After peeping through the tiny space between the doors he drew back in rapture, whispering to Tobei:

"O, say, Tobei, just come here! She certainly rivals the Goddess of Fortune."

"I wonder why she wears a towel about her head," said Kigazo.

"She may be of a delicate constitution," suggested Miyaji.

"Go on," said Kigazo; "fair ladies often tie a towel on their head; it makes them look quite coy. She is so beautiful that her parents have to keep an eye on her constantly, I suppose."

"I wonder how we can manage to make her acquaintance," broke in Tobei.

"Be at ease about that," said Miyaji. "You may depend on me to find a way. I met her father a little while ago in the bath and became acquainted with him. I can perhaps manage it through him!"

"You *are* clever," exclaimed Tobei. "Then let us order a present of choice food and visit the next room with it!"

"If the father is fond of saké," said Miyaji, "we shall be all right."

So the three fellows put on their best *kimono* and taking with them one quart of saké and some delicious cakes, they proceeded to the room of the fair guest, where they succeeded in holding a feast.

Miyaji remarked, as the feast proceeded,

that it was a pleasant surprise to meet a family from Yedo and thus to have a feast with one's fellow-townsmen and his family. In this the old gentleman acquiesced, saying that he had come to the hotel to see whether the visit might not improve his daughter's health. He found it very monotonous, however, and did not touch a drop of saké until that evening when his attentive new acquaintances had tempted him with their cheerful company. Thus encouraged the three visitors talked and chatted, keeping the old man drinking the while, until he had quite freely imbibed. They pressed the delicious, warm saké on the mother and daughter too, but the old lady said she was content with the food, but that the daughter, being weak, could not eat much. The men suggested sending for something more delicate to tempt her appetite, and so had various delicacies brought in, in spite of the young lady's protests. They insisted that it was their greatest joy to serve her and that she should try to eat something.

As the company waxed gay over the saké cups Tobei proposed to treat the fair daughter, insisting that she must drink with him, exchanging cups, as is the custom among friends. But the young lady declined, saying that she was

unable to take saké. Tobei suggested she just touch it with her lips and he would be satisfied. He would drain the cup then himself.

So the maiden touched the cup lightly to her lips and laid it down before Tobei, when Kigazo instantly seized the cup and emptied into his own mouth, crying "Sweet, sweet, how sweet!"

"How dare you take the cup which the young lady laid before me!" exclaimed Tobei. "You are a brazen fellow, to do such a dirty trick!"

"It's all right," protested Kigazo. "She looked at me as she laid it down unable to finish it, and I naturally supposed she expected me to assist her in drinking to your health by finishing the cup according to custom."

The two fellows began to argue the question and as they went on quarrelling, Miyaji saw a good chance to have the lass to himself; so he began to chat with her. As the quarrel waxed more threatening, however, he suggested that the young lady taste another cup of saké and give the remainder to Tobei so as to pacify him and stop the quarrel. To this she consented. Tobei was highly elated when she again laid the cup before him after tasting it, and he immediately took it up and drained it. He said it was

the sweetest draught of saké he had ever taken, and he proposed to present the cup to Miyaji for having mediated and settled the quarrel.

But Miyaji, for some reason or other, did not want to drink from the young lady's cup, saying he had a drink with the old man and that was enough. Tobei and Kigazo were too much concerned with the fair maiden to pursue the matter further, while the lady in turn was in distress from having to eat all the delicacies they pressed on her.

As the conversation proceeded Miyaji remarked to the old man that his daughter seemed of a marriageable age, and inquired how the father intended to marry her.

The father said that as the daughter was ill she could not marry. Tobei demanded of Miyaji why he had asked such a question when he had already been told the lady was ill. Miyaji said that it made no difference, as the young lady should be permitted to marry any one she might wish, suggesting that perhaps Tobei might like to sue for her hand. Tobei said that the parents might not consent to it. To this Miyaji replied that if there was nothing to prevent the marriage but her illness, it ought to be all right. Then turning to the father,

Miyaji said that though Tobei was a dull-looking fellow he was not bad, and had some means, asking at the same time whether the old man would not be willing to give Tobei his daughter to wife.

The father said he was willing that she might marry whom she would, but that as she was not in good health it seemed unwise to let her marry. Miyaji thought some proper medicine might cure her; and that if the parents were willing, the marriage could be arranged right away.

Kigazo sat listening to all this in great displeasure, that Miyaji should want to have Tobei marry the fair maiden instead of Kigazo.

"Say Miyaji," began Kigazo, "you are too officious; and cruel too! Think of trying to make so pretty a girl marry so ugly a man! Surely such would be an ill marriage."

Tobei was indignant at the interference of Kigazo and ordered him to be silent and not meddle in what was none of his affair.

Kigazo insisted that it *was* his affair, as he had drunk with her first and had a prior right to propose to her.

"Don't talk such nonsense," said Miyaji. "Have I not just arranged the marriage?"

"But the lady has not consented to it,"

said Kigazo, who then turned to the girl and said: "Say, Miss, this fellow is nothing but a fool, a pauper and coward. You surely know better than to marry him. He is a dirty fellow besides, and you may catch some illness from him."

On hearing this tirade against him Tobei was naturally very angry, and began to abuse Kigazo calling him all the unmentionable names in the category of bad language.

To settle the dispute Miyaji, who knew the girl could not marry, proposed that the two fellows cast lots to see who should propose to the lady. He suggested

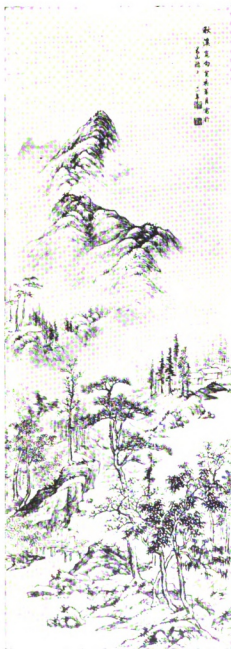
that it could be done by playing *kitsuneken*, in which there is the village headman, the fox and the hunter, represented respectively by patting the knee with the two hands, holding the hands over the head in token of bewitching like a fox, and holding out the left arm with the right on the left shoulder as if shooting. The fox defeats the village headman and the hunter defeats the fox. To this plan Tobei and Kigazo consented. Miyaji acted as umpire. Tobei won, to his extreme delight; and Kigazo was terribly disappointed.

(To be continued)





MASTERPIECES BY TANOMURA CHIKUDEN



A MASTERPIECE BY HINÉ TAIZAN

THE BUNJINGA

By M. MATSUOKA

THE Bunjinga was a school of painters who appeared in the Tokugawa period, their chief characteristics being a remarkable calligraphic quality. The name had its origin in China under the Min dynasty, from a famous poet who was also a painter. Among the foremost representatives of the school in China were Togen and Kyozen of the So dynasty ; other names were Riryugen and Oshinkei, while during the Gen period Chosuko, Kobogen and others flourished. From the middle of the Min dynasty to the beginning of the Shin period no other school of artists was regarded as deserving of the name.

This attitude naturally influenced Japanese art, where the calligraphic faculty had been developed equally with China. Many Chinese art critics aver that painting is but the highest form of writing, and that therefore pictorial and literary art can never be separated. When we speak of the Bunjinga school, however, it must be remembered that the paintings of this school bear different significance according to the age in which they were produced. The style of art took its name from the fact that the painters were literary men. As time went on the pictures of this

school assumed a fixed and definite tone, characterized chiefly by frankness and freedom.

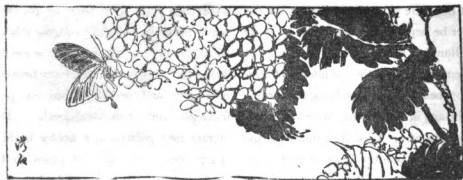
The Bunjinga earlier art was somewhat restricted in style, showing absence of freedom, those by Ri-Ryumin and Chosuko being especially grave and strict. On the whole the literary school was in marked contrast to the *nangwa*, with which some confound it. Originally the two schools had much in common, especially as to the founders. Both schools are clearly distinguished as to method and style. The *nangwa* is particularly soft in style, while the other is strong in its drawing. The paintings of the north were influenced by environment and circumstances. The artists of the Court show a strict and formal style, while those removed from the capital and subject to natural influences produced a simpler, softer and more open style of painting, which led to the rise of the *nangwa* school. The difference between the *nangwa* and the *hokuga* schools was the difference between officialism and non-officialism, or professional and non-professional. The literary men painted as a hobby in their spare hours and did not claim to be professionals. To most people, however,

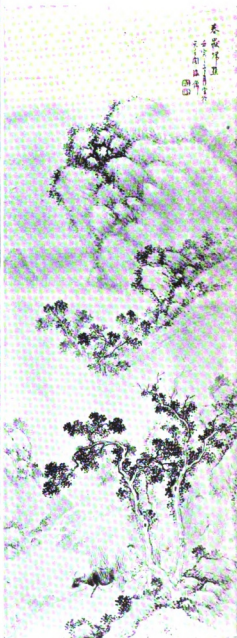
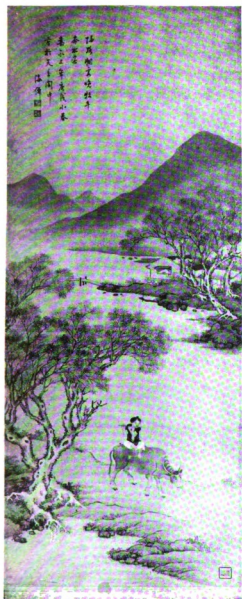
the Bujinga and the *nangwa* are the same.

The Bunjinga pictures, nevertheless, always reveal a characteristically poetic attitude, and possess the calligraphic quality. There must be an otherworld atmosphere, free from professionalism or conventionalism. The themes of this school are usually landscapes which offer a free hand for picturesqueness and poetic treatment. The orchid, the bamboo, the chrysanthemum and pine are also popular subjects. In portraiture the artists of the Bunjinga school chiefly confined themselves to Buddhist images. The pictures are all in black and white, in indian ink. The foreground is usually the more poetical part of a Bunjinga picture. This is done to arouse the interest of the spectator.

The Bunjinga painters always laboured after harmony between pictorial and literary art. To them it was just as artistic to draw well as to write well,

paying great attention to accuracy of expression. Sometime these pictures have poems written on the upper part of the canvas, suggesting the connection between painting and literary art. In a Bunjinga picture the painter's consciousness of delight in his work must be in the picture to strike the mind of the beholder and be imparted to him. The main aim is to convey the impression in the mind of the artist. It is just here that the Bunjinga school distinguishes itself most forcibly from the *nangwa* painters. It is a school of art that pays great attention to the poetic taste and mental attitude of the artist; and consequently is rather subjective in treatment of its themes. It is to art what the lyric is to poetry. It is a symbol of the mind and heart at the moment. Like Japanese poetry, it gives the beholder a glimpse of something beautiful which the artist has seen and made his own.





PAINTINGS BY YAMADA KAISEN



THE NIPPON SCHOOL FOR CHAUFFEURS



THE NIPPON SCHOOL FOR CHAUFFEURS

THE JAPANESE CHAUFFEUR

By R. KIMURA

ALTHOUGH the number of motor cars in Japan is yet far below that of western countries, it is fast increasing, especially since the appearance of war millionaires; and the question of efficient chauffeurs is one of growing importance. The Japanese chauffeur requires to be a much more careful man than the man who runs a car in an occidental town; for in Japan there are as a rule no sidewalks and people wander all about the streets at all times and never seem conscious of any danger until they are about to be run over. Recently the number of accidents from careless driving in Tokyo has been on the increase, and several persons have been killed in the last year. Consequently the laws regulating speed and the management of cars are getting more strict, until now a car is scarcely more expeditious than a jinrikisha.

On order to obviate the difficulty a school for chauffeurs has been opened at Gotanda in the suburbs of the capital, the only school of the kind in Japan. The school is quite up-to-date in equipment and management, and already it has turned out some very efficient chauffeurs. Through the influence of the head of the chauffeur school an automobile association was established in 1914, which issues a periodical giving every sort of information about cars and chauffeurs. Mr. Suzuki, the chief promoter of the school, has published a book on the motor car, for the use of Japanese students, and in every

way done much to create an interest in the profession. In the opinion of some, however, more attention has been given to theory than to practice, a mistake that is now being corrected. The chauffeur school has already turned out 256 graduates, and has 143 in course of study. Men from the school are employed all over Japan; and some of them are working in the South Sea Islands and the United States. Any one who wants a chauffeur simply applies to the school and gets one.

The school has a daily course for regular students and also one for correspondence students, the latter studying works on motor cars. Those who wish to enter the school have to pass the third year grade of the Middle School. The term of study is six months for day scholars and seven months for night students. The number of men turned out by the school cannot yet begin to meet the demand for skilled motor car drivers. Indeed so great is the demand that the school has been obliged to establish a department of temporary training to accommodate the situation. This department attempts no more than teaching the rudimentary knowledge sufficient for running a car.

The regular students of the Tokyo chauffeur school have to master such subjects as physics, mechanics, mathematics, English language and manners so far as these apply to the understanding

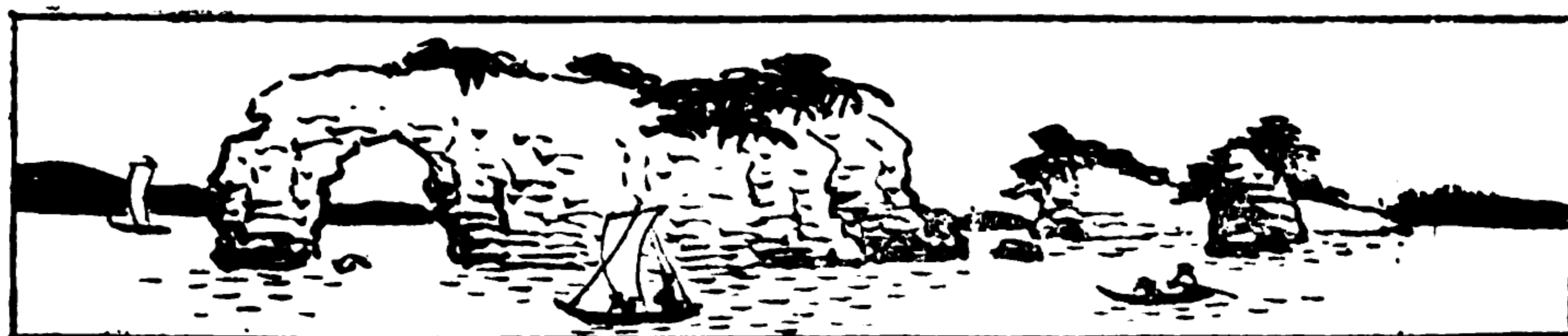
and proper management of a motor cars and their passengers. Some 34 hours per week are put in at study, including both theory and practice. The chauffeurs are also taught how to make themselves useful to passengers as guides. Women may be admitted as students of the school if they apply, and a few have already done so. The first woman chauffeur in Japan was Miss Chikao Mizuno, of the Hakusan Motor Car Company at Koishikawa Tokyo. She is a graduate of the school chauffeurs.

In the past there has been a good deal of complaint as to the efficiency and character of the Japanese chauffeur; and the Tokyo school is now bent on rectifying this defect. Since the sad incident in which a chauffeur eloped with his master's wife, more attention is being devoted to the moral character of the men in charge of family motor cars, and the school for chauffeurs is making character a first essential in being able to obtain a license from the school. The institution has a regular Government charter and is run on lines approved of the authorities.

The wages of chauffeurs in Japan range from 35 to 90 *yen* a month, according to qualifications and employer. There are a few who get as high as 120 *yen* a month. This may seem a small wage to western

people, but it is quite high for Japan. Most of the chauffeurs live at home or in their own lodgings, but some of the wealthier car-owners have erected houses for their chauffeurs. The Japanese chauffeur must always wear a uniform in foreign style; while women have to wear a uniform somewhat like girls at school.

The purchase and upkeep of a motor car in Tokyo is rather high at present, as all have to be imported and duty paid. As the roads are bad, usually covered with small sharp stones, tyres do not last long. Perhaps no phase of motor life has developed more than the taxicab business. Several big companies appear to be doing a thriving business, and fares are very reasonable, the average being about 4 *yen* an hour. The Tokyo post office now uses motor vans for its larger mails, while smaller mails travel by motor cycle. Many of the big commercial and industrial establishments are also using vans and lorries driven by petrol. Almost all the great families of the country sport a motor car; and it is fast coming to be the sign of a gentleman to possess one. With the increase of cars some improvement may, perhaps, be expected in road-making, for which many have waited long.



PENCILS IN JAPAN

By Y. HAITANI

AMONG the many branches of Japanese industry greatly assisted by the war in Europe is the making of lead pencils. Prior to the war Japan was a large importer of pencils ; but the war has made her not only independent in this respect, but an exporter of pencils in ever increasing quantities. Soon Japan's exports of these goods will rival those of America and Germany ; and with her great natural resources along this line she may be expected to hold her own in some measure after the war.

Lead pencils began to be imported into Japan as soon as the country was opened to western trade over fifty years ago. But not until 1885 was the quantity sufficient to deserve mention in the trade returns of the nation. The imports of pencils for that year were 370,000 pieces valued at 23,000 *yen*. From that time every year witnessed increasing imports, until 1911 when the number of pencils imported reached the enormous total of 65,000,000, valued at 700,000 *yen*. Most of the pencils came from America and Germany with a few England, the most popular manufacturers being the Faber Pencil Company, the Eagle Pencil Company, the American Pencil Company and

the Stateleter. In 1912 Japan began to export lead pencils of her own. The first efforts were rather crude, especially in lead, though the wood was not quite satisfactory either. But improvement went on and the industry increased with a corresponding decrease of imports. With the outbreak of war in Europe the German pencils soon disappeared from the market and there was an immediate demand for pencils from Japan. The imports of pencils to Japan in 1916 were only 120,000 pieces valued at 30,000 *yen*.

The pioneer in lead pencil manufacture in Japan is Mr. Naoki Iguchi who started the industry in 1879. Progress was so slow, however, that the industry could hardly be said to have really begun ; and there seemed small hope of being able to compete with foreign made pencils. But the progress since has been such as has been indicated. Japan's exports of lead pencils in 1914 amounted to 9,190,000 pieces valued at 48,000 *yen*. In 1916 the figures rose to 168,000,000 valued at 1,240,000 *yen*. If this rate continues the increase will simply be enormous in a few more years.

Most of the pencils are made in Tokyo,

Osaka, Wakayama and in Miye and Aichi prefectures; but the companies would be too numerous to mention. The principal manufacturers have all they can do for some time to fill the orders they have received from abroad. The principal foreign markets so far are in the Orient, the British colonies and the South seas, the Dutch Indies, America, England, France and Australia also taking some. The method of manufacture in Japan is to grind the black lead to powder, kneading it with clay, and then to press it together with the wood in the gluing department, whence the pencils pass on through the varnishing, marking and packing stages. The Japanese pencil is said to have won a good reputation for quality and wood, abroad. The wood is mostly native *hinoki*, *araragi*, *koboku*, *katsura* and American pine. The lead has been imported, chiefly from the United States and India. The little that is produced in Japan is said to be fine in quality and without sand.

Its production is now increasing, the main centers being Naoka in Hida province and Minodani in Etchu and Nojiri in Chikuzen, and Korea.

Of course Japan's great advantage in such an industry as this is her cheap labour and deftness of manipulation, with which more advanced countries will find it difficult to compete. In 1912 the exports of pencils from Germany were five times that of Japan. Whether Japan will be able to reach this figure and maintain it is a question, for the total value of pencil exports in that year from Germany was 5,500,000 *yen*, while the value of Japan's exports is not yet up to, 2,000,000 *yen*. After the war, however, Germany will not have at her disposal all the lead resource; that she had before the war, especially those of Canada. Japan claims that her pencils are equal to those of foreign makes and those who wish to make sure, should examine them and see.





HANAKIKI GENBEI

By K. SASAKI

ONCE there lived in old Yedo a man named Genbei who was a pedler of green vegetables. One summer day as he approached Ryogoku bridge, toiling and perspiring under his baskets, in which were still a few scraps of unsold greens, he suddenly halted and began to gaze across the river at a gay party who were amusing themselves with a geisha spree. He pondered a moment and thought to himself how hard he had to labour for a scanty living, while over there were a lot of useless people who had nothing to do but amuse themselves after a questionable manner. The contrasts of life began to impress themselves deeply upon him. He felt doomed to his present condition till death should come as a relief. So he there and then made up his mind to bring about a change.

Genbei threw his baskets with their contents into the river and hurried back to his humble cottage. He demanded of his wife whether she could obey his every command for a period of three years.

She must decide about it at once; and to remember that if she felt unable to agree to his proposal he intended to divorce her. She replied that she had always obeyed him like a dutiful wife, and was still ready to do so as long he did not ask her to steal or do what was evil. Genbei said that her reply was satisfactory to him; and he impressed on her the necessity of doing exactly what he commanded.

First he went to his aunt and borrowed 5 *ryo*; and to this he added 12 more by selling his house. Then he rented a big house opposite the Shirokiya dry goods shop in Nihonbashi. To impress the landlord of the premises with his wealth Genbei presented him with 10 *ryo* on entering the house, as a token of good will. The landlord was indeed glad to welcome such a tenant, and willingly let him have the house. The house was quite spacious, large enough indeed to accommodate a hundred guests; while the tenant had no one but himself and his wife. When asked what was his business,

Genbei answered that he was a collector of old money, especially the coins or specie of various nations.

About that time there came to the Shirokiya dry goods store a samurai from some great daimyo, who wanted to match a piece of priceless fabric with which his master intended to make a beautiful bag as a wedding present for his daughter. The name of the material was not known to any one, as it had been an inheritance from the ancestors of the daimyo. Shirokiya being the biggest and most famous shop in the city, the samurai thought it the best place to seek material similar to the ancient sample. But none of the clerks there had ever seen or even heard of anything like it. The manager of the establishment, however, promised to make inquiries and see whether such material could be obtained, if he were given three days time. So the samurai took a receipt from the manager for the sample of the material and left the shop.

Much puzzled as to how such material might be found, or even named, the manager had the sample hung at the window and over it a notice asking any who knew the name of it or where it could be had to let him know, and 100 *ryo* would be given in reward. Soon the notice was read by hundreds of citizens and the news of it spread all over the city. Hundreds of people gathered in front of the shop examining the material and trying to find some way of getting the reward; but so far it was all in vain.

Genbei in his house opposite gazed at the excited crowds and meditated long on the circumstance. He thought very strange that so many people should be thus puzzled and wrought up about a bit of cloth.

At that moment a stiff breeze blew

away the sample of cloth and it fell between the warehouses behind the shop, where it hung on a nail in a wall. It chanced that Genbei was the only one who happened to see just where the precious thing alighted. When the manager of the shop saw that the cloth was gone he was pale with anxiety. He had every one search for the cloth, but it was not to be seen.

Seeing the situation, Genbei wandered over to the shop and strolling in among the clerks asked for the head one, whom he told that he was very sorry to hear of the difficulty that had arisen in losing the cloth. He expressed his desire to use his skill in finding it, as he had a secret gift in that direction, which he was willing to use, for a consideration. His method was to find things by scent. He could exercise his talent successful only to a distance of about 100 yards; a long space always baffled his powers; and in any case he had a scent only for ancestral things. "Tell me the scent of it," concluded Genbei, "and I will be able to get it for you."

The shopman replied that the cloth had no particular odour, so far as he could remember. Genbei insisted that the scent did not really matter, as he could detect the presence of any ancestral heirloom no matter where it was, or whether it had a scent or no, though as a matter of fact all heirlooms were odoriferous. At last the shop officials consented to have Genbei look for the priceless piece of goods; and he set about the task.

At first Genbei walked all around with his nose in the air sniffing like a deer hound. Baffled in various directions he began to wander near the warehouses behind. Then he announced boldly that he was aware of the scent of an heirloom

in the neighbourhood. Everyone grew visibly excited over the possibilities, while some were consumed with mere curiosity. Go between the walls of those store-houses," said Genbei, "and you will find the piece of cloth!"

This was done and the cloth was produced. The manager and his clerks were greatly rejoiced over the results of their experiment, and all the people were astonished at the olfactory powers of Genbei. Proud of his success, Genbei sauntered back to his newly rented house. He was beginning to be famous. Next day the manager of the Shirokiya dry goods establishment summoned him to his presence and presented him with 200 *ryo* in gold; and Genbei was supremely elated at his luck.

A few days afterward a clerk from the Shirokiya store called on Genbei, and said he had something to ask of him. Genbei asked what it was. "Well," said he, "in the house of Konoye Kanpaku of Kyoto one of the customers of Shirokiya has lost a very precious volume, the odes of the famous poet Fujiwara Teika, a trust from the Imperial House. Search has been made everywhere but the book cannot be found. Can you not go to Kyoto and find it by scent?"

Genbei, who was quite aware of his limitations in the direction suggested, knew not how to reply to the request. It was one thing to scent the direction of a piece of cloth one had seen blow into a crevice between two walls, but quite another to scent something he knew nothing of at all. He began to realize that circumstances truly alter cases. Not to be outdone, however, he boldly accepted the offer, especially as he had never been to the capital and he wanted to see the sights.

Equipped with all traveling expenses by the Shirokiya establishment Genbei set out for Kyoto, where he arrived in due course. On the pretext of scenting for the ancient volume he visited every place of interest in the capital, and even suggested that there were promising smells in the direction of the Imperial Palace. As one without court rank could not be permitted to enter the precincts of the palace, an official title was obtained for the prince of scenters and he started smelling around sacred nooks and corners where his rank and kind were never before admitted. As he saw himself arrayed in Court robes and realized his position he was almost overcome. Finally he came out into the garden of the palace. Incidentally he stumbled up against a tree, which he kicked and it sounded hollow. He kicked it again and a man emerged from a hole in the other side of it.

"Pardon me," said the fellow, "but I have been hiding here, as I stole the volume of ancient poetry; and when I heard that you were sent for to Yedo I knew you would surely find me by your powerful sense of smell if I remained at large, so I have been hiding in this old tree on the palace grounds, never dreaming that your scenting faculties would direct you here. But I see your power of smell is so keen that I could not escape you. Well, it cannot be helped."

"Yes," said Genbei I scented you, for I can thus detect a thief anywhere. They are easy prey to any one with even a moderately developed sense of smell. But I'll tell what I'll do with you. I am very sorry for you, but as you have confessed to your crime, I will pardon you if you get me the volume you have stolen, or tell me just where it is."

Having found out all about the precious

volume and arranged for the escape of the thief, Genbei announced that he had found the book. Soon he produced it; and the guardian of it, Prince Konoye, presented him with a large sum of money as a reward. So pleased was the Prince that he would have done anything for Genbei, and offered to have a house built for him on Mount Yoshino where he could view the glorious cherry blossoms at will. Into the house on the beautiful mountain Genbei removed with his wife. All the thieves and bad fellows moved away from

the district or were reformed, in terror of the sense of smell possessed by Genbei. The officials found him greater protection to life and property than watchdogs or police. There was even a proposal that the nose of Genbei should be scientifically examined to see if its peculiar organization could be discovered, as other men with a similar faculty might be found and prove useful to society. Eventually there arose the amusing saying: "If you wish to examine the (hana) go to Yoshino," hana meaning either flowers or nose.



MONTHLY RECORD OF EVENTS

(JUNE 25 TO JULY 25)

June 27.—Funeral obsequies of the mother of Viscount Motono, Foreign Minister, were performed at Aoyama cemetery with Buddhist rites.

June 28.—A motion of impeachment was moved against the cabinet in the Imperial Diet by the Kenseikai party and a few independents, on the ground that the Government lacked the support of any political party, as constitutional government required, the motion being lost by a large majority.

June 29.—In reply to interpellations in the Imperial Diet the Minister of Foreign Affairs announced that an understanding had been reached with the United States concerning the Note despatched by Washington to Peking, and that the communications between the two countries would be published at the proper time.

July 2.—The Government announced that the total of exports for the past six months reached a value of 708,000,000 *yen* and imports 448,000,000 *yen*, leaving a favourable balance of trade to the amount of 260,000,000 *yen*. Total volume of trade for the term shows an increase of 50 per cent over that of the corresponding period last year.

July 4.—Certain Japanese businessmen, chiefly those connected with the Formosan Sugar Company, decided to organize a South Seas Industrial Com-

pany with a capital of 5,000,000 *yen*, the idea being to purchase sugar plantations in Java.

July 9.—Viscount Hanabusa, a Privy Councillor, died, after long service in diplomatic life. He was at one time Minister to Russia and for a long time the president of the Japan Red Cross Society.

July 11.—His Majesty the Emperor attended the graduating ceremony of the Imperial University, and conferred gifts on the most successful students.

July 16.—Baron Otori, councillor to the Japanese Embassy in Paris, was appointed Minister to Mexico; and Dr. Nagaoka of the Foreign Office was appointed to succeed him in Paris.

Admiral Knight, of the American Asiatic squadron, arrived at Yokohama and proceeded to Tokyo to convey the thanks of the United States Government to the Emperor for sending the body of the late American Ambassador to Japan home in an Imperial warship.

July 18.—The Minister of Foreign Affairs tendered a state dinner to Viscount Ishii about to proceed to the United States as head of the Japanese Mission to Washington.

An American architect arrived in Tokyo for the building of the new International St. Luke's hospital of which Dr. Tesuler is director, and for

which a million *yen* has been collected, the site chosen being that once occupied by the old American Legation in Tsukiji, Tokyo.

July 20.—The Government announced a new invention for the improvement of the wireless telephone, by which conversation can be carried on simultaneously without one party waiting for the other to cease speaking.

The Nippon Yusen Kaisha decided to raise its freight rates on non-subsidized lines to America after August 1st to 20 dollars a ton, after Sept. 1st to 25, and October 1st to 30 dollars a ton.

Commissioners from Roumania, sent to Japan to secure physicians for army service, received the assurance of the government that 100 would be sent in detachments of ten for eight months.

July 22.—A race up Fujisan was conducted, being won by a soldier named Ishikawa, who reached the summit in 2 hours, 37 minutes and 57 seconds, the 2nd place being won by a student in

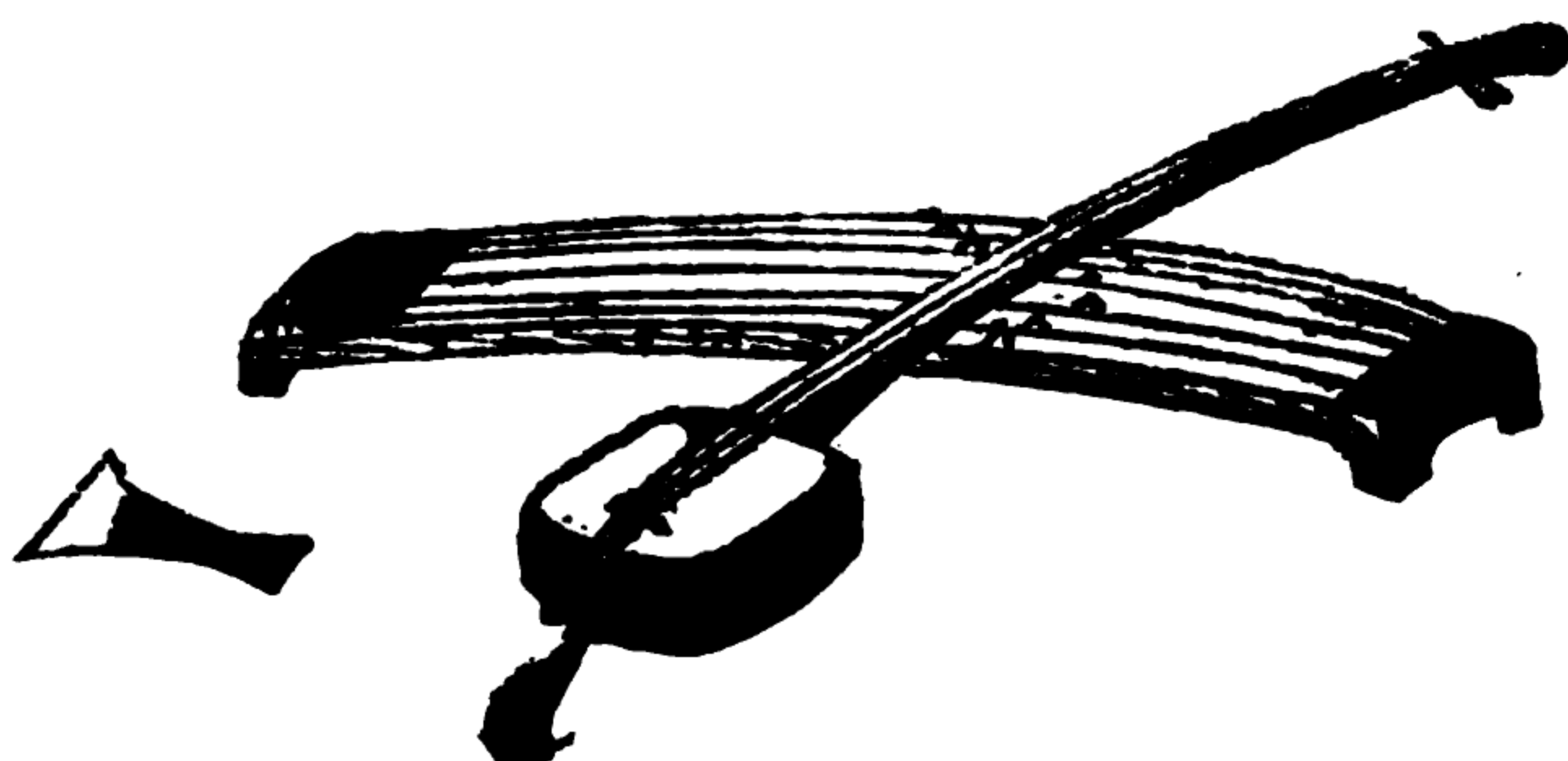
2 hours, 31 minutes and 33 seconds, breaking all former records.

According to reports from the Tokyo Clearing House transactions for the last six months in deposits amounted to 2,239,314,000 *yen*, and loans to 2,202,210,000 *yen*, and increase of 685,112,000 *yen* in deposits and of 513,300,000 *yen* in loans over the corresponding period for last year.

July 23.—The Association for aiding the sick and wounded soldiers of the Allies held a meeting at the Peers Club and announced that some 1,900,000 *yen* had been collected, and steps were taken to distribute the fund among the Allied countries.

A party of primary school teachers was formed for the purpose of making a visit to America to study educational methods, to leave Yokohama on September 18.

July 25.—The funeral of the late Captain Yedo who perished when the British warship *Vanguard* was blown up, took place in Tokyo.



CURRENT JAPANESE THOUGHT

By THE EDITOR

In a number of the *Taiyo* that cannot be expected to live up to her obligations. The Germans no doubt are clever, but that counts for little if a nation cannot be trusted. Japan is proud to be in alliance with a country that is not only above such tricks as regarding international agreements as "scraps of paper," but is strong enough to enforce her agreements with those who prove false to them. What would the world think of Japan, or of any other country, that could choose faithless Germany in preference to faithful England? Moreover, as Britain and America may be expected to hold together in any emergency, the navy of the one coming to the assistance of the other in time of need, it is wise for Japan to be in with these nations, since she could not hope to stand alone, or even with the aid of other Powers. Japan, too, is dependent on England and America for a sufficient supply of iron in time of emergency; and if the Alliance were broken this supply would not be assured and the empire would be placed in great danger. Of

Anglo-Japanese Alliance some time ago the Hon. S. Yoneda, M.P. contributed a very interesting essay on the benefits of the Anglo-Japanese Alliance both to Britain and Japan. Setting out with his enthusiastic approval of the Alliance Mr. Yoneda refers to his interview with Mr. Winston Churchill in November, 1915, when the subject was carefully discussed in a mutually appreciative manner; and he goes on to show how the compact has been useful to Japan, especially so during the war with Russia when France might have come to the aid of the northern Power but for the Alliance, and Germany at the same time would probably have attempted to interfere to Japan's disadvantage. The Alliance has also tended to prevent the partition of China, and done much to preserve peace in India. A few Japanese have suggested the possibility of an alliance with Germany, but that is out of the question, especially with a country

course it has to be admitted that there are some difficulties in the way. The growing competition between the people of Britain and Japan in China is one. In the last decade or so British trade in China has increased only about fourfold while Japanese has grown about tenfold. British vested rights in China also threaten to conflict with those of Japan in certain regions, sometimes leading to mutual obstruction. It is the duty of Japan to inquire carefully into the matter, for the Englishman is not likely to claim rights unless they are his; and his ideas of his rights are more important to him than a Japanese is disposed to think. British rights in the Yangtze Valley began in 1637; and it was Britain that compelled China to open Shanghai to trade and foreign residence; and Britain has had a definite understanding with China as to her rights in that country. It is, therefore, a serious matter to Britain that any one should attempt to interfere with these rights, and no one can wonder if the British assume a hostile attitude toward all who would threaten their rights in the Yangtze Valley. Britain need have no fear, however, that the responsible authorities in Japan will ever countenance any interference with British rights in China: anything to the contrary is the

chatter of irresponsible publicists. Where the danger lies is if Britain should attempt to establish her interests through all South China. This question will have to be adjusted some day between Britain and Japan, as also will the question of the attitude of the British colonies toward Japan. In some of the British colonies antipathy to Japan may reach a stage that will greatly prejudice the Anglo-Japanese Alliance.

Naval Expansion

The total amount which Japan is to spend on naval repletion this year is about 142,000,000 *yen*, of which over 15,000,000 is extraordinary expenditure. This is part of a sum of about 300,000,000 *yen* to be laid out during a period of seven years toward providing what is known as the Eight-four fleet, consisting of eight dreadnoughts and four battle-cruisers to each squadron, and aiming at providing three such squadrons in a certain time. On the war in which Japan is participating as an ally the sum of 329,000,000 has already been laid out, including that provided for in this year's Budget.

Britishers in Japan

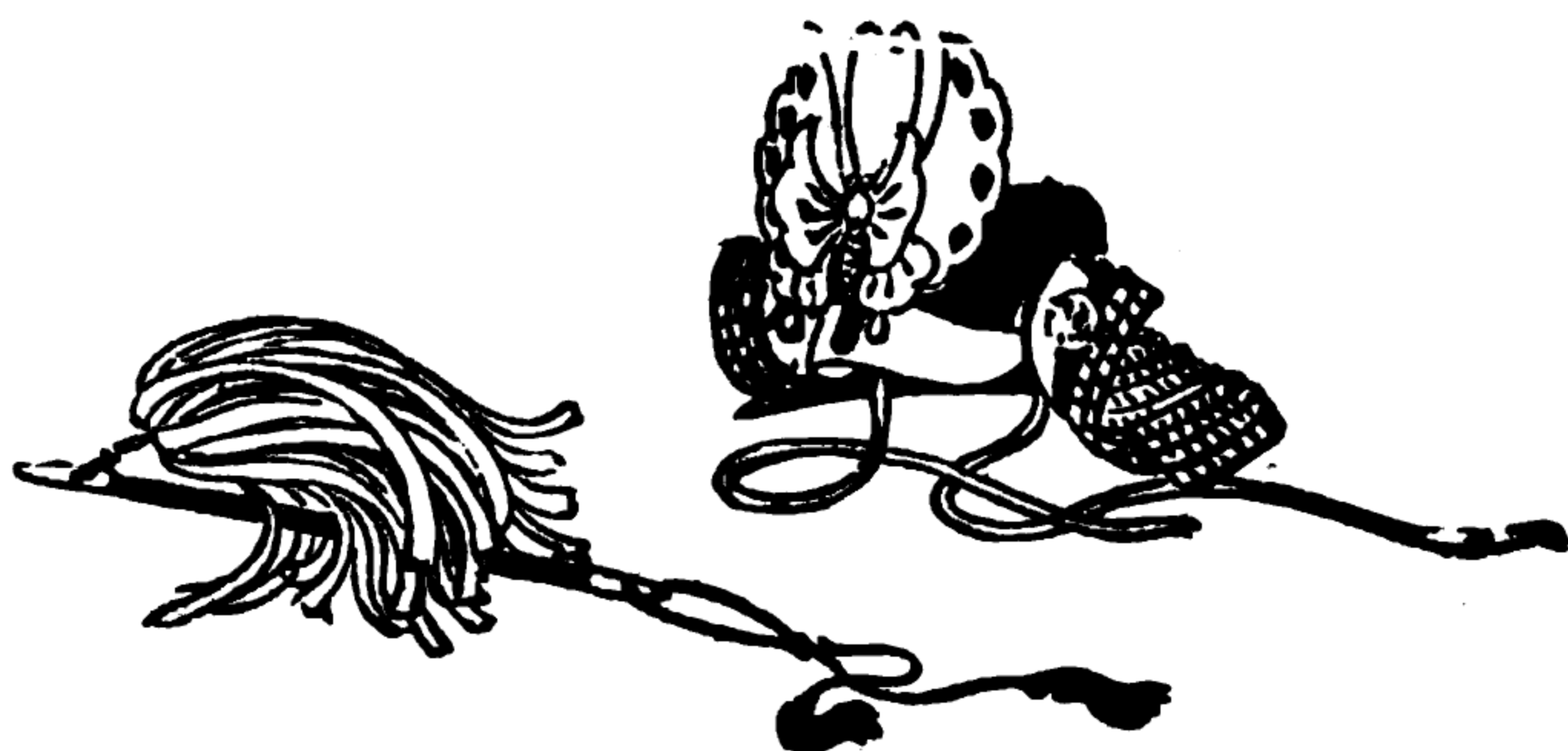
Since the British empire became involved in the struggle proceeding in Europe no subjects of

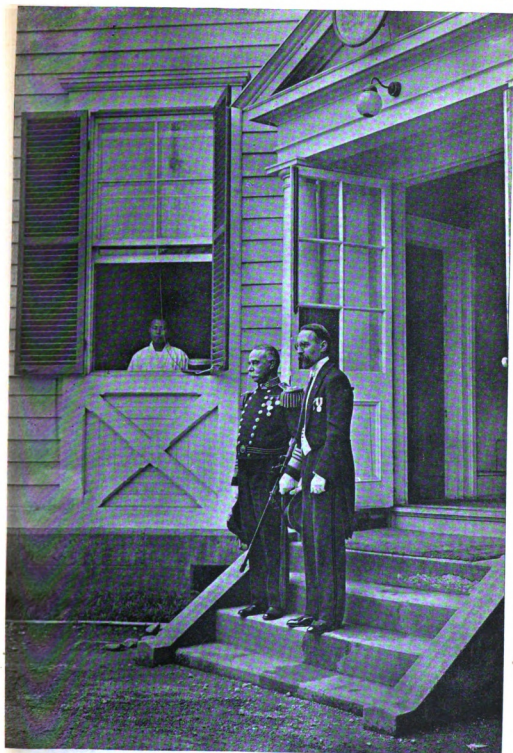
the nation have taken a keener interest in relief work connected with the war than Britishers in Japan. In every part of Japan where British subjects are found, even if but one, some practical interest has been shown, and the many funds started for support of the auxiliary forces at home have been liberally and constantly upheld, to say nothing of the large amounts invested in British war bonds. In Tokyo, Yokohama, Kobé and Nagasaki British ladies have been holding regular meetings for bandage-rolling and preparation of hospital supplies, and hundreds of useful packages have been despatched to the offices of Queen Mary's Needlework Guild in England, and receipts and letters of gratitude received for them. The Tokyo Branch of Queen Mary's Needlework Guild has alone sent more than 20,000 articles of clothing and about the same number of bandages; and this is a fair sample of what all the branches in Japan have been doing. Subscriptions toward the upkeep of Red Cross beds have also been liberal, and already more than 100 beds have been subscribed for in Japan. The work in Tokyo has been under the supervision of Lady Lily Greene and Miss Greene of the British Embassy, assisted by a staff of willing ladies and gentlemen prominent

in the League of Britons Overseas. It is remarkable, too, what a large number of young Britishers from Japan have joined the ranks at home, most of them securing commissions, and all winning praise from superiors in action, one obtaining the V.C. Some, too, have fallen and left vacant places in Japan where they will long be missed.

Under the leadership of Dr. R. B. Teusler, chief of St. Luke's Hospital, of the American Episcopal Mission, Tokyo, a fund of more than a million *yen* has been subscribed or collected for the purpose of erecting a new international hospital in Tokyo. As the funds are now in hand the work of construction will begin in a few months. Most of the money was given by friends of the proposal in America, with a view to assisting the progress of medical science in Japan, promoting better relations between that ordinary hospitals do not offer and providing a common meeting place for the medical scientists of Japan and America as well as those of Great Britain and other countries. The matter received every sympathy from the leading people of Japan, his Majesty the Emperor heading the Japanese subscriptions with a donation of 50,000 *yen*, and

liberal sums were also contributed by Japanese citizens, the leaders being Marquis Okuma, Baron Shibusawa, Baron Goto and the Hon. Tokutaro Sakai. The site selected for the hospital is that formerly occupied by the old American Legation near the mouth of the Sumida river in the Tsukiji district just across the canal from the present St. Luke's hospital ground. The new institution will have accommodation for more than 200 patients, with physicians of various nations in attendance, most of the staff, of course, being Japanese. When completed the hospital will be the greatest institution of its kind in the orient, and the only place in the Far East where foreigners can receive exactly the same medical treatment as they would get New York or London. It is not too much to say that only a man of Dr. Teusler's character and ability could have sufficiently won the confidence and sympathy of the many influential persons providing the means for the erection of such a hospital. He is not only the leading foreign surgeon of the Far East, but has done more than any other individual foreign physician for the promotion of medical science in Japan.





ADMIRAL KNIGHT AND MR. POST WHEELER; THE FORMER
AMERICANS ENVOY WHO RETURNED THANKS TO JAPAN FOR CONVEYING
THE BODY OF THE LATE AMERICAN AMBASSADOR HOME ON AN IMPERIAL
SHIP; AND THE LATTER AMERICAN CHARGÉ D'AFFAIRES IN TOKYO



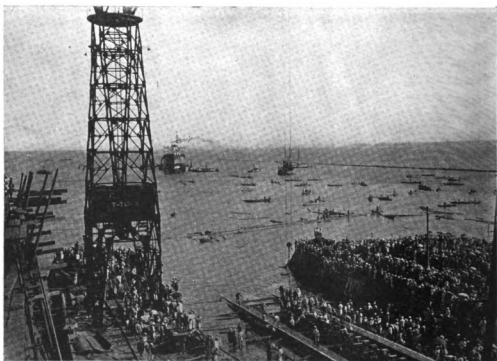
NATIONAL TROOPS CROSSING THE JAPANESE ALPS



SEASON OF FUJI CLIMBING



NEW SWIMMING POOL AT THE TOKYO Y. M. C. A.



THE NEW ASANO DOCKYARD AT TSURUMI



AMERICAN RED CROSS SURGEONS ON THEIR WAY TO RUSSIA

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

6

Contents for October, 1917

MASTERPIECES BY GOSHUN	Frontispiece
THE SHIJO SCHOOL OF PAINTERS	
(ILLUSTRATED)	S. Takita 303
KI-NO-KAION	F. Yamazaki 309
A NOTABLE AUTOBIOGRAPHY	
(ILLUSTRATED)	Hon. S. Hirayana 313
EARLY JAPANESE PRINTING	
(ILLUSTRATED)	N. Tsuda 319
EDUCATION AFTER THE WAR	Dr. S. Oshima 325
JAPANESE SCENERY (ILLUSTRATED)	K. Toyama 331
JAPAN'S BOOT AND LEATHER INDUSTRIES	
(ILLUSTRATED)	K. Wajima 337
THE MANUFACTURE OF MUNITIONS	S. Fujii 340
HAKON'E GUSA (IV)	Ryutai Riho 342
THE ISHIYAMA WAR	K. Kiyama 345
THE FUTURE OF CHINA	Heikichi Ogawa 249
AROUND THE HIBACHI: GIO AND	
HOTOKEGOZEN	H. Hanabusa 353
MONTHLY RECORD OF EVENTS	July 25 to Aug. 25 355
CURRENT JAPANESE THOUGHT: (ILLUSTRATED)	
1. Japan's Gift to the Allies	
2. The Mouroe Doctrine	
3. Japan and Russia	
4. The Democractic Movement	
5. Free Speech	Dr. J. Ingram Bryan 357

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Froeign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

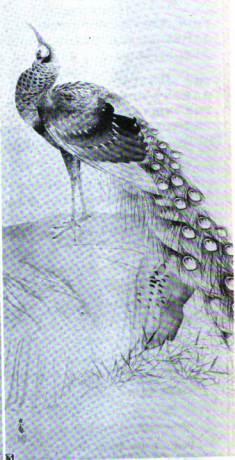
Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



MASTERPICES BY GOSHUN

THE JAPAN MAGAZINE

VOLUME EIGHT

OCTOBER, 1917

NUMBER SIX

THE SHIJO SCHOOL OF PAINTERS

By S. TAKITA

THE Shijo school of Japanese painters deserves recognition and study by all who can appreciate a return to nature and reason in pictorial art, popularizing beautiful creations by bringing them within the reach and understanding of the people. In the 18th century Maruyama Okyo, who lived on Shijo Ryu street in Kyoto, after which the new style of painting takes its name, led the way in a genuine effort to copy nature instead of pretending to do so as had been the habit of the older schools. His wonderfully lifelike representations of fishes and other objects of animate nature created immense interest, and soon he had numerous disciples. He never quite escaped from the conventionalities of the *hokuga*, or Northern School of Chinese painters, however, lacking that softness of touch and ease of manner conspicuous in later artists of the natural school.

One of the most distinguished of the artists of the Shijo School, and the real, founder of the new style, was Goshun, sometimes called Gekkei. He it was who first succeeded in harmonizing the ideals of the northern and southern schools, striking out in an original course in the

direction of more natural methods with an eye on nature. Goshun was the son of an official in the *Kinsa*, a banking institution of that day in Kyoto. His early days were spent in rather a dissipated manner, earning a living by writing love-letters for the gay denizens of the *démimonde*. But after he met Buson, a noted artist of the *nangwa*, or Southern School of painters, he soon reformed; for Buson was a poet as well, and excelled in *haikai*, or epigrammatic verse, which Goshun much admired and desired to imitate. Finally, however, the young disciple took up the art of his master and soon greatly excelled with the brush. After Buson's death Goshun desired to enter the studio of Okyo, but the latter said he did not care to receive pupils whose ability was already beyond further instruction. However, they consented to collaborate, not as master and pupil, but as equals and friends. In conversation Okyo admitted that Goshun was the only artist in Kyoto that he had any fear of as a rival.

From 1781 to 1788 when Goshun lived in Kyoto, his house was destroyed by fire, and Okyo took him in and gave him

a home. Happy days indeed those must have been, when the two greatest masters of the time lived under the same roof and communed together over how to produce beautiful creations with the brush. These were days that Goshun never forgot; for then it was that he acquired some of those secrets of art that he subsequently put to such good use. Most of his paintings during this period are remarkably natural, with an obvious trend toward the southern school. But the school which he founded, he named the Shijo School, after the street where he had spent so many happy and useful months. Like all the greater artists of the day Goshun could handle the writing brush with great skill, and he had no small talent for music as well. He seems never to have quite got over his early love of saké. Once while under its influence he drew a picture on a saké jar with charcoal, which everyone admired as a master-sketch, but he only gave it away to one of his friends, much to the disgust of his wife who knew its great value and wanted some money.

On account of his influence in bringing together the chief merits of the northern and southern schools of painting Goshun is considered a very important name in the realm of Japanese art. Okyo gave to the art of the Kana School a flexibility and splendour to which he had been inspired by his study of the northern painters of China; and Goshun setting out with all the skill and taste of the northern school blended them with the peculiar virtues of the southern school to produce a new style that was at once an improvement on the other two. Even in China from of old the two schools had shown no indication of mutual approach. The various artists belonged to one or the other, and there could be nothing in

common between them. The Chinese feared hybrid types of painting. But Goshun's art was like a marriage between two noble minds of excellent stock but different types, producing an offspring that had all the merits of both parents. Not least among his admirable qualities was his realism; his work was based on actual life. One cannot look at his paintings without being impressed with their sense of reality. It is for this quality that the Shijo school must ever continue to be admired.

Okyo's paintings show at once that he preferred freshness to antiquity; but in his anxiety to be realistic and modern he often lost the elegance of the old art. His was an unconscious effort after occidental art without the shadows. It was in a sense a copy of nature but not a real picture. Goshun on the other hand, preserved all the elegance of antiquity while developing new features based on nature, that produced a genuine realism. His hand had a brush and ink flavour that was individual, real and of universal appeal. His pictorial creations are true depictions of things that are. While such criticism may be thinking more of sublimity than other essential features of great art, it may be regarded as on the whole fairly just; and certainly it agrees with the opinions of the contemporaries of Goshun.

When Goshun began to draw a picture his method was quite different from the other Japanese artists of the day. Most of the artists placed their canvas on a mat on the floor, but Goshun always hung his on a wall or palette. Moreover, he used a real brush, like a western painter, rather than the writing brush of the time, as did the other painters. He advised his pupils to take old masters for models but not to

follow them slavishly ; they were always to seek some newer and better development that would be an improvement on the past, yet never neglecting to harmonize the merits of old and new. He would have the rising artist add his individual merit to the merits of the old masters. In this way alone could worthy originality be expected.

Goshun was always at his best in landscape pieces, and such objects as birds and flowers. His choice, as a rule, was a small canvas, and a theme that lent itself to simple treatment. He rarely attempted anything on a large scale. His masterpiece representing peasant scenes in rural parts done on a screen in the West Hongwanji temple in Kyoto may be taken as a good example of his larger canvases. As his reputation advanced, he was asked by the Imperial Court to decorate the doors and a folding screen of the Imperial palace at Kyoto. Thus the fame of Goshun went on increasing until his death in 1811 at the age of sixty.

The Shijo School was not long in outdistancing the Okyo or Maruyama School in popularity around Kyoto, most of the young painters flocking to the new master. Among the more conspicuous disciples of the new school were Okamoto Toyohiko Keibun, Shibata Gito and Yamawaki Toki. Okamoto was from the province of Bicchu, and came to be one of the greatest masters in drawing animal and landscape pieces. He died in 1851 at the age of fifty-eight. Keibun was a younger brother of Goshun, and he attained almost to equal fame as a master of the brush, his pieces being remarkably life-like especially in birds and flowers ; but in his love of decorative effect he rather resembled Okyo. He died at the age of 65 in the year 1843. Gito Shibata

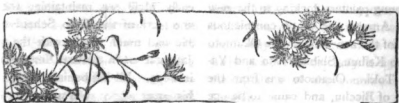
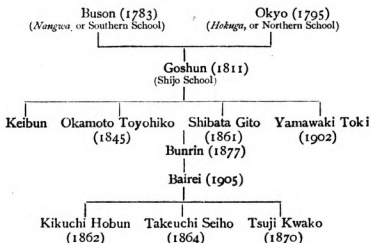
did not live long enough to reach the full measure of fame, but he displayed great promise. Yamawaki was particularly skilled in pencil work, and his art generally shows a sprit of romance that proved a welcome genius among the artists of the day. He had a fondness for such subjects as hermits, buddhas and such like, that was unusual for the time.

In subsequent years the painters of the Shijo School came under the influence of Chinese art again on the one side, or inclined to the Ukiyo-e School on the other. Keibun and Toyohiko alone remained perfectly faithful to the masters of the school and transmitted its glory to posterity untarnished. Many of the greatest painters of modern time can trace their inspiration back to the works of Toyohiko. One of his most famous modern disciples was Bunrin Shirokawa, who excelled in graceful depictions of landscape and cloud effects that were truly natural. No one can gaze on these masterpieces without feeling that the landscape of Kyoto is really before him. Bairei Kono was a pupil of Bunrin, and one of the greatest Kyoto artists of the early Meiji era, maintaining the honour and merit of the Shijo School unabated. He had much to do with the revival of Japanese art in modern time, dying only in 1895. He left behind him, to continue his great work, such names as Kikuchi, Hobun Takeuchi, Seiko Tsuji Kwako whose works always hang in important places at the annual art Exhibitions of the Department of Education in Tokyo. Another artist of note in this connection is Shibata, Zeshin who studied under Okamoto, and who has taken for his models the old pictures of Nara and Kyoto, producing a freshness of colour and novelty of design that have attracted

the attention of lovers of the unique and beautiful. Some of his work on fans and lacquer is also very fine. He passed away in 1891 at the age of 85.

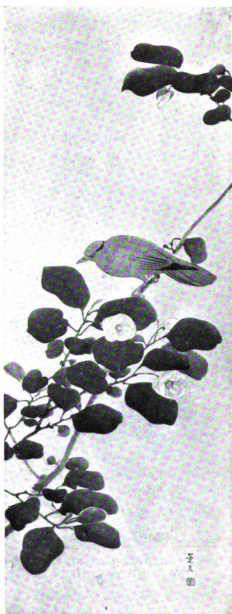
The Shijo School holds the Kyoto artists under its spell, and their influence has spread all over the empire. The school is especially prized for its freedom

with the pencil, unframmelled by rules and conventional restrictions; and all who would study modern Japanese painting must know and be able to appreciate the merits of the Shijo School. The rise and influence of the Shijo School in its relation to Japanese pictorial art may be stated in diagram thus :





**AUTUMN GRASS WITH INSECTS
AND BIRDS BY KEIBUN**



**BIRD ON CAMELIA TREE
BY KEIBUN**



**FLOWER-VIEWING
BY NISHIYAMA HOYEN**



**HERON ON A WILLOW
BY NISHIYAMA HOYEN**

KI-NO-KAION

By F. YAMAZAKI

WHEN the ballad drama known as the *yoruri* was most fashionable in Osaka in the Tokugawa period, Chikamatsu was the celebrated dramatist of the Takemoto theatre; but another noted name of the period was that of Toyotake Wakadayu of the same theatre, who separated from it and opened a theatre after his own name in 1702. The Toyotake theatre was naturally anxious to have a dramatist rivalling Chikamatsu of the Takemoto theatre, and so invited Ki-no-Kaion to fill that position.

Ki-no-Kaion was born at Osaka, and one time had been a priest of the Kaki moto temple in Idzumo. He had studied classical literature under Keichu, a noted scholar of the time. Chikamatsu also had been a priest, and had a knowledge and scholarship superior to the attainments of Kaion. But if the latter was unable to surpass Chikamatsu in the quality of his work, he was none the less an able dramatist.

Among the more important of the works of Kaion are the *Yaoya Oshichi* written in 1704, the *Wankyu Sue-no-Matsuyama* in 1708, the *Shinju Futatsu-Haraobi* in 1722 and the *Keisei Mugen-no-kané* in 1723. But these are but a small number of the many dramas he wrote for the Toyotake theatre before his death in 1742, at the ripe age of 80.

Of the above the *Shinju Futatsu-Haraobi* is the most popular, perhaps. It was based on an incident of the time, and one common to all times in Japan,

the death of a couple who committed suicide together for the sake of love. On the 6th of April, 1722, a man and woman named Hanbei and Ochiyo performed *shinju* in the city; and two days later Kaion had his drama ready. Chikamatsu was also so impressed by the tragic incident that he too wrote a play based upon it, which was acted at the Takemoto theatre on April 22nd of that year. Both plays appear to coincide in parts, but in the opinion of many critics the play by Kaion is superior in various respects; and this fact greatly enhanced the reputation of the author.

The following is an outline of the plot:

There was in the Hamamatsu clan a samurai of inferior rank named Yamawaki Juzo, who had a son called Hanbei. The son served the lord of the clan as a page from the age of 12, and was held in high esteem by his master. Once when a Chinese priest from Nagasaki visited the lord, he was much impressed by the countenance of the boy, and prophesied that one day Hanbei would die from the sword. Much astonished by this strange prediction the daimyo informed the parents of Hanbei what the priest had said, adding that if the lad died in battle for the Imperial cause it would mean a glorious end; but, as the lad was rather short-tempered, it might be in a quarrel. So the great man advised the parents of the youth to make of him a tradesman instead of a samurai, so as to avoid the danger of dying by the sword.

The father of Hanbei gratefully accepted the advice and informed the boy accordingly; so he gave the boy as an apprentice to one, Niyemon, a high-class grocer of Osaka, who adopted him as a son and gave him a girl named Ochiyo to wife; and the couple appeared to live very happily together.

After a time Hanbei came to Hamamatsu to see his father, whom he had not met for a long time. There he again met Toda Bokusai who was teaching archery to Numadzu Mukunoshin, Nanjo Sada-shichi and Hata Genpachi, of the local clan, in the shooting gallery of his father, and he at once desired to restore his association with samurai life. The teacher, Toda, complimented the youth on his robust appearance and said he was surprised the lad was not in the samurai profession. He asked the young man if he had given up archery. The youth replied that he still practised whenever he could, having never forgot the lessons given him by Toda. The latter suggested that even if a man did give up practising, he would never cease to be an archer if he held on to the spirit of it. The main quality in skilled archery was spiritual! Then he suggested that the lad should try a shaft with Numazu Mokunoshin, one of his best pupils.

Hanbei declined the honour, saying that as he was then only a tradesman, he did not care to accept the proposal; but his father insisted, and so Hanbei took the bow and arrow. Numazu, however, did not appear anxious for the match; he sat with indifference and made no pretence of responding to the proposal. Then Hanbei asked him if he thought it was not worth while to enter a contest in archery with a tradesman. But he was silent. Feeling rather sorry for the

young man, Nanjo volunteered to match him, but Mokunoshin advised him not to do so, saying it was altogether unnecessary so long as he who was selected by the teacher had not declined. Hata now volunteered, but Mokunoshin stopped him also, suggesting that he wait until he was asked. At last Mokunoshin expressed the opinion that to enter a contest with a tradesman would be to run the risk of losing one's reputation as an archer.

This attitude considerably annoyed Hanbei, who spoke up spiritedly and said:

"In other days I often beat you in archery. You must have much improved that you now hold so high a head in military arts."

Mokunoshin sneeringly replied: "My match in those days was at least a samurai, not a mere tradesman, nothing but a grocer of Osaka. It would better become you to be making up your accounts than to be drawing the bow."

Hanbei, who was nothing if not quick-tempered, reddened with rage; but Toda, the teacher, intervened and said he was sorry to have suggested the contest, and that he did not propose to force Mokunoshin to accept the challenge, as he had the dignity of a samurai to uphold and must do so; so he proposed a contest in *ju-do* between them instead.

Hanbei arose and took his place for the game; but Mokunoshin remained where he was, and merely remarked that he was sorry his teacher seemed so anxious to match him, a samurai, with a tradesman.

Toda was now quite angry to find himself thus rebuked by one of his pupils; so he said to Mokunoshin:

"Do not talk such nonsense! You

know very well that while archery and horsemanship are arts for a samurai *judo* is for all, even for tradesmen. When a samurai is challenged to *judo* he cannot escape by saying he is a samurai."

So at last Mokunoshin was obliged to rise and enter the contest. He was, however, no match for Hanbei. He was flung to the ground repeatedly, which so angered him that he challenged Hanbei to meet him with the sword. Thereupon Toda interfered, and dissuaded the rash pupil from his course, he himself taking advantage of the incident to take leave. Then Mokunoshin said to Hanbei: "It is quite in line with the mean habits of tradesmen to be vain of small ability. Military arts are something above tradesmen, a speciality, which, if you wish to learn, you must come to me."

This quite insulted Hanbei so that he was terribly mortified and resolved to kill Mokunoshin. He wrote a farewell letter to his father, but the latter persuaded him to give up the idea of killing the fellow. He explained that the reason why Mokunoshin was so angry at Hanbei was because he had been rejected as a suitor for the hand of the old man's daughter who had been given as wife to Toyoda Shinnojo. While he sympathized with the young man's mortification of spirit in wishing to kill the man who had insulted him, he thought it better to have patience and await results. Then the father reminded the young man of what the Chinese priest had said about his readiness to use the sword. The father handed Hanbei a short sword, saying it was given him by his lord, and that while man loses his life by the sword he saves his life by it too. So he told the young man to regard the sword as his lord and

not his servant, and to never be impatient.

Hanbei was grateful for the advice given him and left Hamamatsu for Osaka the next day; and there he noticed two ladies just starting for Kyoto. One of them was his wife and the other was his aunt. Surprised at this Hanbei demanded the reason, when his wife clung to his sleeve and the aunt tried to separate them, being in a very angry mood. Hanbei could not make out what was the matter. Then Ochiyo explained that while Hanbei was absent his foster father had divorced Ochiyo as the mother-in-law did not like her and could not get on with her in the house. The old aunt had supposed that the divorce was on consultation between the mother-in-law and Hanbei; and when she found out that the thing had been done during his absence, she knew not what to do.

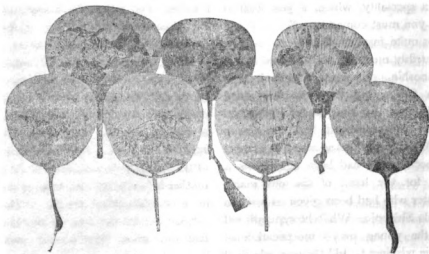
Hanbei requested the old woman to leave Ochiyo with him yet five days more and he would try to adjust the difficulty. To this the old woman consented and Ochiyo went back with her husband to Osaka. When they arrived at the house it was closed, the illnatured mother-in-law being out hearing sermons in a neighbouring temple. The two listened outside the door of the house to find out what they could; and they heard the clerk conversing with the old man. The latter said it was most regrettable that his wife could not get on with Ochiyo, but the clerk informed him that the chief reason why she wished to get rid of Ochiyo was because she wanted to take into the house the daughter of a samurai who had a dowry of 70 gold pieces.

The old man appeared helpless as to controlling his wife and Hanbei did not

know what to do. He knew that his parents had the right to divorce his wife without his consent. Ochiyo said she would rather die than live without Hanbei, and clung to his sleeve weeping. Hanbei concealed Ochiyo in a closet and boldly entered the house, pretending to have just then returned. The old woman came back and Hanbei tried to persuade her to allow Ochiyo to come back too, but she stoutly refused saying that if her husband should permit it she herself would retire to a nunnery.

Hanbei knew that it would be considered by the public as positively immoral for him to separate from his mother on account of his wife. He was very silent,

and rashly decided on the only step that seemed open to him. That night he took his wife from the hiding place and they went to a temple together, the old temple where he had always worshipped. In his girdle was the short sword presented to him by his father. He bound his own body to that of his wife in endless embrace with his girdle, and first despatching her he finally took his own life and they fell together never to rise, Hanbei aged 38 and Ochiyo 24. The news of the death of the unfortunate couple soon spread through the city, the sad event being especially so as the young wife was soon to have become a mother.



A NOTABLE AUTO-BIOGRAPHY

By the Hon. S. HIRAYAMA

(IMPERIAL COURT COUNCILLOR, MEMBER OF THE HOUSE OF PEERS AND
PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

THE House of Peers has lost one of its most distinguished members in the death of the late Baron Kikkawa, who was also one of my most intimate comrades in that august body. The late Baron belonged to a branch of the famous family of which Prince Mori is head, and his father was lord of the province of Iwakuni, taking the rank of Viscount after the abolition of feudalism, which gave the rank of baron to the son. Baron Kikkawa was a man who displayed a remarkable depth of character and strength of personality under a mild and gentlemanly disposition, which commanded the steady admiration of all who knew him. After he had passed away a biography written by his own hand, in English, was found among his private papers; and though it was not intended for publication, it is so notable a document, with such bearing on the character and ideals of a representative Japanese, that I have secured the permission of his family to publish it in part in the JAPAN MAGAZINE.

The document, as has already been stated, is written in English, in an unusually good hand, for the reason that the author felt, after his long and thorough education abroad, that he could express himself better in that language, which is a

remarkable admission and a high compliment to the language which Japan regards as next most important to her own. The first paragraph gives the author's reasons for leaving behind him this brief account of his life:

"The reason for writing my autobiography is to let my children know what my thoughts and motives were, to warn them against my errors, and to let them profit by my experience. If I were certain of being able to live until all my children should reach the age of understanding, I would prefer to guide and advise them, and to transmit my will by the living voice; but as that certainty is not granted to mortals, I am compelled to use this means to attain my object. I have thought of making a will and indeed have attempted it, but I came to the conclusion that I was not gifted enough to foresee and provide for all contingencies and that a will unwisely made might be worse than useless. I have, therefore, decided to write down the chief events of my life and incidentally make comments on them, setting down my motives and experience in each case, so that my children may by studying my life, find a guide to theirs."

The author disavows all attempts at literary style, as what he wrote was not

intended for the public eye, his main aim being a simple statement of the facts of his life and the inferences to be drawn from them. He was born on the 24th of December, 1859, at the Senchokan or Mansion, of his father. In giving some account of the state of society in Japan at that time Baron Kikkawa says that although the country was aroused by the arrival of Commodore Perry and hastening toward the subsequent revolution, outwardly it feigned profound peace, the Government retaining its ancient constitution and society remaining unchanged, while the Imperial Court lived in peace at Kyoto and the Shogun held sway in Yedo, with all the feudatories having little worlds of their own in their respective territories. Their customs must have been much alike, the only difference being the grander style of the greater nobles. In the province of Iwakuni, where Baron Kikkawa's family ruled, it was much the same as with the other feudal lords, the castle in the center of the town with the trusted families of the daimyo nearest to it. The castle had its moat and the usual castle appurtenances; and on New Year's Day the retainers came to pay their respects to the lord of the manor.

In the household were 36 servants, half of whom were women; and the boy had youthful companions to come and keep him company every day. In the evenings a physician came in and felt his pulse to see that his health was all right, the daily behaviour of the body being carefully inquired into. The family food was prepared by head cooks and duly tasted by special officials to see that it contained nothing injurious. The children were not allowed much fresh fruit, so that sweets of all kinds were much in vogue. The

author intimates that the boys were brought up in too delicate a manner, being deprived of all the healthful outdoor exercise that modern youth is heir to; while the large number of attendants prevented the children doing anything for themselves, save eating. Another baneful influence the author regrets is the number of women servants who surrounded his youth and filled his mind with all sorts of horrible stories of goblins and other foolish tales that gave him ineradicable fear. Thus Baron Kikkawa concludes that children should be brought up in a strictly sanitary manner, but made to learn how to wait on themselves, and by all sorts of useful exercise become independent in mind and strong in body.

The events of childhood that Baron Kikkawa remembered most were fires, which would, of course, naturally impress the mind of a child. He also never forgot the attack on Choshu, when he had to flee with his mother to Kochi, all the women providing themselves with short daggers to be prepared for the worst. Calmness which he then felt as a child in the face of danger, never deserted him through life. After the fight was over he returned safely to his father's castle and heard mysterious tales of the fighting around Kyoto.

At the age of seven the lad had the misfortune to lose his father; and he gives some account of visiting the death-bed and seeing his father expire. But he was too young to realise what death meant, and remembers only the mist that covered his eyes and the lonely feeling that took possession of him when they said his father was dead. The last act of his father was to wave his wasted hand over the two boys by the bedside. The elders of the family said this meant that

the brothers were never to quarrel but love and support one another through life. The Baron goes on then to commend this rule of life to his own children. His grandmother died the same year. After his father's death the mother took the children to live in the apartments at the castle where they were no longer surrounded by nurses but always under the supervision of men. There was a department of household accounts in the castle; but the accounts for the fief were done in offices opposite the castle. In the new apartments were the usual doctors and tea-men, the duty of the latter being to make tea and arrange the flowers and attended to all ceremonial matters.

The most distinguishing feature of Baron Kikkawa's boyhood was his love of books and reading, which he followed with a passion that seriously undermined his health. He grudged the time for eating, and even while having his hair done, he was devouring a book. A serious illness that he contracted at that time he thinks due to overstudy. He warns his children against too much mental application without sufficient physical exercise. In all that he read of warlike deeds and terrible happenings he says that he was not tempted to emulation, but rather inclined to imitate the character of one Kwanu who was kind and gentle toward his inferiors, while bold and unyielding toward superiors. Subsequent experience taught the baron that those who are servile to superiors are usually harsh and unjust toward inferiors. Under a tutor he went through the Chinese classics and the regular course in composition, even to the extent of composing Chinese verse; but he admits understanding little of what he read.

For the sake of his health the lad was

sent to live at Ozu where he could have a freer life than at the castle, though he had several servants as well as a chief guardian and some boy companions. He found it a great relief to be able to go about without being bowed to by every one he met, and thus he learned to know the common people. The young baron at this time took great pity on his elder brother, who, as head of the family, could not leave the castle and enjoy the freedom of Ozu. Two journeys that he made at this time ever afterwards brought him pleasant recollections: one to Yamaguchi and one to Yanai. As the trip to Yamaguchi was an official one it was done in grand style with a great retinue, he receiving the treatment of a little prince. He was received by Prince Mori, and after an audience with all the members of the family, the young baron returned. His next most important trip was one to Osaka, going by sea to Hyogo.

The most memorable journey of the young baron's life was his first visit to Tokyo, which meant the birdling leaving the nest for good. With him went his guardian, a doctor and three attendants. After being seen off by a great many persons at Shinminato, the party sailed through the Inland Sea to Hyogo, which it took about two weeks to reach, the little junk being unable to make much headway unless the wind were favourable. They often had to put into port to avoid contrary winds and always had to lay to at night. He remembered how the local dialect, the customs and the currency differed at almost every port. It was indeed the slowest voyage imaginable. When wind failed the junk had to be propelled by oars, taking hours to reach an objective that seemed quite near. But everyone had a big appetite and the

voyage was one of the most enjoyable events in the young man's life.

On reaching Kobé they took a steamer for Yokohama. She was an old wooden side-wheeler, brought from America and named the *Golden Age*. To modern eyes she would doubtless seem an old tub, but when she first appeared in Japan was the most up-to-date thing in existence. To the young Japanese of those days it was the height of enlightenment to take a steamer instead of going over the Tokaido. Kobé was a foreign settlement then, but the young baron was too much occupied with the excitement of his journey to notice foreigners much. The voyage to Yokohama seemed to the youthful passenger a very rough one. The party proceeded from Yokohama to Tokyo by private coach, driven by a foreigner. This was the only route then enjoying a coach service. In Tokyo the young visitor was put up in one of the *yashiki* of Choshu. After the Revolution the Tokyo *yashiki* owned by the various daimyo were all handed over to the Government, and in their stead were given others, the more powerful daimyo, of course, getting the best locations. The Choshu *yashiki* at this time was in the vicinity of Kanda-bashi where the department of Finance and Home Affairs now stand, while Satsuma was located where the Government printing bureau is, and Tosa was further eastward. The surroundings were much less stately than at the castle at home; but the young man was entering on a new life and had to get accustomed to the change. This was not so easy; for hitherto he had been tenderly cared for like a little prince, brought up as a hothouse plant, never knowing what

it was to fight a disagreeable temperature, much less to experience wind and storm; but now he had to make the best of everything and was left largely to his own resources.

The school to which Baron Kikkawa was sent bore the name of Kaisei-gakko, or Nanko, the seedling from which afterwards sprang the Imperial University. There he was glad to meet and make acquaintances with boys who were his equals, not his inferiors as were his attendants; and with teachers who were his superiors mentally. Apart from a little shyness he enjoyed the change immensely. Most of the boys at the school were of the *shizoku* class. The young baron entered as such, taking the assumed name of Iriye Jiro. The subjects taught included English, French, German and mathematics, though there were a few other subjects. The new pupil came out third in the English class of 20, being then aged only ten, with many boys much older in the class. He did so well that he met with rapid promotion and was awarded a pencil by his teacher for a prize, and also given Goodrich's History of England, and from home they sent him a gold watch.

About this time his elder brother came up to Tokyo, with his chief guardian, three attendants, a doctor and two boys, together with an accountant. The *yashiki* at Kanda-bashi was now too small for the family and other rooms had to be added. to hold fifteen in all, not including servants. His brother also entered at the Kaisei, gakko; and the two brothers much enjoyed life going about the capital and getting acquainted with the world in general.

(To be Continued)



1871
WHEN HE WAS
AT THE KAISEI
GAKKO, TOKYO



1875
CHAUNCY HALL
SCHOOL,
BOSTON



A FEW YEARS
BEFORE
HIS DEATH



1883
HARVARD COLLEGE



1889
SECRETARY OF LEGATION
BERLIN



ONE OF THE ONE HUNDRED THOUSAND PAGODAS

EARLY JAPANESE PRINTING

By NORTAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ALTHOUGH the art of printing does not seem to have come into general practice in Europe before the 15th century it was in use in China and Japan before the 8th century. True, it was not in the orient exactly what we call typography, but a kind of xylography, or printing from wooden blocks. One of the most remarkable relics of this ancient style of printing in Japan is preserved in a Buddhist temple, the Horyuji, near Nara in the province of Yamato. The examples are a series of diminutive wall-rolls, or *kakemono*, which had been inserted in the *hyakumanto*, or pagoda of one million miniatures. Four different forms of the Dharani scriptures are printed on these paper rolls, the work evidently done from wooden blocks. It is said that the Empress Koten ordered one million tiny pagodas to be made in 764 A. D. as a thank offering agreeable to the Buddhist doctrine of Maha Dharani, when the Oshikatsu rebellion was suppressed.

In each of the miniature pagodas was a roll of Dharani scripture ; and the pagodas

after being completed were distributed among the great Buddhist temples, one hundred thousand being given to each. At the Horyuji temple some 10,000 of these still remain. These ancient rolls with their printing now form the most interesting examples extant of the printing of early days. Indeed they may be regarded as the oldest examples of printing in the world.

Of course there is no doubt that the art of printing from wooden blocks originated in China, which also has the credit of having invented explosive powder and the mariner's compass. According to Rikutan, a scholar of the Ming dynasty, wooden blocks were used for printing in China as early as the Sui dynasty in 589 A. D. In his anxiety to produce a literary or hisorical work of that period he may, however, have pushed back the origin of printing unduly far. The first attempts at printing were doubtless from seals ; and we know that seals were used in Europe, too, before the appearance of regular printing. There is no positive proof that Dharani printing

came from China, though it is more than probable, as it may seem too much to assume that it was a product of Japanese invention. The roll is only a tiny strip of paper about a foot long and a few inches wide.

The next oldest example of printing in Japan is the *Jo-yuishiki-ron*, or Vidya-matrasid, produced in 1088, the ten rolls having been preserved in the Todaiji temple at Nara, but now in the Shoso-in at Nara. There are older relics of printing than this but they lack dates. The Dengyo-ban, a relic cut from the autobiography of Dengyo-daishi, the famous priest, is said to date from 822, as that was the time of his death. It is to be seen in the Enryakuji temple on Mount Hiei near Kyoto. Certain ancient books also make mention of still older books which were printed. Records in the *Honcho-zoku-bunsui*, the *Myoho-enge-kyo*, the *Muryo-gi-kyo* and the *Kwan-fugen-kyo* tell of prints before 1043 A.D.

During the Kamakura period from 1192 to 1335 the art of printing made remarkable progress in Japan, though most of it was under Buddhist auspices, the chief subjects being the scriptures. Most of these books were produced by the Buddhist temples in Nara, and are to-day known as the *kasugaban*. The best examples of *kasugaban* printing are clear in outline and rather well done, while the paper used is strong and of a good surface, the ink being black and of

good quality. On the *kasugaban* block the name of the publisher, the date of the printing and the name of the person who paid for the work are cut on the border, but do not appear on the printed page. The oldest specimen of this is a block preserved at the Kobokuji temple at Nara bearing date of the year 1195 A.D. The Tokyo Imperial Museum also has examples of such blocks. The Horyuji temple has a very famous block carved with the seventeen principles of Prince Shotoku of the 7th century, the date being 1285 A. D.

It is noticeable also that in the Kamakura period the mode of book binding assumed a much more convenient form, and volumes were then made larger, an example of which is to be seen in the *Dai-hannya-paramita-kyo*, 600 volumes printed in 1223, two more in 1226 and 100 volumes of the *Yuka-shichi-ron* printed in 1255. In the 13th century with the appearance of various volumes of the Chinese classics printing greatly extended its scope. In 1247 a commentary on the Analects of Confucius was reprinted in Japan from the Chinese original. Printing as an art as well as a trade still continued under the auspices of Buddhism, however. The Buddhists used a great many books, and as copying was slow and expensive printing from wooden blocks was greatly encouraged by the temples. Many people of wealth and influence endeavored to purchase mercy in the world to come by causing copies of the scriptures to be

made and presenting them to favourite temples.

With the introduction of printed books from China literature was monopolized by the *hakasé* or men of learning, and its elucidation was regarded as a secret of the wise and educated. Until the 17th century the publication of the Buddhist scriptures took precedence to all other forms of literature. Was it not the same with the Bible in the Europe of the early ages of printing? When the samurai and the military class generally began to read Buddhist books a great change came about in the demand for such literature. During the 14th and 15th centuries such study became a fashion of the military class; and the works turned out for the perusal of the samurai and the their feudal lords came to be known as *gosanban* printing, owing to the fact that the five great Zen-shu temples in Kyoto originated the custom of supplying sacred literature to the samurai. Some of the other literature printed by these temples has a high literary value, being commentaries and biographies written by learned priests. One of the best examples of the *gosanban* printing is the *Zojo-hosshu*, a partial index to the *Daizokyo*. It is interesting to note that despite the civil wars of the 14th and 15th centuries these books continued to be printed and to find readers.

From the days of Yoritomo in the 12th century literature, discouraged in a large measure by perpetual wars, passed

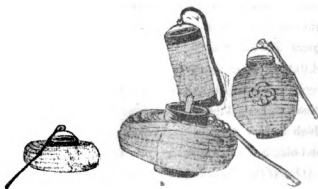
gradually into the hands of the priests, as in the early Middle Ages of Europe; and it was chiefly in the hands of the Zen priests down to the end of the 15th century. Yoritomo had learned that it was dangerous to have monks and priests in the army; so he interdicted the use of arms among priests, and had them confine their more aggressive activities to literature. It was this policy of Yoritomo which laid the foundation of the *gosanban* literature and printing. It is, therefore, to the skill and industry of these Zen priests and monks that we owe the existence of this literature and the preservation of the literary art which might have been extinguished had it been left to the military class.

It was not a very cheerful type of literature, to be sure; for an age of warfare is always a gloomy period, and naturally there is an attempt to find in a future life the happiness that war denies in this life. Unable to escape from the tribulations of a warstricken population the people begin to devote their thoughts to salvation from sin and preparation for a better life among the gods. It was especially desirable that those who had suffered so much and fallen in battle should be suitably rewarded in the next life. Naturally the sacred writings of the time, and in fact all the *gosanban* literature, keep this idea before the public. It is evidently an attempt in some way to find life worth living, and so far justifiable.

Some of the *gosanban* works were printed at the instance and expense of famous warriors, who hoped to atone for the slaughter they caused, by circulating literature calculated to fit men for happiness in the next life, having been denied it in this. The *Dai-hannya-paramita-kyo* published by the shogun, Ashikaga Takauji, is an example of this; and the *Shuryogon-gishochukyo* in ten volumes by Moronao, popularly known as *Takauji-ban* and the *Moronao-ban*,

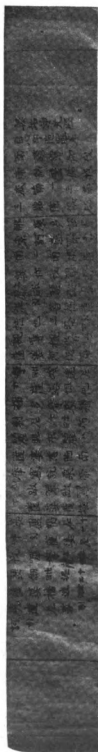
highly esteemed even today.

The demand for *gosanban* declined with the 15th century, the art of printing having emerged from the monasteries and been taken up as a secular industry, Sakai near Osaka being an important printing town. Thus it continued until the arrival of movable type in the 19th century, which revolutionized completely the whole mode and output of books in Japan.





UPPER: SHOHEI-BAN, OR WOODEN BLOCK FROM WHICH THE ANALECTS OF CONFUCIUS WERE PRINTED IN 14TH CENTURY
 LOWER: KASABAN, OR WOODEN BLOCK FOR PRINTING BUDDHIST SCRIPTURES, 13TH CENTURY



MINIATURE SCRIPTURES OF 8TH CENTURY, PRINTED FROM WOODEN BLOCKS AND PLACED IN
THE 10,000 PAGODAS PRESENTED BY THE EMPRESS TO VARIOUS TEMPLES

EDUCATION AFTER THE WAR

By Dr. S. OSHIMA

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

WHAT reforms the present war will necessitate in education is a subject that now much occupies the attention of the public in nearly all countries. The establishment of national education on a firm basis after its being shaken by the present struggle, the reconstruction of education adequate to the demands of the age and the general improvement of national policy are subjects too important to be treated lightly, deserving, as they do, the most serious consideration.

Japan, before the war, thought that she had made considerable progress in education and that in fact her system was in no way inferior to those prevailing abroad, though it was not denied that there was room for much improvement in regard to secondary and higher education; but the war may compel Japan to change her mind. The nations of Europe have already learned from the experience of the war that their educational systems stand in great need of improvement. Education in the past has been too narrow and local. Japan has been teaching the children of her primary

schools to become good Japanese, but in future she will have to teach them to become good citizens of the world as well. The rising generation must be made to realize the existence of outside nations and the colonies of their own empire. Greater emphasis also must be laid on a thorough scientific training and a more efficient application of scientific knowledge.

In this connection two reforms have already been put forward in Japan. One is that the term for education should be extended, and the other is that normal school training should be improved. The term for primary school education in Japan at present is six years, beginning at the age of seven, and this rule has prevailed for the last ten years. While in equipment the primary schools of Japan cannot be thought inferior to those abroad, the degree of progress made by the pupils must be esteemed less satisfactory than is the case with European and American schools of this grade. This may possibly be due to defective textbooks or faulty curricula, but it is safe to say that the chief cause of the difficulty

lies in the time necessary to learn the native ideographs, which are very difficult for children. The Japanese child has to spend years of trying to memorize these Chinese characters before he can read his textbooks sufficiently to derive any benefit from them. If the term were extended to eight years instead of six the child would have a better opportunity to overcome his handicap. It is a question for investigation, however, whether local finances will permit the desired change.

As to normal school education in Japan there is no doubt that improvements could be brought about were they once undertaken. The term that students now have to put in at the training colleges is five years. Those who have completed the six years' course at the primary school are allowed to enter the preparatory class at the normal school, and after a year they enter on the regular course for four years. Those who finish the higher course at the primary school may enter the regular course of the normal school without going through the preparatory year. Graduates of a middle school where the course covers a period of five years are allowed to graduate from a normal school after one year's study. All teachers of primary schools in Japan must have gone through the course prescribed in one of the above ways before they can obtain license. Teachers without the education above described are employed only temporarily as substitutes. A defect of the present

system is that graduates of primary schools lack experience of life and are not properly equipped for dealing with children. It would be better to abolish the present system of training teachers, and have all candidates go first through a middle school and then take two years of normal training at a properly equipped school for the training of teachers. Educationists in Japan are already for the most part convinced of the necessity of such a change and no doubt it will eventually be made.

At present there are two factions advocating different views as to reform of education in Japan. One side is represented by graduates of the higher normal schools and the other by graduates of the Imperial University. There is no doubt that the present system of normal training turns out teachers all too much after the same pattern, independently of natural capacity or fitness. After the normal schools have pushed the pupils through the system, they seem to think their work is done. But the graduates of such institutions go out from them without any proper sense of the meaning of education; they are not conscious educationists, and therefore too often impractical. The normal schools put their pupils through a narrow system of drill and education, surrounded by all sorts of restrictions and interferences with liberty, so that the graduate does not teach what he thinks and believes but only the form and content he has been

taught. He simply repeats what has been repeated to him. Of a free and liberal course of reading, and even of society he knows nothing, as he has never been allowed to do anything he was not told to do. Such teachers must naturally lack initiative, enterprise and spirit. This character reacts on the children placed under such teachers, and so the natural ability of the rising generation is stunted and crippled, and certainly unprepared for citizenship in a great nation. Herein lies the argument for improvement of normal education in Japan. What Japan wants is teachers who are neither stereotyped nor mechanical, but men and women intelligently developed individually, and inspired by a spirit of energy and progress, so as to urge forward the younger generation in the same direction.

The only argument against the proposed change is that even by making such a change the teachers educated mainly at middle schools will not make the kind of teacher above described as desirable; but to this it may be aptly replied that teachers trained in the middle schools and then two years in a normal school are much less likely to be automatons than those put through the machine known as the present normal school system of live years' drill and narrowing discipline. The present system trains teachers like carpenters, masons or shoemakers, which no one can hold to be a proper method in pedagogy. The

students now entering normal schools are too young to have any consciousness of their mission; they are not yet old enough to choose their calling in life. But if they had first to go through a middle school they would be men and women on entering the normal school, and thus really know whether they wanted to be teachers or not.

The improvements suggested, however, are not in themselves sufficient to turn out the type of teacher wanted in our national schools. There must be also a reform in the subjects taught. Teachers must receive more knowledge of the world and of politics and government. More attention must be given to scientific care of the body and the mind; and there should be imparted some useful knowledge of sociology, life and literature. A teacher should receive the largest measure of culture consistent with the time at his disposal for education. At present the teachers in Japanese schools know little or nothing about life and government; nor are they allowed to know it.

In addition to improvements in general education there should be reforms in technical and higher education, so that our youth may be sent into the world better fitted to face and overcome the difficulties of life. At present most of the graduates of Japanese higher schools know nothing of sociology and little more of world literature. But the demands that will be made on all nations

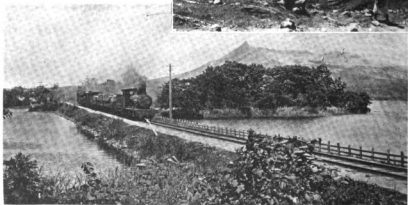
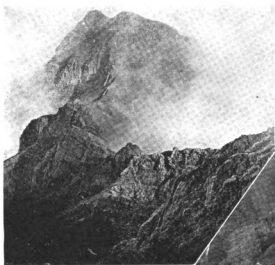
after the war should remind Japan that progress can be expected. Indeed the whole future of any nation may be said to depend on the efficiency of its education !

without the advantages of a proper education for the rising generation, and especially for its experts which the higher schools profess to train, no satisfactory





1. MOUNT HOTAKA IN THE JAPANESE ALPS 2. MOUNT YAKEGATAKE
3. ALPINE FLORA OF JAPAN 4. MOUNT TSURUGI



MT. NIITAKA, FORMOSA ; MT. OIWA, ETCHU ; OGA PENINSULA ; AKITA ;
CRATER OF MT. MIHARA, OSHIMA ; ONUMA PARK, HOKKAIDO
JAPANESE SCENERY

JAPANESE SCENERY

By K. TOYAMA

THERE is no doubt that the scenery of Japan may be ranked among the finest in the world. While not so bold as the landscape of the mountainous portions of Switzerland and Canada, it is nevertheless more verdant and picturesque, evincing an emerald softness that pleases the eye and soothes the spirit of the traveler. Japanese hills on their lower slopes are terraced with green fields of rice or upland grains, and higher up are covered with long grass or well wooded with green trees. The higher altitudes are not so denuded of trees or verdure as are the mountains of Italy and Europe generally, while the streams that rush down the valleys and flow across the fertile plains enliven the landscape everywhere.

The scenery of Japan is, perhaps, more diversified and entrancing than that of most tourist lands. Mountain and valley, hill and dale, forest and plain succeed one another in charming disorder, while the lover of colour can never fail to be delighted with the far blue haze of spring, the reddening foliage of autumn, the marvellous cloud effects of summer and the tender snows of the Japanese winter; while the sea is never far distant and winsome to behold.

The scenery of Japan has been in the past merely observed as a picture that charms and pleases always; but in recent years people have begun to investigate its details and to ascertain the source of its

great beauty. The islands that form the Japanese archipelago are not so level as those that go to make up Great Britain and Ireland, where there are no such vast mountain ranges as characterize the landscape of Japan. Indeed there is no country that can excel Japan in such natural beauty as can be afforded by combinations of mountain and sea scenes. This frequent proximity of great depths, with the deep green of the one the sea green of the other, goes to compose scenes that might be said to be peculiar to Japan. And here and there at the bases of the hills by the sea are hot springs gushing up where hotels have been erected and guests assemble in gay numbers to take the baths.

It would require a great artist to describe fully the picturesque and appealing orography of Japan. The mysterious configuration of her great hills and mountain ranges is due to the composition of the rocks making up these colossal masses, and the streams that fall from cyclopean walls and wash the granite valleys have different colours and tastes according to the nature of the rocks they traverse. To these delicate differences the poets and painters of Japan have proved admirably susceptible, as any one may see from adequate familiarity with Japanese pictorial and literary art. Indeed to appreciate fully the beauty and genius of Japanese art one must have an eye to the mountain and water scenery

of the country, and be able to appraise its unique splendour.

The finest mountain scenery in Japan generally raises itself above granite foundations, such as is found behind Kobé, and near Osaka and Kyoto. The gneissic masses in these districts look purple in the rays of the setting sun, affording never-to-be-forgotten scenes to passengers from Kobe and Osaka for the Inland Sea. A mountain of granite invariably stands closer inspection than one of sedimentary or other rock formation; in fact the nearer the approach the finer it looks. Even the trees and shrubs that grow there have a clean and sturdy look, while the waterfalls and streams are clear and pure, rushing over transparent beds of clean pebbles or golden sands through bright valleys. The granite slopes are steep and their rivers run fast; and even though the streams colour under the turbulence of typhoons and floods they soon regain their limpidness and purity. In this respect the rivers of Japan form a pleasant contrast to the rivers of other countries, especially those of China where the streams seem always more or less muddy. Even the river Toné which flows through miles of fertile plains shows clearer waters than any river of China. The Chinese have a proverb used for long waiting, to the effect that it is like waiting a hundred years for the waters of the river to clear. It is said sometimes that waiting for politics to be purified from corruption is

like waiting for a river to cease being muddy. Such a proverb would have little significance in Japan where the rivers are clear in a remarkably short time after disturbance.

In the north-western portion of Japan most of the mountains are of volcanic formation, and so present a wild ruggedness not seen elsewhere. The contour gives the impression of rigidity and weight, while that of the granite formations leaves one with a feeling of rounded comfort and ease. Among the most striking features of natural scenery in Japan are the volcanoes, of which the country has more than fifty that are active. As the whole country is still in a process of elevation on the Pacific side earthquakes are frequent, especially in the vicinity of Tokyo, though seismological movements of a dangerous nature do not often visit Japan. This is a marked contrast to China where there are almost no volcanoes to speak of, and to the United States where such scenes are not easily accessible. The Chinese have another proverb that describes a strong-minded man by saying he is as immobile as a mountain; which would not do in Japan where mountains not infrequently move, and even jump long distances. There is nothing in the world more impressive than an active volcano, and there is no land on earth where this aspect of nature's working on be seen to better advantage than in Japan. As one gazes at the primeval fires hissing and darting

in the deep crater of Asama, for example, one receives an impression never to be forgotten of the wonders of nature. In some respects the dormant volcanoes of Japan are as impressive as the active ones, as like sleeping terrors they await the order to erupt and once again renew activity.

In volcanic districts the traveler gets an excellent view of the remarkable diversity of strata on which the Japanese islands lie. The strata is twisted and contorted into hundreds of wonderful and even terrible forms, while the frequent earthquakes show that the process is still going on. On high volcanic cones fires die and craters fill with water, while in valleys lands sink and subside changing the natural aspect of a whole landscape, sometimes forming lakes, caves or new mountain peaks. Were Japan wholly a granite country her scenery as well as the experience of her people would have been much more monotonous; but her numerous volcanoes and the constant movement of the earth make life intense and interesting. Mount Miyogi, one of the fairest landscapes of Japan, is a dead volcano, and it is wonderful even in death. Other dead volcanoes are Haruna and Akagi, though they may rise to life again. Like mortal life, that of the volcano can never be called really extinct, for its resurrection day may come. Such are the great rock-gates of Agutaya in north Chikuzen in Kyushu as well as the Genbudo of Tajima province. The glorious scenery of the Yabakei valley

in Kyushu, which has no equal anywhere else in the world, is wholly due to volcanic action in remote ages, aided by the artistic brush of winds and rains through after times.

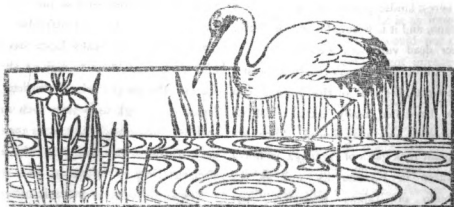
It is natural that the Japanese should conclude that the gods not only made Japan but did their best in making it a unique example of their handywork. They not only made a land of beautifully picturesque conformation, but gave it many fair trees and flowers all its own, and a race of people able to appreciate and use what the gods bestowed. Over all the fair scenes of Japan towers the fairest of them all, Fujisan, the sacred mountain, an emblem of the noble and aspiring soul of Nippon. A people that can gaze appreciatively on Fujisan surely could never stoop to anything ignoble or mean! Fuji, too, was fused and forged from the fires and the material that the gods used in the making of Japan; naturally it should be the most beautiful mountain in the world. It is certainly the queen of all mountain peaks to the Japanese, and the endless pride of the whole nation. It is remarkable how many other lesser peaks Japan has that bear close resemblance to Fuji in shape; and so the people whose districts are fortunate enough to possess such finely molded peaks are glad to honour them by such names as the Omi Fuji, the Yezo Fuji, the Tsugaru Fuji and so on.

The awful forces of volcanic action in Japan, and the indescribable power and

beauty thereby revealed, have given the people of Japan a spirit of reverence for nature not known elsewhere. They have a more wholesome respect for the forces that mould creation than most nations, and many of them have gods that they associate with nature in her different processes. And as they gaze in profound awe at the lofty cone of some distant volcano, crowned with snow, or shrouded in mist, they feel within them a realization of the divine and the great that other people do not experience. So long as the volcano burns God still lives and acts. The dead giants of granite look gravely purple in the sunset rays but the volcanic peaks always soar into the

etherial blue and lift the spirit of man up with them to unearthly heights. There is indeed no sight more inspiringly sublime than the ruby-tinted cone of Fujisan as seen from Tokyo in early morn.

And yet as the eye gazes at the serene and graceful beauty of these lofty peaks emitting fire or lifted by subterranean motion one knows that below and round them in the shadows waterfalls are singing their praises and rivers are running in delight with messages of their greatness while calm lakes about their bases afford mirrors for the peaks to view themselves like loved women.





KEGON

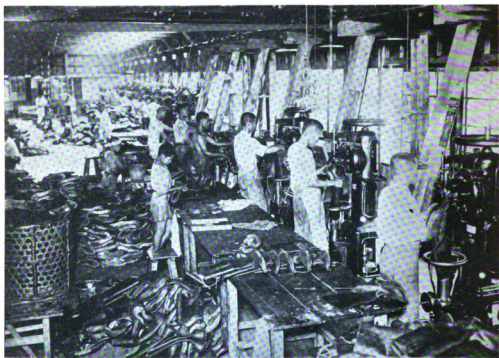


KIRIFURI



SHIRAITO

FAMOUS WATERFALLS OF JAPAN



MAKING ARMY BOOTS FOR RUSSIA



JAPAN'S SHOE INDUSTRIES

JAPAN'S BOOT AND LEATHER INDUSTRIES

By K. WAJIMA

IT is most remarkable that a country like Japan, where no more than seven per cent of the people wear shoes, should in a short time have become a great shoe-producing nation. The great majority of the Japanese people still wear native clothes, and with these they almost invariably wear the native wooden *geta* or *zori*.

The shoe industry, however, saw only steady if indifferent development until the outbreak of the war in Europe, when the demand for leather footwear became so great that Japan was called upon for an ever increasing output. Orders were accepted for the manufacture of several million pairs of boots and shoes for the Russian army, orders so immense that they are not yet all quite filled.

The demand was so great that it became exceedingly difficult to command the quantity of leather required; and so leather industry in turn saw rapid if not quite phenomenal development. After the war the manufacture of leather in Japan will doubtless be one of the most promising enterprises; and the demand for boots and shoes will probably show a corresponding progress. Stock-raising in Japan has not yet reached any very important development, and consequently the country has no very ample resources in hides, large imports being necessary from China and America. The extent to

which importation prevails may be inferred from the following figures showing the hides brought into the country in three recent years:

Year				Kin	Yen
1914	...	...	...	4,497,004	1,868,040
1915	...	...	...	11,379,706	5,908,860
1916	...	...	...	14,222,667	8,040,168

A gain of well over 2,000,000 in weight and value in one year indicates the rate of progress marking the manufacture of leather in Japan.

There has been a very extensive importation of sole leather also, amounting in value to nearly half a million *yen*, while the decrease in such imports recently but shows how manufacture of the article is developing. Japanese sole leather is not quite so good as the oak tanned leather imported, but for certain uses it does quite as well, to say nothing of its greater cheapness. There is no doubt that imports of sole leather will continue to decrease. Exports of Japanese sole leather have already begun and reached remarkable figures, which may be indicated as follows:

Year				Kin	Yen
1914	...	...	...	561,971	868,961
1915	...	...	...	496,590	771,879
1916	...	...	...	1,099,356	1,071,854

And in 1917 the exports of sole leather for the first five months amounted in value to 1,192,900 *yen*, so that the total for the present year will be more than twice that of last year. Exports of sole leather will no

doubt continue to exceed imports, as they have done since 1914.

It is interesting to note that from the hides valued at 8,040,168 *yen* which Japan imports annually, she manufactures leather goods to the value of 30,000,000 *yen*, of which at least 17,000,000 *yen* worth is consumed at home for army and navy purposes and by the general public, while some 13,000,000 *yen* worth is exported. Leather goods have now come to be one of the staple products of Japan.

This is all the more remarkable when it is remembered that such manufactures were not begun before 1871; and made very little headway until four or five years ago, being able to meet no more than the demands of the army and navy. The general public had to depend on imports from the United States and other countries. Then in 1915 came an order from Russia for 1,000,000 pairs of military boots; which was followed in quick succession by further orders for boots, harness and other leather equipment for troops. The balance of trade was thus soon reversed as regards imports and exports of leather goods. During 1916 Russian orders for boots in Japan totalled 2,500,000 pairs, and the leather market rose some 30 or 40 per cent, and the producing capacity was unequal to the demand. As every Japanese military man consumes, on an average, leather goods to the value of 20 *yen* a year, the Government saw the advantage of treating leather as a military commodity and giving it every encouragement.

The absorbing question now is how to secure a supply of hides sufficient to meet the demand for leather. The chief sources of supply for this raw material in the past have been the Americas and China, with some imports from India,

Australia and the Straits Settlements. During the war the supplies from Australia and America fell off. Out of the 8,040,168 *yen* worth imported in 1916 the value of the import from China was 6,710,017 *yen*. It is clear that at present the main source of supply is China, while the most of the export of manufactured goods goes to Russia.

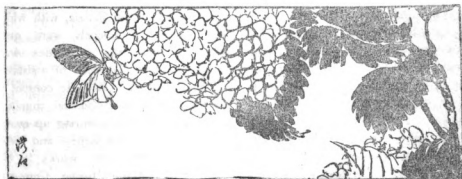
The question is whether China may be depended on as a source of supply in hides. Comparing the situation there with Japan and other countries, it may be said that in Japan the number of oxen per 1,000 of the population is 28, in Korea 40, in China 70, in England and Russia 250, in Germany and Austria 330, in France 380, in America 770, in Canada 1,400. Such figures place China in a very low position as a source of supply; but this way of viewing the subject fails to take into consideration that China is not a consumer of leather to the same extent as other countries, has no leather industries of any account, and is, therefore, able to export larger quantities of hides than other countries. As Japan is near China and Korea she always has a fair supply of hides within easy reach, a fact that must make Japan an important leather-producing country.

Compared with the west, however, the shoe industry in Japan may be regarded as yet in its infancy; but the progress shown by the last few years proves her potentiality for rapid expansion, and the prospects are of the best. In technical skill for the making of shoes Japan claims that she is equal to Europe and America, though it is probable that foreigners would not admit this. There are now over 10,000 hands constantly engaged in the making of boots and shoes in Japan, and the daily output is about 7,000 pairs,

or some 2,500,000 pairs a year. In 1914 the output was 220,000,000 pairs; which is quite large for a country that does not itself yet wear boots to any appreciable extent, apart from naval and military use.

As a good deal of the Japanese work is by hand, a feature permitted by cheapness of labour, it is supposed that in time the boots and shoes made in Japan will surpass in quality the wholly machine-made goods of the west. But, of course, quality and fit are equally if not more important than cheapness; so that if improvement in this respect goes on with

decrease of price Japan may stand a good chance of successful competition with western shoe manufacturers. There is every reason to believe that among the largest customers of Japan in boots and shoes will be India, China, Russia and the islands of the South Pacific, countries which before the war depended mostly on Germany for such goods. The leather men of Japan seem confident that the future of their industry is hopeful, and accordingly they are making every preparation to meet a steady and growing demand for Japanese leather products.



THE MANUFACTURE OF MUNITIONS

By S. FUJII

ONE way in which Japan has been of immense help to the Allies during the present war is in the making of arms and ammunition and despatching them to the battle Front. These have for the most part been produced in the great Government arsenals, but the work proving too much for the official factories, many private munition factories were established to supplement the output from the Government works. Thus the war has lent remarkable impetus to the growth of private munition works, which hitherto can hardly be said to have existed, as the authorities did not encourage such undertakings by private enterprise.

On the other hand the Government had long been accustomed to order warships to private yards; but the army persisted in refusing to trust its orders to such works, or to encourage their establishment, chiefly on the score of preserving military secrets. Fortunately, however, the present war has broken up this policy and it is hoped the army authorities will never again return to it. So far the private munition factories have been working for only foreign countries; but if the latter are satisfied with the work done, surely it is not too much to expect that the Japanese authorities will sooner or later come to patronize these works as well. Already there are signs that the military authorities are beginning to admit

the efficiency of the private factories in turning out war supplies, and to feel that perhaps the day may come when Japan herself will be only too glad to have such assistance. Thus there is every probability that the private works will continue even through times of peace.

The establishment of these private munition works was due largely to the advice and assistance of the great masters of industry in Osaka and certain scientists in the Imperial University. The opposition of the military authorities at first had to be met and overcome, and this finally was achieved. When big war orders began to arrive from Russia, with which the Government arsenals were quite unable to deal, the authorities were forced to admit the need of assistance and to accept it. Once the consent of the Government was obtained, munition factories soon began to spring up everywhere. One of the largest and most important of these new works is the Japan Arms Manufacturing Company (Nippon Heiki Seizo Kabushiki Kaisha) of Osaka, which is probably destined to become the Krupps of Japan.

Established first as the Matsuda Seisakujo, the works made slow progress until Mr. Konishi Koyomatsu took an interest in it, introducing important reforms; and with the arrival of large orders from Russia for shells and fuses an

era of prosperity began which the Company has continued to enjoy. At first the Government doubted whether the Japan Arms Manufacturing Company would be able to undertake and complete the orders pouring in, but it has quite justified the confidence reposed in it by Russia, the fuses from the first being accepted as first-class. The first order for 1,200,000 fuses was duly finished, and then came a second one for 3,500,000 more fuses, and this was followed by a third large order. The Company underwent very rapid development, its capital increasing from 1,500,000 to 5,000,000 *yen*. During the first half of the year 1917 the Company paid a dividend of 50 per cent.

The factory of this Company now employs some 4,500 hands, and works day and night. It has a full equipment for making all sorts of munitions, including forging and casting as well as wood work and presses, with great sheds for the storing of output. Everything is of the newest and best design, and munitions are made after the most scientific accuracy. The process of fuse-making is much the same as that adopted in Europe and America; but the Japanese Company claims to have made some improvements that have been appreciated in the present war. One important feature is the fusion of aluminum and brass by a high degree of heat and the result used in certain parts of the fuse. After the fuses go through the presses they are duly finished and inspected by the factory inspectors, and lastly by the Russian inspectors on the spot. Shipments are made in lots as ready. As the efficiency of the shell depends on the fuse, the good work done by the Osaka works is greatly appreciated not only in Japan but in Russia. In Japan every fuse has to pass through the hands of at least 100 skilled men before it is finished. Such careful work is hardly possible in western countries

where the cost of skilled labour is so much higher than in Japan. The capacity of the Company may be inferred from the fact that it could produce 10,000 fuses per day within six months after the opening of the works.

Other companies engaged actively in the manufacture of munitions are the Japan Machinery Manufacturing Company, the Takata Company, the Okura Company and the Taihei Gumi. Other companies participating in the war orders are The Nippon Seikaku Kaisha, of Senju, Tokyo, which has accepted big Russian orders for boots and shoes. The Government as well as the financial magnates of Japan have been doing everything possible to encourage these companies in their desire to undertake and efficiently fill orders for the Allies, as one way of helping to win the war. Japanese bankers have been offering liberal accommodations for the establishment of munition works, as well as for the payment of bills incurred by the Allies in the purchase of arms. All the bonds floated by Russia, France and England in Japan have been keenly supported by the public as well as by the banks. Thus Japan is assisting her Allies financially as well as in the supply of munitions.

An important consideration is what is to become of these private munition plants after the war? Will they be encouraged to go on or will they cease to exist? It is a very general opinion in Japan that the Government should continue to place orders with these private companies, and depend on them for army supplies in time of emergency. Many of these factories could also undertake the manufacture of electric machines, tools, agricultural implements and pumps, if they were so disposed. Whether they continue to make arms and war supplies or not, the nation will have been greatly benefited by the progress of mechanical industry promoted by the war.

HAKONE GUSA

By RYUTEI RIJO

IV

TOBEI and Kigazo played *ken* for the hand of the fair maiden; and Tobei won.

Whereupon Miyaji, who was acting as umpire, remarked to the father of the girl: "Aha! Tobei is your son-in-law. Now what do you and your daughter think of it?"

"We are quite willing, if Tobei San is pleased," said the old man.

"It is indeed rather fortunate," rejoined the mother, "as we were anxious to have her married as soon as possible; and she herself was glad to think of it."

"Well, then," continued the father, "the marriage is now settled; and when we return to Yedo the formal ceremony can be solemnized. However, we can at least now exchange wine cups in token of the betrothal. Thus the old saying will be fulfilled: 'The good you do, should be done quickly!'"

Tobei, listening to all this, smiled with deep happiness and bowed to Miyaji, saying "Thank you profoundly for your great kindness. Will you please me further by arranging the exchange of cups?"

"Do not be overanxious about it, Tc-san," said Miyaji, "as I am attending to that." Then turning to the old man, he remarked: "Say father, as we are on a trip we cannot very well secure the usual go-betweens. Have you any objection to myself and Kigazo acting as such?"

Kigazo, suffering under the disappointment of losing the girl, promptly declined the honour.

"Now don't be mean over your disappointment," said Miyaji to Kigazo. "Take your loss like a man, forget the disappointment and help To-san to carry out his marriage. What's done is done, and we can't change it now!"

"Well, that's so," Kigazo admitted.

"There then, the go-betweens are arranged," said Miyaji. "Usually a bride wears a *wata-boshi*; but the towel which the young lady has on her head, will do for one."

Various dishes were now ordered to be brought; and Miyaji and Kigazo took their positions between the prospective bride and groom. They gave a cup of wine to the bride and then to the groom, repeating the act three times. Whereupon the father sighed, and whispered: "How happy I am!"

Then Miyaji proposed that they should make a feast and have a regular spree to celebrate the occasion. After they had well drunk of saké Kigazo proposed to the old lady that the bride should take off the towel from her head, and Tobei acquiesced in the idea as a good one. He suggested that his betrothed would look better without it and was going himself to remove it for her, when the young lady refused, saying: "No, thank you; I cannot have the towel taken off now."

"You do not need to conceal anything now," ejaculated the old lady. "We have already exchanged cups and completed the betrothal. Take it off, dear!"

"That's right," agreed the old man. "There is no need to hide anything now that you are engaged. It might hurt the feelings of Tobei san."

So saying, the father removed the towel from the girl's head, despite her unwillingness, when, alas, two great ulcers were revealed on the back of her neck! They had already broken and pus was oozing out a little. The sight was anything but pleasant to see. Tobei was so astonished that he unconsciously jumped some inches off the floor, and was struck dumb. Kigazo was no less amazed than relieved, and tried to ease the mind of Tobei by voluble conversation, at the same time winking toward the ulcers and making fun of Tobei. The latter was gradually working up to a high degree of resentment. Turning at last to Miyaji he said:

"Look here, Miyaji; it was most unkind of you to choose me such a wife. You must have known that she had these ulcers and that half her hair had fallen out. I cannot endure to remain in her presence longer!"

Tobei immediately stood up. The old man caught him by the sleeve and accused him of being a cold-hearted spouse who had no sympathy with his afflicted bride-to-be. The daughter began to cry and clung also to Tobei, laying her dirty neck

against his knee. Tobei was fond of girls; but he could not endure this, and with one spring he reached the door and fled, Kigazo following him.

It turned out that Miyaji knew all about the state of the girl's health and had simply planned the episode for mere mischief. He laughed much at first; but as the gravity of the situation increased, he began to see that it was not such a good joke as it seemed. He attempted to withdraw too, but the old man seized him by the arm, and spoke in hot anger, accusing him of making sport of his daughter. He reminded Miyaji that the whole thing was arranged by him, that he knew the girl's condition and made no objection to it. The betrothal cups had already been exchanged. The thing would put his daughter greatly to shame, and he hoped it would be settled peacefully.

Poor Miyaji could not find words fit for reply, and stood there scratching his head in silence and despair. He finally protested that he had no idea of making sport of the girl. Marriage he averred, was not always a matter of arrangement; there were such things as *kharma* relationships, and often but a trifle separated couples. So he asked the old man to call off the marriage as without the proper *kharma* relationship.

"You have made a fool of me, and deflowered my fair daughter!"

"No: that is not so," contended Miyaji, "I have not deflowered your

daughter. It was the decorations on her neck that did it!"

"Do not be impertinent!" retorted the father. "You are a rude fellow! This is a matter I cannot consent to settle privately!"

"Do not be so quick-tempered, father," said Miyaji. "I'll settle the matter somehow."

The old man arose, purple with rage.

"Can you arrange to have the marriage of my daughter carried out?"

"But . . ."

"If you cannot, I will call the landlord and have it out with you!"

"This is very annoying," exclaimed Miyaji.

"Then can you have my daughter properly married?"

Miyaji found himself in an inextricable difficulty.

"Please give me a little time, and I will try to get my friend to take your daughter."

"I shall not wait longer than 8 o'clock this evening!"

"Well, I'll give you an answer by then."

Miyaji at last got safely out of the room with a sigh of relief, and returned to his room where he found neither Tobei nor Kigazo. Going down to the bath the two fellows were there, humming tunes as though nothing particular had happened.

"Queer fellows, you are, to be singing like this," said Miyaji in an angry tone, "leaving me to get out of the trouble alone!"

"It was very ill-natured of you to associate me with that poor ulcerated girl. You have made me sick and I shall

not get over it during the rest of the trip."

"Yes," said Kigazo; "and to think that I drank from the same cup with her makes me positively ill."

"I did not ask you to drink with her," said Miyaji. "It was all your own doing. Say, To-san, the affair is getting to be serious."

"Why, what about it?"

"The old man says we must marry the girl somehow, or he will call the landlord and have it out with us. I persuaded him to wait until 8 o'clock for our answer. Are you really determined not to take her, To-san?"

"Don't talk such confounded nonsense! I could not live even an hour in the same house with such a person!"

"Then the old man will make a public exhibition of us; and the affair will undoubtedly become very serious."

"I could not marry her even if the very worst should happen!"

"It is you that are in the wrong, Miya-san," said Kigazo. "You it was who tried to deceive us into marrying the girl for a joke. You must be ready to hold yourself altogether responsible for what may happen!"

"Well, I have got to give the old fellow an answer, anyway," said Miyaji, looking very glum. "There is nothing for it now but to leave this inn and get another place as fast as we can."

"That's the idea," said Tobei. So the three agreed to depart from the inn. It was just 6 o'clock; so they had plenty of time. Going privately to the landlord they asked for their bill; and having promptly paid it, stole out of the place and made for Miyanoshita at top speed.

THE ISHIYAMA WAR

By K. KIYAMA

IT has not infrequently been seen in history that religion proves capable of uniting people in a front able to resist even trained soldiers, as was the case in the rebellion of the Christians at Amakusa in the 17th century, and of the Ikko sect of Buddhism in its rising against the forces of Oda Nobunaga in the previous century.

This latter uprising has been known in Japanese history as the Ishiyama war. Ishiyama is a hill standing eastward of Osaka, now partly occupied by Osaka castle. In the last part of the 15th century the Hongwanji temple had its headquarters at Yamashina in the province of Yamashiro, the abbot's name being Kenryo. He had also established a branch of the foundation at Ishiyama. Owing to the opposition of the sect to the government policy of the day the temple at Yamashina was attacked and destroyed by Sasaki, the daimyo of Omi, an adherent of the Nichiren sect of Buddhism. This took place in the year 1532. Then the abbot Shonyo had the image of Buddha transferred to the temple at Ishiyama, which he converted into the headquarters of the sect.

One of the distinguishing doctrines of this sect was the teaching that if any one

would recite the prayer, *Namu Amida Butsu*, he would be saved by Buddha. A way of salvation so simple attracted many, especially of the lower and less educated classes; and the sect was hated by all the older ones. The campaign against the new sect was led by the sect of Nichiren, which intrigued with influential daimyo for its overthrow. The twenty-one temples of the Nichiren sect in Kyoto allied themselves with Hosokawa, the daimyo of one of the greatest fiefs of the day, for the extermination of the Ikko sect at the Ishiyama Hongwanji. After the temple there was razed to the ground Hideyoshi built his castle on the site. It was obviously a site that lent itself to strategy, being surrounded by the sea on one side and rivers and marshes on the other sides. The only safe approach was from the south, across the plain.

The combined forces of the Nichiren sect and those of Lord Hosokawa at first failed to take the religious stronghold at Ishiyama, and they finally returned exhausted to Kyoto in ignominious defeat.

Hosokawa was then joined by another daimyo named Nagamasa and the attack on Ishiyama was renewed in 1536, but they were again put to flight by the priestly

warriors. Two years later, however, Ishiyama was taken by assault and burnt to the ground. By this time the abbot, Shonyo, had died and his place was taken by his son Kannyo, who raised a big war fund among the followers of the sect and reared a magnificent temple. He was a man of considerable political sagacity, and attempted to establish his prestige by matrimonial relations with the daimyo of Echizen in whose dominions the sect had the greatest number of followers. His son married a daughter of Asakura, daimyo of Echizen, and the daimyo in turn derived considerable benefit from the union, since the Hongwanji temple exercised great influence over the nation.

When Oda Nobunaga came into military power at Kyoto he entertained an ambition to bring all the daimyo of the empire into complete subjection to the central government; and he began by attacking Asakura of Echizen who would have been quickly defeated had it not been for the assistance of the numerous disciples of the Honwanji temple living in his district. Oda now saw that his task of subduing the daimyo could not be accomplished until he had first succeeded in the downfall of the monks. Under pretext of attacking the castles of Noda and Fukushima Oda set out with a great army of some 50,000 men under famous generals like Katsuiye Shibata and Akechi; Mit suhidébut the monks at Ishiyama suspected that he was after them, and they summoned their forces, soon gathering a

larger army than Oda commanded, Shigeyuki Suzuki being the commander. He was the descendant of famous warriors like Yoshitsune of the Minamoto clan.

The attack began on Fukushima castle, then situated where Umeda station now stands, and the monks sent troops to reinforce the garrison there. Whereupon Oda changed his tactics and at once opened an attack on Ishiyama. After several vain attempts to storm the Buddhist stronghold the troops fell back. The action of the Ishiyama garrison under Suzuki proved their superiority in every way to the attacking forces. The abbot, Kannyo, showed his humanity to the enemy by having the slain buried with his own dead in one grave; and for 21 days he recited the sutra for the dead before the temple altar. Even the attacking forces were moved to tears at this magnanimity. The disciples of Buddha in the army of Oda began to lose courage, and they hesitated to push the attack on the monks.

On hearing of the seige at Ishiyama, Asakura of Echizen together with the daimyo of another province, hastened to the relief of the monks, marching rapidly by way of Omi, hoping to approach the enemy from the rear. Oda, feeling at a loss how to deal with the situation, asked the assistance of Hideyoshi Toyotomi, then an unknown soldier, but destined to become the Napoleon of Japan. Hideyoshi proposed that the army of Oda should withdraw from Ishiyama on pre-

tence of meeting Asakura, and when the monks pursued, to turn about and defeat them in the open. This was done and the plan worked effectively. Finding that the monks had been defeated Asakura the more readily consented to make peace with Oda and returned again to his fief.

Oda was only biding his time, however; for later he led an army into Omi and vanquished Asai of that province, and then proceeded to Echizen and defeated Asakura in the year 1573. Returning to Kyoto he laid the palm of victory at the foot of the Throne and paid his respects to the Emperor, when his Majesty bestowed on him a gift of fragrant wood known as *ranjikai*, preserved in the Shoso-in at Nara.

Oda could not rest, however, until he had destroyed the nest of the monks at Ishiyama. Again he made a fruitless attack upon it. Apparently abandoning the attack he retired to Gifu castle in Mino. He knew that the great power which the Hongwanji exercised over the nation, could never be destroyed until the sect was rooted out of its stronghold at Ishiyama. Oda purposely favoured the Christians in order to get back at the Buddhist monks. His one idea was to oust the monks from Ishiyama and erect on the site a great castle for himself, an idea not realized until the time of Hideyoshi some years later.

In 1575 Oda went on a campaign against the Buddhists of Echizen, as they were the greatest assistants of the monks

at Ishiyama. Oda built a fortress at Tennoji where he could keep an eye on the movements of the monks. There were constant clashes and skirmishes between his troops and those of the monks but without any decisive result. It was proved that every time Oda decided to attack Ishiyama some follower of Buddha attached to his troops would desert and inform the monks of Oda's plan. One of the most noted of these deserters and heroes was one Nisuke who joined the monks and fell fighting for their cause, and the abbot had masses said for his soul always on the anniversary of his death, and it is said the ceremony is still continued.

The strength of the Buddhists lay chiefly in the support and sympathy of the peasantry, who everywhere made life dangerous for the troops of Oda. It needed the iron will and remarkable strategic skill of Hideyoshi finally to overthrow the monks. In 1580 he led an army against Ishiyama and besieged the castle. The monks lost much in the disappearance of their great leader, Suzuki, who had wandered too far in pursuit of the enemy and got cut off. At this time the Emperor ordered the Abbot of the Hongwanji to evacuate Ishiyama, and thus the powerful potentate, like a pope of Rome, opposing the secular arm with might and success, bowed to the Imperial command and withdrew from Ishiyama, retiring to the province of Kii.

Oda was not allowed to enjoy the fruits

of submission by the monks, for not long afterwards one of his generals, Akechi Mitsuhide, assassinated him and offered to make an alliance with the abbot of the Hongwanji temple ; but the abbot did not approve Akechi's treachery and declined to have anything to do with him. Hideyoshi was very pleased that the abbot had refused to join hands with Akechi and soon afterwards he destroyed traitor. From this time Hideyoshi showed considerable

sympathy for the Hongwanji and its abbot, and allowed the Rokujo temple to be built at Kyoto, which still exists.

This story of how the religious peasants and their priests and monks successfully resisted the armies of the empire for so long, well illustrates the tenacity of the Japanese for any faith in which they believe, and their bravery in dying for any cause they deem worthy.



THE FUTURE OF CHINA

By HEIKICHI OGAWA M.P.

THE future of China is the one question uppermost in the mind of Japan and the orient to-day. To most people it is a question that seems insoluble; but to me it is very simple. Those who are unable to reach a definite view as to the future of China are persons who are ignorant of that country. To any one familiar with the true state of affairs in China it will not be necessary to change one's opinion with changing conditions in China. The various disturbances that arise can readily be predicted as well as the outcome to be expected. For more than 20 years I have devoted a great deal of attention to this subject; and I have now some very decided views on the situation. Through all the changes that have taken place in China these views of mine have not departed from my original convictions.

First and foremost I am persuaded that the best thing for China is to adopt and keep faithfully to a republican form of government. The most important question concerning China is not her destiny but the nature of her government, as on that her destiny largely depends. Some hold that China should have an imperial form of government; others that the Ching dynasty should be restored; and others that China should be a republic; the latter forming the more powerful body as well as the wiser. Those who favour an imperial form of government in China are not a few and many of them are in Japan, but such a form of government would be impossible without the appearance of some great personality capable of inspiring imperial ideals and respects some far greater character than was the late Yuan Shikai. It requires something more than military power and skill in diplomacy to make an emperor. Those who advocate the restoration of the Ching dynasty in China must form a very small number. Their weakness may be inferred from what has recently gone on in Peking during the attempt of Chang Tsun to place the child-emperor again on the Throne. I was quite certain from the first that any attempt to restore the old

monarchy would fail. China will never see peace and have a stable form of government until republicanism is completely triumphant in that country.

Before that day comes there will doubtless be numerous difficulties to overcome. What with endless struggles between individual and factional intrigues and the influence of outsiders poor China is badly mixed up and confusion seems to reign everywhere. But no doubt in due time a republican form of government will be established and peace restored.

The next question is what attitude Japan should adopt toward China, especially if the republic becomes firmly established. It is important in this connection that Japan's policy as regards China can be carried out quite independently of the form of government in that country, and even without regard to temporary changes of administration in China. Certainly Japan has no call to interfere with the form that government may assume in China. However mistaken the Chinese may be in their gropings after government, no doubt they will see the light at last. Japan's only concern is with the permanence of peace in East Asia. Those Japanese who oppose a republican form of government in China and who do what they can to urge on the imperialists, are

to be blamed as hindering the progress of China.

The Chinese are said to possess a strong spirit of self-government which fits them for democratic rule; but it would be more true to call it a spirit of personal independence than a spirit of self-government. The general idea in China is that each one should look after himself and protect his own interests without looking to the government for help in any way. The Chinese do not like to depend on the nation, perhaps because they have been so much left to themselves as families and individuals, the nation doing but little if anything for them. So far as reaching a spirit of independence is concerned the Chinese are really more advanced than the Japanese. In any case the history of government in China shows that its nature is on the whole more like republican than imperial government. The authorities readily listen to the opinions of individuals and adopt them if they seem at all desirable or practicable. As a matter of fact, in one sense, China had a national form of government before Japan; for popular government depends on the people and not on a national assembly. Those who say that a republican form of government would not suit China only show their ignorance of Chinese history and the

actual conditions prevailing in that country.

A further important question is whether China should adopt the American or the French form of republicanism. Governments to be sound and stable should be capable of adapting themselves to the circumstances of the time; no form can be said to be eternal. It must largely depend on the character of the people to be governed. What I mean is that at present a republican form of government is more suited to China than any other existing form; but this does not mean that China should not change her form of government in future if she finds another that she deems preferable. Japan has to see that peace is maintained in East Asia no matter what form of government obtains in China, and no matter what the conditions there may be. She must be sufficiently strong at any time to enforce peace upon her neighbours. And while carrying out this policy the western Powers must be made to understand that they cannot interfere in it, and they must not misunderstand its purport, or imagine it to be aggressive in aim or inimical in practice.

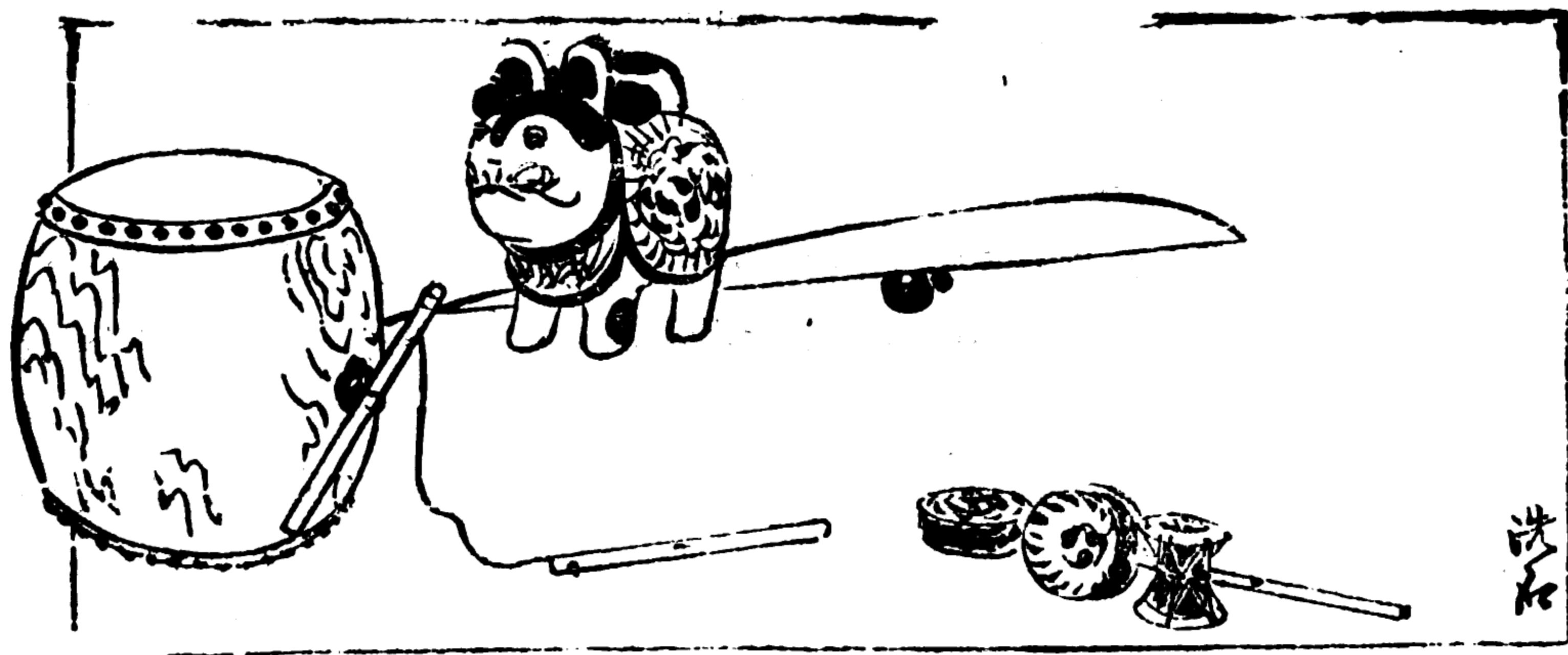
Japan's policy in China involves the territorial integrity of that country. China is to be the most powerful friend

of Japan in this policy. No western Power must ever be allowed to do in China what Germany is doing in Turkey or what England did financially in Egypt. Those who hold that Japan entertains motives ulterior to these as regards China need not be answered, as they have no proof of their suspicions. When Japan has secured western guarantees as to the above policy peace will be assured and friendship between Japan and China will be permanent. When Japan brings China to a position where both can work together for their mutual independence and protection the ideal will have been attained and accomplished.

What Japan has to guard against chiefly at present is lest she lose the power to maintain the peace of the Far East, owing to China being thrown into confusion by outside interference. Japan has to see that no part of East Asia becomes a rallying ground for western treasure-seekers; the western nations must be prevented from dragging the far East into their squabbles. To carry western troubles and disputes into East Asia is to endanger the peace of the Orient and sow the seeds of future misfortune. The European war has already disturbed China considerably, and Japan's responsibility for the maintenance of peace in

this part of the world has grown heavier. China is apt to misunderstand Japan's keenness of interest in the matter; she is disposed to read into Japan's policy something of selfish designs. This will be less so as China becomes more independent of western Powers. When the Far East is free from the danger of outside interference it will be more free to develop its own civilization and cultivate better forms of government. Japan and China are destined to contribute jointly to the progress of civilization in the orient; and the result will be favourable to commerce and industry in all countries as well as in those of East Asia.

One thing is sure: the very worst thing that can happen to China is to encourage suspicions against Japan, or promote the interference of western nations in the enforcement of Japan's policy in the Far East. Japan's policy is very far-reaching; but it is none the less just and impartial. If China throws herself open to western interference and invites a squabble of the Powers within her territory she will be practically committing suicide. Her wisest course is to heed the advice of Japan, maintain her own independence and aid Japan in securing the independence of the Far East.





round the Hibachi

GIO AND HOTOKEGOZEN

By H. HANABUSA

DURING the period that Kiyomori, of the great Taira clan, was head of the Heike family, there lived in Kyoto two dancing girls who were sisters. Such girls were known as *shirabyoshi*, and represented a higher type of dancing girls than the modern geisha, as they danced and played only before nobles.

The elder of the two sisters was named Giô and the other Gijo; and for beauty of face and sweetness of voice they were unexcelled among those of their calling in the old capitol. On hearing of them the famous Kiyomori sent for them to come and dance before him. They duly appeared at his fine residence at Nishi Sanjo.

Arriving with three pupils in a private conveyance they entered the great man's mansion. Giô was arrayed in a silken robe known as a *suikan*, and a red *hakama*. She glided into the presence of Kiyomori to the accompaniment of a popular song called *imayo*. The great warrior was fascinated and heaped praise on the beautiful and artistic dancer. But Gijo, the younger sister, proved to be even more beautiful than Giô, and to her Kiyomori made a monthly allowance, and she lived in her mother's house at Rokujogawara. All the other dancing girls of Kyoto now began to envy the two favourites of Kiyomori and to simulate their names by calling themselves Giichi, Gini, Gisan and so on.

In time another dancer appeared whose

fame began to rival that of the two favourites of Kiyomori. She was known as Miss Hotokégozen. Those who had seen her dancing and heard her voice admired her immensely and bestowed upon her unmeasured praise, declaring her performances far superior to those of the Gi girls. Kiyomori heard this; and one day when a banquet was given by the Heike family Hotokégozen appeared and offered to give an exhibition of her dancing before the guests. Kiyomori was not pleased at this boldness and ordered the offer to be declined. Dancing girls should come only when summoned. The girl replied that if that was the order of the great man she could do nothing but obey it but when people heard of her being driven from his door they would laugh at her and she would suffer accordingly. The servant related to Kiyomori what the girl had said; but he only said that as he had the reputation of Giô and Gijo to maintain he could not afford to run the risk of dividing his patronage. So Hotokégozen went home greatly cast down.

When the beautiful dancer, Giô, heard of the incident, she was very sorry for Hotokégozen and told Kiyomori that she herself was once in the same position as the rejected singer. She asked Kiyomori what he would have done if she, Giô, had made the offer to sing. Were she thus rejected there could be no measure to her disappointment and sorrow. She then

went on to say that when people heard of the matter they would likely blame Gio for it and speak ill of her, as having dissuaded Kiyomori against allowing the girl to dance, on account of jealousy.

At this Kiyomori consented to hear Hotokégozen sing and see one of her dances. So the girl was summoned to the presence of Kiyomori. He informed her that she had not been sent for by him but by Gio out of sympathy, as she was once in the same position. As the girl danced Kiyomori gradually fell under her fascination and began to praise her art as equal to that of Gio. Her dance was one of congratulation. When she finished Kiyomori asked her to continue. With her *suikan* she wore a white *hakama*, her beautiful hair streaming down her back. Her next dance illustrated a Chinese poem which she sang. Every one could see that Kiyomori had fallen in love with the beautiful dancer. When she finished, he took her to him and praised her, entertaining her in his private apartments, without regard to company. The girl however, informed him that as she had met him through the favour of Gio she could not consent to enjoy his favour at the expense of that formerly bestowed on Gio. Kiyomori supposed that she did not like to accept his advances in the presence of Gio, so he dismissed the latter. Gio was deeply wounded by this and wept, asking to be allowed to remain, but Kiyomori was intent on having his way. So poor Giô left the house. On departing from the house she wrote the following poem on the paper door :

Every grass of the field,
Whether in bloom or decline
Has its Autumn !

So will it be

With Gio and Hotokégozen !

Hotokégozen could not be happy while Gio was treated thus ; and she constantly persuaded Kiyomori to ask Gio to return. To this he finally consented, and wrote her accordingly. To the letter she sent no answer, which greatly angered the famous warrior, so he threatened her with prosecution. Her mother, who read the letter of Kiyomori, advised Gio to obey it, as the great man ruled the country and could do what he willed. So Gio complied with her mother's wish and visited Kiyomori, accompanied by her younger sister. She danced as before, but her songs were reminiscent of a happier past ; and the scene so affected the heart of Hotokégozen that she held down her head, unable to witness the dance. Kiyomori did what he could to reassure Gio of his appreciation, and asked her to come often and dance before him for the pleasure of Hotokégozen and himself.

The two sisters came back from time to time as requested ; but they could not overcome the feeling of disgrace. The mother was so grieved that she became a nun, being at the age of 47 ; and the two fair daughters were aged 21 and 19 respectively. They too became nuns.

The three nuns lived at a spot called Saga in the suburbs of Kyoto, devoting themselves to penance and prayer. What they had done soon became known to all the city. When Hotokégozen heard it she could no longer be happy and secretly left her lord's mansion and joined the three nuns, cutting off her beautiful hair. Her age was only seventeen. There in seclusion the four lived until death.

MONTHLY RECORD OF EVENTS

(JULY 25 TO AUGUST 25)

July 28.—Viscount Ishii sailed by the *Korea Maru* on a special mission to the United States.

A battalion of the 50th Infantry Regiment made a forced march up Mount Norigataké, a peak of the Japanese Alps, 9,900 feet high and noted for its steepness, reaching the top in a few hours.

July 5.—Being the anniversary of the demise of the late Emperor solemn services were held at the Shrine in the Imperial Palace, and also at the Momoyama mausoleum where Prince Kanin acted as Imperial representative.

July 31. — With a view to promoting uniformity in colonial administration and especially in relations between Chosen and Manchuria a Colonial Bureau was created, with Mr. Shirani, chief of the Civil Office of the Kwantung Government-General, appointed head, and Mr. Tachibana, a councilor of the War Department, as vice chief. General Baron Y. Nakamura, president of the South Manchuria Railway, was appointed Governor-General of the province of Kwantung, while General Baron K. Nakamura relinquished that office to become a member of the General War Council. Hereafter the South Manchuria Railway will have a director instead of a president, to which post Dr. S. Kunizawa was appointed. A Colonial Investigation Committee was also organized with Baron Goto, Minister of Home Affairs, as chief.

Aug. 1.—A new rank known as *juni* was created in the army between that of noncommissioned officer and sub-lieutenant, to be ranked as officer's class and to be given to special non-commissioned officers who take a four

months' course at the Officers' Training College.

The work of refloating the warship *Otorwa* which went aground off Namikiri, had to be abandoned, leaving the ship a total wreck.

Aug. 2.—Baron Yamané, chief Aide-de-camp to the Imperial Crown Prince, passed away.

The Government decided to proceed with the construction of new buildings for the Imperial Diet at a cost of 7,500,000 *yen*, to be completed in eight years.

The family of the late Captain Yeto who perished when the British dreadnought *Vanguard* blew up, was given a donation of 4,000 *yen* by the Government.

Aug. 4. — Mr. K. Kumagai resigned as head of the Government Electric Bureau and was succeeded by Mr. H. Higo of the Postal Savings Department, and Mr. Amaoka, secretary of the Cabinet, was appointed head of the Postal Savings Bureau.

Aug. 6.—For purposes of information regarding South America a naval attaché was appointed to the Japanese Legation in Brazil.

The Tokyo Amalgamated Industrial Association decided to establish an office for the encouragement of Trade and Industry.

Aug. 10.—Marquis Kido, a member of the House of Peers, died.

Baron Iwasaki, the well-known financier, purchased the famous library of Oriental books owned by Dr. Morrison, adviser to the Pekin Government, for 360,000 *yen*. The library will be established in a suitable building in Tokyo.

Aug. 14.—Dr. Okuda, Mayor of Tokyo, and Mr. K. Matsuoka, were created barons. Dr. Ichiki, ex-minister of Education, was made a Privy Councillor.

Aug. 15. — The Lower House of the Imperial Diet decided to despatch five members to the United States for inspection of industries, namely, Messrs. Shimada, Masao, Mochizuki, Uychara and Yamané.

Baron Iwamura, former instructor in the Academy of Fine Arts, died at his villa in Sagami.

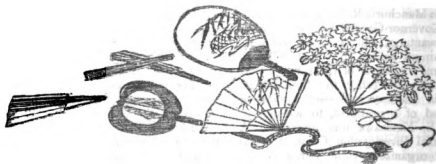
The Dutch warship van Tromp entered the harbour of Nagasaki, the first ship of that nation to visit Japan for 15 years.

Aug. 19. — Baron Kikuchi, professor emeritus of the Imperial University and one of the foremost of modern Japanese educationists, died at Chigasaki, his summer home, at the age of 63.

Aug. 11.—According to official returns the number of foreign tourists visiting Japan during the first six months of this year was 12,657, an increase of 5,725 over the corresponding period of last year, made up as follows: British 1,435; American 2,696; Russian 3,610; Chinese 4,176; Dutch 100; French 224; Germans 3.

Dr. Baron Okuda, mayor of Tokyo, passed away, at the age of 58. The late mayor was an eminent jurist and a great leader in education, being head of the Chuo University. The municipal funeral extended him was one of the largest in modern times.

Aug. 24.—According to forecasts published by the Department of Agriculture and Commerce the prospects of the approaching rice harvest are of the best. An increase of some 50 per cent over the average year is expected.





MEMBERS OF THE HOUSE OF REPRESENTATIVES APPOINTED AS A COMMISSION TO VISIT THE UNITED STATES TO NEGOTIATE ON IMPORTS. THE NAMES ARE AS FOLLOWS, READING FROM THE LEFT: MR. K. NOCHIZUKI, DR. T. MASAO, MR. S. YAMANE, AND MR. T. SHIMODA.



FUNERAL OF THE LATE MAYOR OF TOKYO, BARON OKUDA

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan's Gift to the Allies

The Fund which the Japan Association for the Relief of Sick and Wounded soldiers, their families and other Sufferers from the War in the Invaded Countries, having amounted to nearly 2,000,000 *yen*, the Committee in charge decided to proceed with its distribution at once rather than wait for the larger sum anticipated; and so in August last the Fund was allotted as follows:

<i>Yen</i>	365,000	to	England
	362,500	„	France
	362,500	„	Russia
	362,500	„	Belgium
	362,500	„	Italy
	60,000	„	Serbia
	60,000	„	Roumania

At first it was intended to despatch a special mission to these countries for the distribution of the Fund; but later it was decided that it would better to hand over the Fund to Japanese Embassies and Legations together with a booklet explaining the origin and accumulation of the Fund. Since the outbreak of the war Japan has been doing all within her power to assist the Allies and hasten the day of victory. Being far removed by geographical position from the center of action Japan

has not been able to do as much as she would like to have done, though her policing of the Pacific and ridding it of enemy ships, her convoying of British troops and munitions from Australia and New Zealand, her guarding of interned ships in neutral ports and her present naval operations in the Mediterranean, all have been of inestimable benefit to the Allied cause, to say nothing of the immense supplies of war munitions she has manufactured and sent to the battle Front, and the financial facilities with which she has accommodated Britain, France and Russia. Japan, however, has not been content with this help; her sympathies go out keenly to the suffering populations of the invaded lands and to those noble heroes fighting for the freedom of mankind; and to show this sympathy in a practical way the people of Japan decided to raise a fund for the relief of the sufferers. The sum realized may not be large, though it is considerable for a nation not wealthy, and in view of the short time allowed for collecting it; but it brings with it the sincere sympathy and best wishes of Japan for the Allied cause and all who have suffered in this war for the establish-

ment permanently of human liberty and universal justice. Japan believes that when Teutonism is finally crushed and justice universally prevails, racial discrimination will vanish in shame from the earth and the world will enjoy universal brotherhood and peace. To this policy the Allies have committed themselves; for this they are fighting and shedding the blood of their best; and Japan has made herself one with them in the struggle hoping to share with them not only the glory of victory but the benefits of freedom and justice.

The Monroe Doctrine The *Yorodzu* in commenting on America's entry into the war and her recent efforts toward the assistance of Russia, thinks that the Monroe doctrine has been thrown to the winds. The United States can no longer be said to confine her attention to her own side of the Atlantic, or even the Pacific; for she has already annexed Hawaii, taken the Philippines, and extended her influence far beyond her national boundaries; and her present participation in the European war carries an American army into Europe. How can the Monroe doctrine be now said to exist?, says the *Yorodzu*. America is feeling the result of the enormous wealth amassed during the first two years of the war, and she is now stretching out her giant hands toward other lands, notably toward China, yes and toward Russia too. For years America has been courting the friendship

of China and she is now prepared to concentrate her enormous energy on that country. As the Chinese are more influenced by money than in any other way the wealth of the United States has a great attraction for the republic, which now has a chance to allow itself to be enveloped in money power. In the same way America is endeavoring to get an inside place in Russia's esteem. A delegation has visited Russia, the country's railways are to be reorganized, Russian enterprise in her Far Eastern possessions is to be assisted, and concessions for mines in Saghalien may be granted. With her left foot in China and her right foot striding across the dominions of the Slav, the American giant has its eye on Europe too, where England and France are only to glad too welcome assistance and interest. Japan has only to do with America's activity in the Orient, which must not be expected to decrease; and Japan must watch American influence in the Far East with the same assiduity that the upholders of the Monroe doctrine watched European influence in America.

Japan and Russia Japan is paying careful attention to the progress of events in Russia; and leading papers like the *Tokyo Mainichi* fear that unless a settled government be established there in the near future, Japan will have on her hands the same difficulties that she already has in China. Countries that are so big as to prove too unwieldy for stable govern-

ment must be regarded as a menace to smaller neighboring nations, and the latter have to take precautions accordingly. Japan earnestly hopes for the final establishment of a permanent government in Russia; at the same time she must be prepared for any emergency that may rise, since she is always responsible for preserving peace in East Asia.

The Osaka *Mainichi* dwells at length on the progress of the democratic movement in Japan of late, due possibly to the increase of scientific knowledge, the growing emancipation of woman and the general rise of the masses to greater power and importance. To attempt to stem these irresistible currents of world progress the *Mainichi* thinks is futile on the part of any government, and a most dangerous undertaking as well. As to the increase of scientific knowledge, the paper thinks it has been chiefly an influence from without, as the Japanese themselves have done very little as yet for the progress of science compared with Europe and America; while the progress of woman's emancipation also has made very slow headway in comparison with western countries. Improvement has been experienced in this direction, of course, but woman's influence is yet nil in Japan. As for the democratic movement the less said the better, thinks the *Mainichi*. But the paper sees no reason why monarchy and democracy cannot

exist harmoniously in Japan, as the Imperial Throne has made it clear that democratic principles should be the basis of the Administration. Democratic principles have brought not harm but good to England, a monarchical country, and they can do no evil to Japan. Even in Germany, the greatest stronghold of bureaucrats, democracy is making remarkable progress and may yet gain the day. But the present Government authorities in Japan seen bent on staying the progress of democracy, avers the *Mainichi*, and are thus opposing the thought of the whole world, a policy that must be regarded as gravely mistaken.

The distinguished editor of the *Taiyo*, Dr. Ukita, in a recent number of the review takes the government to task for the limits it is endeavoring to place on freedom of speech and public opinion in Japan, which he asserts to be but a relic of despotic ages that should be forever past. The thought of a nation, says Dr. Ukita, is beyond the control of sovereign power, nor can the merits and demerits of popular thought be accurately judged and appraised by administrative authority. The most that authority can do is to exercise what influence it can by way of education. To interfere directly with the thought of the nation in an arbitrary manner is to run counter to the principles of constitutional government. National thought has various modes of defining and expressing

itself, as in free speech, books and newspapers and in religion, none of which can controlled by the government without danger to the nation. Interference is reasonable when free speech becomes license to promote evil; but when interference is carried to the limit of taking away the right of the people to freedom of speech as guaranteed by the Constitution, it is quite another matter. The Tokugawa shogunate and Spain were the most successful authorities in the past in controlling free speech and public opinion,

both adopting the most vigorous and cruel measures to prevent freedom of thought. But such stringent policies only resulted in national stagnation, leaving their respective countries behind in the progress of the world, while the administrations themselves have passed away. Any tendency to revert to such antiquated notions of human liberty will prove fatal. It is better, if thought be dangerous, that it should be expressed than kept secret until beyond control.





1. RECENTLY BECAME BARON MATSUOKA 2. HON. K. ICHIKI,
RECENTLY APPOINTED TO THE PRIVY COUNCIL 3. MR. T. HOJO,
NEW PRESIDENT OF THE PEERS SCHOOL



1. TOKYO STOCK EXCHANGE. 2. AT THE FINE ART
EXHIBITION 3. AUTUMN EVENING ON THE RIVER

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for November, 1917

A MASTERPIECE BY TERASAKI	Frontispiece
A MODERN PAINTER (ILLUSTRATED)	F. Matsumoto . . . 369
JAPANESE MIDDLEE SCHOOLS	
(ILLUSTRATED)	M. Kawada . . . 375
SOME PREHISTORIC SWORDS(ILLUSTRATED)	N. Tsuda . . . 381
A MODERN PLAY : MAKI-NO-KATA	
(ILLUSTRATED)	F. Yamazaki . . . 387
A NOTABLE AUTOBIOGRAPHY II	
(ILLUSTRATED)	Hon. S. Hirayama . . . 393
CHARACTERISTICS OF JAPANESE LAW	Dr. S. Oba . . . 397
PORT OF TSURUGA	S. Sugitani . . . 401
PORCELAIN AND EARTHENWARE	R. Shimizu . . . 405
OYESHIKI (ILLUSTRATED)	S. Yamashita . . . 409
HAKONÉ GUSA (V)	Ryutai Riho . . . 413
SOLDIERS' FAMILIES	S. Hirata . . . 415
AROUND THE HIBACHI : A WHALE STORY	Onzan . . . 417
MONTHLY RECORD OF EVENTS	Aug. 25 to Sept. 25 419
CURRENT JAPANESE THOUGHT :	
1. The Ishii Mission	
2. Japan and the Allies	
3. The Ban on Steel	
4. Control of Shipping	
5. Marquis Okuma on War	
6. Idealism	Dr. J. Ingram Bryan 423

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Froeign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

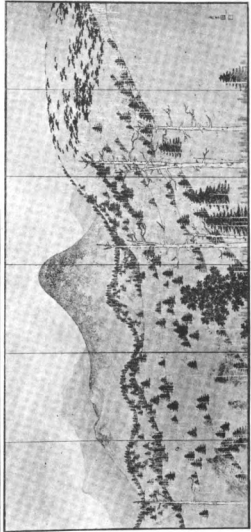
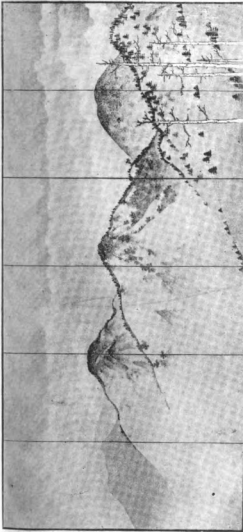
Agents

Brentano's, New York & Paris	E. L. Morice, London, W. C.
Maruzen Company Ltd., Tokyo	Federal Rubber Stamp Co., F. M. S.
Kawase Nisshin-Do, Kobe	Kyo-bun-Kwan, Tokyo
Khoo Hock-Tye, Penang, Straits Settlements	Kelly & Walsh Co., Yokohama & Shanghai
Yorozu & Co., Sacramento, Cal.	R. Stanicci, Los Angeles, Cal.
M. O. Wolff, Petrograd & Moscow	Tract & Book Society, Bombay, India
Smith & McCance, Boston, Mass.	N. S. W. Bookstall Co., Sydney

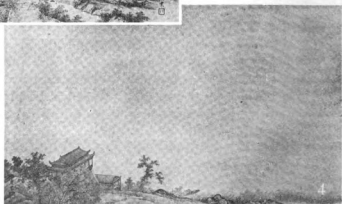
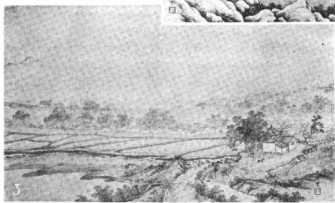
ALL RIGHTS RESERVED



SCENE FROM CHINA BY KOGYO TERASAKI



AUTUMN IN THE MOUNTAINS BY KOGYO TERASAKI



FOUR SCENES FROM CHINA BY KOGYO TERASAKI

THE JAPAN MAGAZINE

VOLUME EIGHT NOVEMBER, 1917 NUMBER SEVEN

A MODERN PAINTER

By F. MATSUMOTO

AMONG the many pictorial artists of modern Japan four stand out as preëminent: namely, Kwanzan Shimomura, Taikan Yokoyama, Seiho Takeuchi and Kogyo Terasaki, all living in Tokyo except Takeuchi. Each of these has some individual and distinctive merit as a painter, but of the four it may be said that Terasaki is the most versatile and universal in his appeal to lovers of fine art. He seems, indeed, to be at ease in every branch of Japanese painting.

Born in the city of Akita in Ugo province in the year 1866, his father a retainer of Marquis Satoké and the manager of various business companies, young Terasaki was early placed under the care of friends, owing to his father's failure in business. The young man at first thought he would like to be a physician, and so he entered a medical school in Akita; but he soon realized that he was not cut out for the medical profession, having strong inclinations toward art. Even from early days he had been fond of drawing, and sketches made by him at the age of 16 showed considerable merit. Young Terasaki first took lessons in painting from an artist named Hidetoshi Komuro of the Kano School of painters.

Left to his own resources to make a living he tried to travel about and paint pictures, but failed to make ends meet. Through the influence of relative he finally obtained work in the country office.

The few pictures that Terasaki painted at this time were much admired by artists of repute, such as Suian Hirafuku of Tokyo, through whose influence the young man at last decided to remove to the capital. Arriving in Tokyo at the age of 23 Terasaki took up the study of painting in earnest, living as well as he could on sales of his pictures.

Through his master in painting Terasaki was introduced to the Toyodo publishing house, and began to increase his slender income by drawing illustrations for art magazines. During the three years' he spent at this occupation his skill with pencil and brush greatly developed; for his daily task of copying the pictures of great artists for publication in the magazines went toward the training of his own hand and eye, and made him familiar with the paintings of all schools of art, as well as able to imitate them.

When the Japan Artists Association was formed in 1891 Terasaki became one

of its most active members, being on the managing committee, and the same year he exhibited some of his works in the gallery opened by the Association, being awarded a medal for conspicuous merit. From that time his name became better and more favourably known to the public, and his fame has gone on increasing until now he is regarded as one of the greatest artists of the empire.

When Kakuzo Okakura, director of the Tokyo Academy of Fine Art, organized the Japan Art Association Terasaki was one of the original members, and in the following year, 1897, he became a teacher in the Academy. When the director of the institution, together with the artist Hashimoto, resigned from the Academy in 1899 and established an Art Association independently of the Government, Terasaki and most of the other names of distinction, connected with the school, went with him. When Mr. Masaki became director of the Academy of Fine Art he succeeded in persuading Terasaki to return, and Shimomura came back too.

During the Russo-Japanese war Terasaki proceeded to the Front with the Second Army under General Oku, and painted battle and other scenes from life in Manchuria. When the Fine Arts Association was established by the Department of Education in 1907 Terasaki was appointed one of the judges, a post he still holds with distinction. Terasaki is at present the head teacher of the Tokyo Academy of Fine Art in the department of Japanese painting. Last spring he held a second exhibition of his paintings, the last one having taken place in 1910. In June of this year Terasaki was selected as an official art expert by the Imperial Household.

In private life Terasaki is as versatile as he is in art. He likes society and is a frequent guest at the theatre and the wrestling halls. His hobby is horticulture. He does not despise convivial company, and often takes a guest to the restaurant for an evening's fun. Two or three times a week he has to attend the Academy of Fine Art, where he receives visitors every Monday afternoon. When not giving instruction at the Academy his time is devoted to painting. He likes to receive guests in his studio, and goes on with his sketch or painting as he talks to them. In this respect Terasaki is quite different from his fellow artists of the capital, most of whom never receive visitors while at work.

More than 150 of Terasaki's pupils have shown signs of more than ordinary merit with the brush, the most distinguished being Kyuho Noda, Kyokuho Machida, Hanzan and Toriya. Terasaki does not influence his pupils to follow any one school of painters; he lets them follow their own inclinations and develop their particular individuality as fully as they please. He advises students of art to go thoroughly into the work of every school of art; and with a good knowledge of what other artists have done, the artist has a solid foundation on which to base his own work. His diversity of gifts and broad taste in art have won him scores of friends, even among politicians and officials who otherwise seldom take much interest in an artist.

In tracing the trend of development in the art of Terasaki it is interesting to note that at first his work showed chiefly the influence of the Kano School of painters, perhaps because his first teacher was a disciple of that school. Thus, most of his early pictures are given to portraits.

Later he began to show a preference for the genre, or Ukiyo-é school, and afterwards he devoted himself to landscape painting. Such a transation is, of course, quite natural in one whose taste develops gradually, passing through all the various motives to which the artist is susceptible.

There are artists who develop differently from this. They first, perhaps, take a fancy to the Chinese school of Sesshu and attempt landscapes of the *hokuga* type. Then they begin to copy shrubs and flowers, after the manner of Korin. Again the artist may give himself up wholly to an imitation of modern masters. But there is no development of originality in such diversity as this; the artist does not produce anything to his own taste, as he is trying only to reproduce the taste of others. This halting betwixt opinions and schools weakens the individuality of the artist and the defect is sure to be reflected in his work. His art reveals a collision of ideas, a conflict of purposes that reacts against harmony and perfection. No such lack of singlemindedness is found in the art of Terasaki. When he takes his brush in hand, he proceeds toward the goal of his ideal in a straight and masterly manner, that is as full of strength as it is of beauty. He can even show changes of taste without the least inconsistency.

This does not mean that the art of Terasaki is simple, for his themes are often complicated in the extreme. Yet he produces nothing that does not show fine distinction of taste. He never fails to be true to himself. A conspicuous feature of his technique is the attention he devotes to materials. His canvas, brushes, paints and pigments are constantly studied and improved. He has

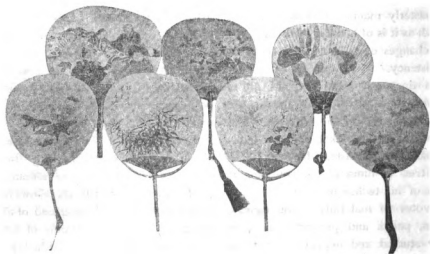
the peculiar choice of short-haired brushes, very soft and pliant, like those of the Shijo painters. The idea is that a short, soft brush compels free movement of the arm as well as of the hand, so that the resultant lines are the more vivid. Terasaki is as fastidious about his canvas as about his brushes. The paper he paints on must be suited to his theme. In one of his most distinguished masterpieces, "Autumn in the Highlands", the shade of the canvas chosen adds greatly to the sublime tone and unique grandeur of the whole picture. To appreciate such a canvas fully one must have witnessed the splendour of autumn in the mountains of Shinano, just as those who have not seen and appreciated the landscape of Yamato and the cedars of Kasuga cannot well judge the pictures of the Tosa School.

A masterpiece of Terasaki's that has attracted much admiration is his Four Valley Scenes, which charmed all who saw it at the Third Exhibition of the Department of Education. No more true and vivid depiction of natural scenery has ever been hung in a Japanese gallery. It reveals all the virtues of the *nangwa* school with the peculiar merit of the artist's own method. Terasaki's study of the *So* and the *Gen* paintings of China is indicated in his pictured called The Eight Scenes of Shoso, but it has a remarkable measure of the artist's own originality as well. The flowers and maidens of the Senshibanko, the Seisci, and other pictures, are exquisite examples of his skill in portraying beauty, especially his adept use of colour. Indeed all the work of Terasaki shows him at once a master of technique and of all the merits of the national schools of art, yet never losing his own individuality that

lends the finished canvas its main charm. He gives us the beauty of ancient art stripped of its convention and mould, fresh from a heart and brain touched with inspiration from above. The theme intuitively suggests to him the appropriate mode of its representation. He has attained unto heights which the ancient painters longed in vain to reach.

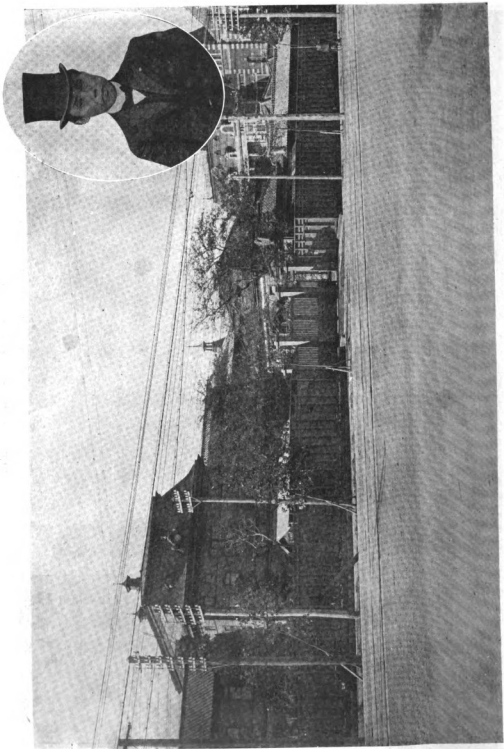
As time goes on Terasaki inclines more

and more to the *nan-gwa* method, as is perfectly natural for ripe experience, passing from manipulation of colour schemes to the chaste elegance of ink and line. There is no doubt that Terasaki is somewhat indebted to the influence he received from Gaho Hashimoto, another great master of the brush, as well as to that consummate art critic, the late Kakuzo Okakura.





VALLEY SCENES BY KOGYO TERASAKI



THE FIRST MIDDLE SCHOOL, TOKYO AND THE PRESIDENT M. KAWADA

JAPANESE MIDDLE SCHOOLS

By M. KAWADA

(DIRECTOR OF THE FIRST TOKYO MIDDLE SCHOOL AND FORMERLY
MEMBER OF THE HIGH EDUCATIONAL COUNCIL.)

HAVING been interested in Middle School education for a great many years I have always paid careful attention to the peculiar features that distinguish our system of education from that adopted abroad and have sought to maintain and promote our own system unimpaired. I never quite understood these distinctive features so well until I visited foreign countries and was in a position to compare our methods with those in Europe and America. It was then that I was in a position to see more intelligently the merits and demerits of both systems so far as they exist.

Compared with Europe and America the material condition of Japan is less advanced; but as far as intermediate education is concerned Japan is in no way inferior to the west. In the matter of school buildings and class rooms we may be in some degree behind, due chiefly to financial reasons; and we are somewhat lacking in our means of teaching proper methods of application and study to pupils. The middle school of which I am the director is regarded in Japan as a model of its kind; yet we do not possess a library, which shows after all how incomplete is our equipment. Moreover in Japan our directors of schools have no habit of educating and controlling the teachers under them; which is a further defect. In general education, however, our secondary schools are not inferior to those abroad; and in our most characteristic features we are superior to foreign methods of middle school education, especially in the emphasis laid on nationalism from an intellectual and patriotic point of view.

Of course in England and America unity of national spirit is impressed on the pupils; and even where individualism is powerful, as in the United States, exertions are duly made to foster a national

spirit, especially by showing national growth and the spread of the English language and so on. But these western schools have not yet produced such satisfactory results in teaching nationalism as have our Japanese schools.

The fact is the intellectual education imparted in Japanese schools cannot be imitated in occidental countries, because it is the outcome of a *samurai* spirit based on loyalty and filial piety, which can have life only to those who have over them a sovereign like our Emperor. To those who regard sovereigns as mere figure-heads the intellectual educations of Japan can have no meaning. It was not until I went abroad and got away from my own country that I could see very clearly not only the reality but the superiority of our national spirit as a factor in education and life. Where can be found a nation, even among orientals, with a spirit so united as that of Japan? If we are asked why it is that China and Korea have not advanced as nations, the answer must be that they were crippled by the egotism and individualism of their peoples. They are alive to individual but not national interest. Consequently their national strength has not increased, and their national rights have been trampled under foot by foreigners. One often sees the

Chinese in open ports openly abused by foreigners, and they have not even the spirit to resent such treatment. Thus we see that individualism and democracy are futile without a powerful spirit to back up national rights. Nationalism is, therefore, an essential of adequate education. In this respect our Japanese schools excel those of the West.

How is it then that Japan has been able to have such a fine system of national education and to preserve it in spite of the trend of world thought? This characteristic spirit of Japan, which has the Imperial house for its basis and center, has had a history of more than 3,000 years; and therefore it is something too great to be explained in a word, so that I cannot attempt it. As to why this great national spirit has in no way been affected by the democratic movement abroad, I may say that it simply cannot be, so long as the Imperial house is the center and life of our civilization. The Imperial house is democratic enough in tendency for Japan; the Imperial house is the source and center of democracy. No idea of democracy can come into conflicts with the Imperial house. Nothing advocated by democracy conflicts with our loyalty to the Imperial house. Thus Japan has the most ideal of all

systems of nationalism, and it unites the national spirit beyond anything to be found among other peoples.

Most of the revolutions in Europe have been raised by democracy against monarchy. The revolution in Japan was just the opposite of that. This is a matter of great significance in understanding the meaning of Japanese nationalism. As the Imperial house of Japan is the basis of Japanese democracy all our revolutions and uprisings have been simply to remove what tried to come between the Imperial house and the Japanese people. To some this may appear strange; but it is a fact nevertheless. It is to be seen all through Japanese history. When the Fujiwara family tried to come between the Emperor and the people a revolution deprived them of power. When the Hojo family tried the same thing they met a similar fate. The Meiji revolution was only an attempt, and a successful attempt, to remove what came between the Emperor and his people. Western revolutions have been for the overthrow of Imperial power. Japanese revolutions have been for the restoration of Imperial power!

And why? Because in Japan the maintenance of Imperial power unimpaired means the victory of democracy. Japan

has never had a ruler, from the first Emperor to the present Emperor, who did not make democratic politics his ideal. We have had emperors who have gone to the most extreme limits to make themselves one with the people. One of our emperors used to take off his clothes on winter nights to feel how the poor felt. Some Emperors refused to have money spent on their leaking palaces, desiring to have it given to the needy. We see this sentiment expressed often in Imperial poems. One Emperor writes that the most delightful of all scenes is the smoke rising above village huts, which shows peace and contentment, as the pot boils. Japanese education denounces and has no use for nihilism and dangerous socialism, but as for democracy, *that* is the basis of our civilization. Thus our nationalism is in no way inconsistent with our democracy. In other words our Emperor and people are one! Only with such a basis of civilization can nationalism in education be effective.

It would be a mistake to suppose that this education is imparted to Japanese pupils simply by textbooks on ethics and nationalism. It is chiefly impressed on the minds of young Japan by the character and bearing of the teachers, who live the national spirit and demand

it in the pupils and even in their homes. It is in action rather than in word that the main lesson is taught. The national spirit is at its best when the Imperial Rescript on Education is read before the assembled school; which is a time of impressive dignity and sublime awe. The worst fate that can befall any school is to have teachers get on its staff who are lacking in any degree in a true national spirit. Consequently great stress is laid on the teachers' examination in national ethics and language, no matter what other subjects they are to teach.

When I was a member of the High Educational Council I advocated that all teachers after passing the required examinations should be employed only as probationers for a certain term of years,

until they gave proof of the best national spirit and their power to influence pupils toward it. Some of our educationists have greatly distinguished themselves as teachers of our national spirit, like Yoshida Shoin and Yoshida Kadzuma of the Kinan Middle School in Shikoku, but they have been all too few.

I would go further and have men like Admiral Togo and Admiral Shimamura act as honorary directors of middle schools, so that they could address the schools from time to time, to impress the national spirit on the rising generation more and more. As there can be no better way of revealing and teaching the national spirit, I only hope this plan can be adopted.





TERRA-COTTA FIGURES SHOWING ARMOUR, FOUND IN DOLMENS



IRON HELMET AND CUIRASS FOUND IN PROVINCE OF ECHIZEN

SOME PREHISTORIC SWORDS

By NORITAKÉ TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE sword has always been one of the most important of war weapons in the past, though present methods of warfare have begun to discount its utility. But certainly it remains one of the most conspicuous war weapons of history. Some have called it the soul of Japan; and it is true that in old Japan the sword was dedicated to the gods, even great numbers of swords being so honoured; and there are cases where the sword has also been deified under the name of *Futsunomitama*. This custom arose from a belief that the sword possessed a spirit, and so may be taken as but a phase of animism. The Isonokami Jingu in the province of Yamato and the Kashima Jingu in the province of Hitachi are both famous shrines dedicated to *Futsunomitama*, the god of the sword.

Though many ancient swords have been found preserved in old Shinto shrines, prehistoric swords are found only in burial mounds and other prehistoric forms of sepulture. Many of these ancient specimens have been exhumed and are now to be seen in the Tokyo Imperial Museum. No one can examine them, however, without doubting whether they were made in prehistoric Japan, so perfect are they both in utility and beauty.

In these ancient swords the blade is of iron, and straight, lacking the curve of later periods. Some of the weapons are double edged, and others single. The length of the blade is usually about 3 feet, but some run to a length of four feet. It must be remembered that in

Japan the iron age appeared immediately after the stone age, omitting the bronze age of other races. These old swords belong to the earlier part of the iron age. The iron blades of the old Japanese swords were not cast, as in China, but they were hammered out and tempered. To prove this requires only a little expert examination. According to our ancient records, *kanuchibé* or families of sword-smiths, were organized in remote ages; which shows how ancient is our art of sword-making. We read in the *Hidachi Fudoki* that an iron mine was discovered in the province of Hitachi, and that swords were made from the metal found there.

In the oldest specimens of these swords there is a hole in the blade near the hilt, the use of which is not accurately known, though it may have had something to do with the handle. The hole, however, is sometimes decorated and inlaid with silver at the edge. The better blades can take a remarkably fine polish, showing the degree which the art of forging was then advanced. Moreover the hilts and scabbards often have quite artistic decorations on them. In fact all the more highly decorated portions are about the hilt. Of course only the metal part of these decorations now remains, and no one can say what decorative portions are lost. The greater part of the decorations are in gilt bronze; but iron and silver decorations are also used, as well as plain bronze. Some of the handles end in a ball-shaped pommel, called the *kabutsuchi* form. Some of the ball-shaped pommels are gilded and are furrowed like the

Borneo orange. Each has a hole in it for a cord. Another striking form has a ring with a phoenix or a pair of dragons catching a gem within. These are also of gilded or plated bronze and highly artistic in design and execution, some, however, being conventionalized. Many, on the other hand are most simple in every way.

It is interesting to note here that in China the phoenix and the dragon are also conspicuous in decorations, both being mystic symbols regarded as sacred.

Other forms of decoration on the hilts are arabesque wave designs running in dotted lines, while others are wound about with slender gold or silver wire; and a few have leather cord and some horn or bone, the latter but rarely. The sword guards are all elliptic or oval shape, and made of iron or gilt bronze or silverplated, and sometimes inlaid with silver. Some of these sword guards are perforated in the most artistic manner. The scabbards were of wood overlaid with gilt plate, the designs on them being hammered out, or similar to those on the hilts. The larger scabbards have four rings, two for hanging the weapon at the girdle, the other two to keep the scabbard out of the way of the legs.

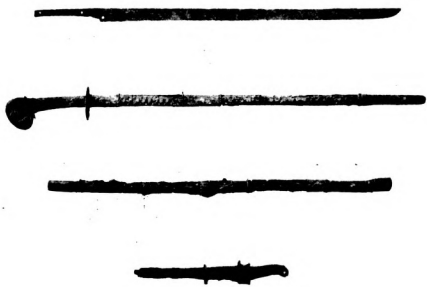
In Japan prehistoric armour is usually made of iron, and very rarely is gilt bronze used in it. Cuirasses and helmets are also found among the ancient relics of warfare. There are two kinds of cuirass, one of iron bands or plates and another kind made of smaller pieces of iron. The latter form is always found in an extremely decayed condition, there being no complete example extant. The Imperial Museum has one unique specimen of the larger iron cuirass riveted together with iron and drawn together in front. The height is 1 foot 6 inches. The small holes for leather thongs to fasten it in position, are yet seen. It is

different from other specimens in having no hinge for making it easy to wear. It was found in a stone sarcophagus together with swords, deer-horn ornaments and cylindrical jewels at Iwafuniyama in the province of Echizen. Another cuirass at the Tokyo Imperial Museum has two hinges enabling half the front to open to receive the body.

The helmets are also of two kinds, after the manner of the cuirass; but the forms also differ in two ways, one being round, and the other pointed in the crown toward the front. There is one fine specimen of a round helmet made of small iron bands and plates well riveted, the visor being formed from triangular perforations. An iron gilded poll projects from the middle of the crown, having tiny holes at the point as if it once had a plume. The helmet was evidently intended to protect both head and neck, part of the neck protection being now lost. This helmet was excavated from the same tomb as the cuirass already described.

An interesting question is how this armour was worn in ancient times. This can best be illustrated, perhaps, from the *haniwa* or small terra cotta figures often found in ancient dolmens. These figures were used in place of living persons to bury with great men, often being set up around the completed dolmen or burial mound, usually forming a circle as a guard. Some of these figures are men and some are women. The men are often armed and the manner of wearing the armour is clearly visible. It is evident from these that there existed forms of armour that have not come down to us. One specimen of these clay figures shows how ancient armour was worn, as may be seen in the illustration accompanying this article. This *haniwa* is 4 feet 7 inches high, and shows, quiver, sword, cuirass and helmet, with hand and arm protection.





1



2

3

1. ANCIENT SWORDS OF PREHISTORIC MAKE, FOUND IN DOLMENS

2. SWORD GUARDS FOUND IN DOLMENS

3. SWORD HILT ORNAMENTS FOUND IN DOLMENS



TERUKO-NO-MAYE AND SHIGEMASA



ASATOMO AND MAKI-NO-KATA



1. YOSHITOKI DISCOVERS MAKI-NO-KATA WAITING TO KILL SANETOMO

2. NAKAMURA UTAEMON AS MAKI-NO-KATA

3. MASANORI LEARNS HIS MOTHER'S INTENTION



1. ICHIKAWA YAOZO AS HOJO YOSHITOKI 2. NAKAMURA SHIKAKU
AS HOJO TOKIMASA 3. ICHIKAWA SADANJI AS HIRAGA ASATOMO

A NEW MODERN PLAY: MAKINO-KATA

By F. YAMAZAKI

AT the Kabukiza, one of largest and most important of Japan's national theatres, was recently staged a new historical play entitled Makino-kata, written by Dr. Tsubouchi, Dean of the College of Literature at Waseda University. Dr. Tsubouchi has long been regarded the most distinguished Shakesperian scholar in Japan, as well as one of the nation's leading playwrights.

Makino-Kata was written some ten years ago and first published in the Waseda Literary Magazine. It has since been rewritten twice, and made to comprise five acts and 13 scenes, taking some four hours to act. Of course in Japan four hours is not long for a play, as theatres usually open at 2 p.m. and go on until 10 or 11 p.m.

Makino-Mata is the heroine of the play. She figures as the wife of an official of great political influence during the Kamakura régime, no other Hojo Tokimasa. Makino-kata forms a conspiracy for the assassination of the shogun, Sanetomo, in order to place her favourite son, Masanori, in the shogun's position. On the plot's being discovered she kills herself. Yoshitoki, the eldest son of the heroine, while desiring to kill the shogun and seize the reins of government, does not approve the plot of his mother, regarding it as premature.

The heroine is depicted as shallow but clever; and the part being taken by Utayemon Nakamura, one of the greatest female impersonators on the national stage, was well done, especially bringing out the subtle interaction of the female character on a man like Yoshitoki.

The *dramatis personae* are Hojo Tokimasa, the children of his first wife, named Yoshitoki, a son; and Masako, wife of the shogun Yoritomo; Makino-kata who is Hojo's second wife, her daughter who is wife to one Hiraga Tomomasa; her son, Masanori, aged 14, whom she wishes to make shogun.

The following analysis of the drama may prove interesting:

ACT I

At the temple of Yakushi Nyorai takes place the *kuyo* ceremony in honour of the completion of the capital of the shogun at Kamakura. Appearance of Buddhist images and lively music from drums and flutes. In the foreground is a flight of stone steps, with curtains bearing the Hojo crest. On the right a carpenters' shed with workmen drunken in honour of the occasion, praising the house of Hojo, except one veteran who prefers to recall the great days of Minamoto Yoriiye, the ex-shogun, to the anger of his companions. Maki Sagenta descends the stone steps and orders away

a promise to act as go-between in winning the hand of Teruko, daughter of Inage Nyudo, as he has much influence, being the nephew of Makino-kata. A doctor, Munechika who has prepared poison at the request of Inagé later becomes suspicious as to the use it may be put to, and comes looking for it. Teruko, daughter of Inagé, is seen approaching with a maid, meeting her betrothed, Hatakeyama Shigeyasu. He treats her rather coolly, having heard of her father's deeds. He prepares to leave her on business and she clings to his sleeve; but he refuses to heed her except on condition that it is proved that her father has no plot against the shogun. At this moment the other suitor, Sagenta, appears and tries to persuade her, being half-drunk, but she rejects his advances. Then the curtain drops.

The curtain rises on a night scene with the new red temple standing in a grove of pines. In the temple are Makino-kata and her little son, Masanori, praying, and also Inagé and his son Shigemasa. Just as Masanori is leaving Sagenta arrives with a policeman to arrest the old carpenter who spoke ill of the house of Hojo. The old man is led off to torture, invoking the mercy of Buddha, when young Masanori interferes, requesting that the old man be not punished for his honesty, Masanori and the old man go off together.

Makino-kata is much pleased over Court rank being conferred on her son, and being timid as to the conspiracy now begins to repent of it, when she is ridiculed by Inagé who has been instigating her into it. Makino-kata is finally persuaded to receive and administer the poison prepared by the physician, the noisy carpenters. Kigawa, a physi-

cian, meets Sagenta and reminds him of Munechika. Just then a gust of wind extinguishes the candle, and Munechika, who has been awaiting an opportunity to take back the poison, now seizes it in the dark and is hastening away when he is met by Yoshitoki, the eldest son of Hojo, who has been eavesdropping and now attacks Munechika and takes from him the poison and runs off. Hearing the scuffle Inagé rushes out with his sword drawn and Makino-kata becomes afraid.

At this point the stage revolves and another night scene presents itself, this time on the Yamashita road. The old carpenter rescued by Masanori collides with Munechika who is running away and both fall. Inagé pursuing the doctor with his sword trips over the old man, and thinking it is Munechika, kills him. The young lord Masanori now passes with attendants and Inagé runs away. The doctor, however, is discovered and confesses to *the poison*, the plot and the guilt of Inagé. Yoshitoki, step-brother of Masanori, kills Munechika and remonstrates with Masanori, demanding that he warn his mother against making such plots. It comes out that Yoshitoki wants the reins of power himself instead of letting his young step-brother have a chance.

ACT II

The scene opens in the residence of Inagé with his beautiful daughter, Teruko, seated in a room before a garden. It is the evening of the Tanabata festival, and girl is divining her own and her lover's future by means of *tanzaku*, when the maid appears and hands her a letter she has found. The missive proves to be one from her father to Makino-kata containing deadly secrets. The girls

reads it and prostrates herself on the floor, weeping. She tells the servant she wishes to remonstrate with her father; but she is dissuaded from this as useless; it might be better to tell her lover, Hatakeyama. Just then the sky becomes overcast and thunder rumbles in the distance.

Next the older Inagé comes out and kills the maid who knows too many secrets; and then his son Shigemasa enters and informs him that Yoshitoki somehow has learned of the plot, and the father determines to visit Hojo. While Shigemasa is writing a letter to a friend about the affair his sister, Teruko, enters; and he ties her to a pillar and goes on with his letter. She writhes in her imprisonment and earnestly desires to see Hatakeyama to assure him she has no sympathy with the plot. At that moment a thunder bolt descends and the flash causes the girl such a start that she bends over, when the dagger in her bosom severs the rope with which she is tied; she frees herself and hurries off to Koshigoe.

ACT III

The next scene opens at a hotel in Koshigoe, where Masanori, Hatakeyama and Hiraga are waiting in readiness to proceed to Kyoto to bring back a girl of 12 as wife to the shogun Sanetomo. Before the gate a servant of Masanori meets one belonging to Hiraga. The bearer of a secret letter from Inagé has been struck dead by the thunder bolt and the servants of Hiraga now come carrying the corpse. Masanori takes the secret letter on the body of the dead and begins to read it when Hiraga, who is son-in-law of Makino-kata and privy to the plot, takes the letter and holds it up to a pine torch the better to see it when the flames are allowed to catch and consume it,

apparently an accident but in truth intentional.

The next scene brings us in front of Hatakeyama's room in the hotel at night, he attending to Teruko who is in a faint. She recovers, and showing the secret letter of her brother to her lover, pleads for her father's life. He makes some excuse and she stabs herself in the breast with her dagger and dies. Her lover is appropriately in tears, when Hiraga appears and attacks him as in knowledge of the plot. As they draw swords Masanori appears, in great agony, having drunk the poison handed him by Yoshitoki. He expires while beseeching Shigeyasu to keep secret his mother's connection with the plot, now that he for whom she contrived the plot, has removed himself by death.

ACT IV

The act begins with a scene between Hiraga, who has returned from Kyoto, and Kureha, the wife he has brought back for the shogun. She says that Makino-kata is very depressed since the death of Masanori. Hiraga thinks the death of Masanori is fortunate for him, as he is a son-in-law of Makino-kata and an heir to the Hojo line. Inagé appears and intimates that Hatakeyama may have to be executed as a conspirator. Makino-kata now comes and blames Hiraga for allowing her beloved Masanori to poison himself, and she behaves quite hysterical. Hiraga tries to persuade her that it was Hatakeyama who made her son take the poison. Then her husband, Hojo, appears, and he is very angry when she tells him that it was Hatakeyama who caused the death of Masanori. After a round of mutual accusation and preparation for war the curtain again drops.

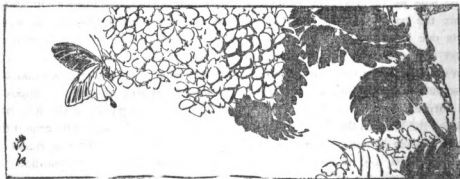
The next scene takes us to the pine grove at Yugihama where Hatakeyama

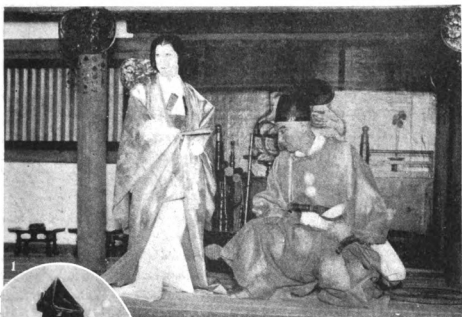
has been decoyed and is attacked by Inagé and some soldiers, crying out "Traitor!" As Inagé is about to decapitate the dying Hatakeyama he is hit by an arrow. Yoshitoki now appears with troops to attack Inagé, and stands gazing at the dead body of Hatakeyama, saying that he has killed two birds with one stone.

ACT V

The first scene opens at the Hojo mansion, where Makino-kata intends to stab to death the shogun Sanetomo and instal her son-in-law Hiraga, as shogun. She hides behind a tree awaiting her chance, when her husband, Lord Hojo, appears, and persuades her to desist. She reproaches her husband for poverty of spirit, and accuses him of loving the children of his first wife better than her children. Present-

ly the shogun comes along in a boat with his wife and attendants, all admiring the moon. As the shogun steps ashore he looks so much like her dead son, Masanori, Makino-kata hesitates to stab him. She is urged to proceed by her attendant. Just then Yoshitoki appears with soldiers. He informs Makino-kata that all the conspirators have been killed, and that Hiraga is to suffer death soon, and that her husband, Lord Hojo, is to shave his head and enter a monastery. Just then a soldier passed carrying the head of Sagenta, and another simulating the grey head of Inagé. Makino-kata draws her dagger and at once despatches herself. Yoshitoki at first seems horrified, but his horror gives way to smiles at the thought that no longer is there any barrier to his power.





1. MAKI-NO-KATA MEETS INAGE NYUDO, LATTER IMPERSONATED BY
 ICHIKAWA DANSHIRO 2. NAKAMURA FUKUSUKE AS HOJO MASANORI
 3. HATAKEYAMA AND HIS BETHROTHED

Reasons for writing } The reason for writing my auto-
 my autobiography } biography is to let my children
 know what my thoughts and motives were, to warn
 them against my errors, and to let them profit by
 my experience. If I were certain of being able to live
 until all my children should reach the age of
 understanding, I would prefer to guide and advise
 them, and transmit my will by the living voice,
 but as that certainty is not granted to mortals, I am
 compelled to use this means to attain my object. I have
 thought of making a will and indeed have attempted
 it, but I came to the conclusion that I was not
 gifted enough to foresee and provide for all contingencies,
 and that a will unwisely made might be worse than
 useless. I have therefore decided to write down the chief
 events of my life and incidentally make comments
 on them, setting down my motives and experience in
 each case, so that my children may, by studying my life,
 find a guide to theirs.

Reasons for writing } My reason for writing in English
 in English } is that it is the easiest language
 for me to write in.

Necessary imperfect } As this writing is intended for mu-
 tual } eyes but those of my children, I shall
 not take pains to chose my language, to follow strict
 sequence of events, nor to keep a proper balance between
 the various parts.

My birth } I was born at Senchu Kawa on the evening of the
 24th of the 12th month of the 6th year of Ansei.

FACSIMILE OF FIRST PAGE OF THE AUTOBIOGRAPHY OF
 THE LATE BARON KIKKAWA

A NOTABLE AUTO-BIOGRAPHY

By the HON. S HIRAYAMA

(IMPERIAL COURT COUNCILLOR, MEMBER OF THE HOUSE OF PEERS AND
PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

II

WE have already given the late Baron Kikkawa's account of his life and experience from childhood up to the time of his entering school in Tokyo. This portion of his autobiography dwells at length on the social conditions of that period. To his mind three things at that time seemed most remarkable: the spirit of change that seemed to prevail everywhere, the spirit of progress that had seized everyone, and the power of the dominant clans. To even an unobservant eye it was a period of transition. Things were in a very unsettled state after the upheaval of the Revolution, though the capital did not present so moth-eaten an appearance as it did later. Half-suppressed agitation was smouldering under the surface of society everywhere. Assassinations and attempted assassinations often proved the order of the day. Though the idea of progress was in all minds, it was largely blind. To some it was sufficiently progressive simply to have the hair cut in foreign style, or to do away with the custom of bearing two swords, or to have the faculty of imitating with alacrity everything foreign. But the old and conservative members of society look with grave suspicion on these newfangled notions. The young baron himself, however, was in the ranks of those who cried out for progress and more of it. He was among the first to shear his head and abandon the two swords. As a scion of one of the noble families he was often invited to the homes

of the dominant families and was amazed at their power and splendor, though his own life at school was simple in the extreme.

After some time his brother returned to Iwakuni on a visit, and the young baron accompanied him, visiting Kamakura, Kanazawa and Enoshima on the way. After the return of the two brothers to Tokyo they removed to a house at Awaji-cho. In the year 1871 events transpired that were to prove a turning point in the life of the youngest member of the great Kikkawa family. The Government was sending an embassy to America and Europe to examine conditions abroad, and many officials and students were very anxious to join the party. The guardians of Baron Kikkawa showed their boldness and wisdom in endeavoring to have the young man attached to the embassy. The question of health, and also of expense, was a serious one, and there was hesitation on the part of his guardians to accept the responsibility. But the prevailing spirit of progress had seized them too and they were anxious to give the young man the full benefit of the brilliant civilization beyond the sea, where he could make a first-hand study of modern science and lay the foundations of future success. It seemed indeed a prize worth great sacrifices. As for the young man himself he was only anxious to see fresh sights and so he entered into the proposal with zest.

The matter was finally decided in his

favour and Dr. Tsuchiya and Mr. Tanaka were chosen to accompany him. They set out for Yokohama to await the sailing of the steamer, for it was still supposed that the sailing of ships depended on wind and tide. The ship was the *America*, a side-wheel steamer of the Pacific Mail S. S. Company. It took 24 days to reach San Francisco, the strange city amazing the Japanese nobleman. There were over one hundred persons in the party, which was divided and put up at three different hotels, the Grand, the Lick and the Oriental. Taking the Union Pacific railway they were snow-bound three weeks at Salt Lake City, where they had to stop at the American Hotel, kept by a Mormon, his three wives and fifteen children. Chicago was just rising again from the ashes of a great fire. Prince Iwakura who headed the embassy proceeded to Washington, and some members of the party went to New York and other cities. Baron Kikkawa had intended going on to England, but finding that his funds were already low, he went to Boston, joining the party including the Marquis Kuroda, Viscount Kaneko and Baron Dap.

In Boston they stayed at St. James Hotel, from which the young baron went out in wintry weather house-hunting, finding through letters of introduction a home in the family of the Rev. Charles Nathaniel Folsome of Concord. This gentleman's family consisted of his wife and one daughter at home, and a son and two daughters away. The head of the house was a typical New England gentleman, over 60 years old, the soul of goodness and piety, as were the whole family. The six months spent in that family had a lasting influence on the Baron's after life, as his autobiography admits, and he always regarded this time as the most important in his early life. The New England spring with all its freshness and beauty deeply impressed his mind, and he spent the time in country excursions and visits to Boston. The study of English was now taken up with avidity as well as all the other subjects of the American school. At this time few people in Japan had any knowledge of geography or arithmetic; so Baron Kikkawa's physician,

Dr. Tsuchiya, found the American studies as new as did the young baron, who forgot most of his own language in the effort to acquire a knowledge of the West.

He found his very regular life at the Concord home very different from the slipshod sort of existence he had put in Japan. At home the lad had gone to bed only when he was too sleepy to stay up; but now he had to keep regular hours for everything, which was a revelation to him. He was deeply impressed by the purity of life and the constant kindness of the American family. Reading American school books, the Baron says, first impressed on his youthful mind the sacredness of truth, which up to that time, without intending to be malicious, he had not set much value on. He learned to tell the truth frankly and to have no secrets save those confided to him by others. Baron Kikkawa always regarded the lessons which he learned in respect to regularity of hours, truth, openness of mind, sincerity, the keeping of promises, as the most valuable of his life; and whoever knew him will testify to his faithfulness to them. Such morals, he used to say, are not for New England only but for the world. He found, however, as his autobiography admits, that the world has many unscrupulous persons who regard all who are so conscientious as simpletons; but Baron begs to assure his children that they will be no losers in the long run by adhering faithfully to these principles of conduct, and he earnestly exhorts them so to do.

The Folsome family was extremely religious, and very puritanical in ideas. Prayers were offered regularly every morning and evening as well as before meals; while on Sunday the shutters were left closed and the house was as still as death. Everyone went to Church and only two meals were eaten, to save cooking. The young Japanese was always very hungry on Sundays. The only time that Mrs. Folsome ever scolded her young ward was for playing with a ball one Sunday afternoon; and he was completely bewildered as to the nature of his offence, as he knew nothing of the

sacredness of the Sabbath. Yet the young man never found himself able to follow the strict rites and regulations of the foreign religion, nor did he ever become a Christian. He tells his children that he has not been able to arrive at any definite belief in regard to religion, and therefore he leaves them to their own conscience. He, however, recommends them the reading of the Bible, as they would read the Rongo or any other good book that had stood the test of centuries.

Baron Kikkawa left Concord with a sad heart and proceeded to school in Boston, where he attended the Rice Grammar School for three years and the Chauncy Hall School for four years, or in all seven years, from 1872 to 1879. At these schools he studied all the subjects that were taken up by American children of that time. He, with some other Japanese boys at the school, obtained leave to be absent from the singing lessons, on the excuse that they had so much study to do, but really because they supposed that singing was a vulgar practice. For the same reason they avoided dancing. These nine years of study gave the young Japanese a good general education, such as American boys received; and he admits that his mind was molded accordingly. On graduating from the Chauncy Hall School he was awarded the gold medal for General Excellence and another gold medal for declamation. He also took the Thayer medal in English composition. He always liked his studies and worked conscientiously, going to bed at 11 and rising at 5. In games he liked football best, but did not participate very actively in games, a mistake he always regretted in after life as the source of his lack of robust health.

During his school life in Boston Baron Kikkawa lived with a family named Dunham on Springfield street. It was not a regular boarding house, but took in Miss Allison, a teacher at the Rice Grammar School as well as her mother and sister, together with Viscount Kaneko and Baron Dan: also Tanaka and Dr. Tsuchiya. Here the young Japanese missed the benefit of the family influence he felt at Concord, being more under the

influence of older companions and school-mates. There were enough Japanese in the vicinity to form a Japanese club, but Baron Kikkawa did not associate much with his fellow countrymen and forgot more and more their ways and language. The Dunhams finally moved away and then he went with Tanaka to a house at 293 Chambers Avenue and later to 238 West Canton Street. Here he lived with a family named Wheeler and formed an intimate acquaintance with the son, Charlie Wheeler, a bright boy who was always head of his class at school. Baron Kikkawa's four years in the Wheeler family made it a second home to him. It was not so religious a family as the Folsomes at Concord, to whom he always felt indebted for the best influences his young life had received, having, as his autobiography expressly states, been made better and purer by them. Though not up to the Folsome family as an ideal, the Wheelers, he says, were exceptionally nice people, and he always looked on Mrs. Wheeler as a mother. It was through them that he became thoroughly acquainted with family life.

The summer vacations were spent by the young Japanese noble in various places, including Lynn, Mount Desert, the White Mountains New Hampshire and in Concord to revisit the scenes of his boyhood. He made a visit to Japan in 1876 to see his own people; but with this exception he did not go outside of New England. He was a most susceptible youth, and found his mind easily pliable to the atmosphere of New England life and character. Having spent the years from 14 to 19 in such surroundings he always felt that his character was really formed in New England. The things that he learned and valued most in New England he sets down as follows:

1. The spirit of independence. Had I lived those years in Japan, I would have been surrounded by so many attendants that I should not have learned to depend on myself so much. I remember that one of my earliest resolutions was to get such an education as would enable me to earn my living. This, I think, forms a striking contrast to what my thought would have been in Japan, and indicates

a healthy state of mind. I believe that in youth hardy independence is better than the thought of relying on others. I recommend my children to cultivate the spirit of independence so as to prepare themselves to be able to stand in the world without the aid of others. Although there is a difference between the independence of a nation and that of an individual, still that *word* independence repeated so often in America had no doubt a subtle influence on my mind; the Independence Day, the Independence Centenary pounded into me the idea of independence.

2. The idea of equality. Two great historic events that impressed my youthful mind were the Revolution and the Civil war; from the former I gained the idea of independence, and the latter that of the equality of humanity. I learned to be considerate toward my inferiors. I do not know how it will be in after years, but in the Japan of to-day we have the tendency to pile all the work on the shoulders of the humbler classes. I wish my children to take this to heart: Men are Equal! The mere accident of birth does not make one man inferior to another. If you wish to rise to high position in life you must do so by your own merit and effort. Learn also the *dignity* of labour. Whoever labours honestly should be revered, and whoever wastes his time in idleness and sloth deserves contempt.

3. Regularity. The mode of life in

the school and in the family gave me a regularity of habit that I should probably never have acquired in Japan.

4. Chastity and Sobriety. While living in America I never indulged in intoxicants, and in associating with the opposite sex always observed the strictest decorum. In Japan force of custom would have obliged me to drink and to associate with disreputable women. It was, therefore, a great good fortune that I escaped these temptations and was able to keep my life and thought pure."

After thus summing up the main advantages gained by his American education, Baron Kikkawa goes on to mention some disadvantages. He lost the elementary education he had acquired in Japan and his knowledge of the Japanese language, which he never had time subsequently to recover, and found it a great drawback in social intercourse at home. Moreover, his habits and modes of thought became so different from those of the average Japanese that he often found himself unpleasantly opposed to his best friends, and thus had lost sympathy with his native environment. His entire education having been acquired abroad he formed no school friendships at home and so lost the assistance that such intimacies usually bring.

In the next installment of his autobiography Baron Kikkawa gives an interesting account of his life and experience at Harvard University and in Europe.

(To be Continued)



CHARACTERISTICS OF JAPANESE LAW

By. Dr. SHIGEMA OBA.

(FORMERLY MEMBER OF THE IMPERIAL DIET AND PUBLIC PROCURATOR)

THERE is very little in the legal code of Japan that calls for the special attention of foreigners, as our existing laws were all drawn up after an exhaustive study of European law and based on European originals. There are, however, some laws of Japan that are peculiar to herself; and the history and development of her penal laws has been somewhat different from that of such laws in western countries. Japan's present penal code was drawn up with the assistance of a French jurist and based on the Code Napoleon, but the code failed to include some of the superior points of the old laws of Japan. Later a careful study was made of British and American law and all candidates for the bar were required to have a good knowledge of such laws; but subsequently the popularity of English common law declined in Japan and preference was given to German codes; and the best part of Japanese law is now based on German originals. In fact Japan's legal system as it exists at present is believed to have many points of superiority to the codes of Britain, France and Germany.

The law courts of Japan are modelled almost wholly after German courts, and our judicial tribunals and forms of judicial examination are most like the German practice. A peculiar feature of the Japanese system is that most of the examination of cases is documental, oral examination being very important. There is no jury and the language used by the judge in examining prisoners is in judicial style different from that in common use. The whole effect of the procedure and appearance of the court and the examination is calculated to produce awe and fear in the prisoner who has to wear a special hat like the *komuso*, or outcasts of ancient times. The barristers sit below the judge's platform and the prisoner near by.

The language used by Japanese judges in examining prisoners is that coming down from the Tokugawa period. Apart from the effect it may have in giving the court kind of dignity it is quite useless,

and might be better replaced by modern speech. The prisoner, for example, is addressed as *sono-ho*, instead of *anata* (you) or *omayesan*, which are more polite than the first named word. There are quite a few words of this humiliating character used by the court in addressing a prisoner during examination.

Then in the application of criminal law there is very wide margin of discretion allowed to the Japanese judge. For the crime of assault and battery described in article 244 of our penal code the penalty is fixed at less than ten years and the fine less than 500 *yen*. This gives a judge the liberty of imposing no more than a fine of ten *sen* for blowing off a man's feet. In other words the two feet of a man may be no more valuable in law than a pint of beer. On the other hand the judge is free to go to the other extreme and impose a penalty of ten years for but light injury. Such wide liberty in courts without juries is without parallel anywhere else in the world. Japanese law for the most part is bureaucratic in tendency, with little place for democracy. This defect is widely recognized and it is probable that a revision looking toward recognizing more the rights of the people will be made in the near future. Then our laws will be more in sympathy with the old laws of Japan, which were more advanced than in many countries.

From what has been said it might be fancied that Japan's legal system was be-

hind those of other countries and that the people of Japan were lacking in ideas regarding the laws that should govern them; but as a matter of fact this is not so, as Japan has attained splendid progress as a country constitutionally governed and legally administered, and may in time become a model state in this respect. Japan is a very old country which has the advantage of possessing very old laws as well as the most scientific of modern codes, and not a few most interesting questions of the development of the spirit of law among the people have arisen. Our present difficulties, so far as we have any in our courts, were brought about by too sudden a revision of our legal system at the beginning of the Meiji Restoration.

The legal code of Japan has a close relationship to her moral principles, and so reveals the same characteristic features. The moral principles of Japan arise from the fact that Japanese civilization is based on the family system. The fundamental principles of our civilization are Loyalty and Filial Piety, which are of national growth and importance. Among the old laws of Japan that pertaining to criminal penalty is the most peculiar, based as it is on the family idea. The law recognizes that the supreme law-giver is the sovereign who had administered the laws since the country began to exist, and the administration of law has always been done in his name. In Japan all punishments are state punishments, all sentences being

imposed by the state. The penalty is imposed for violation of the moral principles of the state. The violation of law is an offence against the state and its ruler. There is no idea of a duel between the state and the criminal, as in Europe. Penalty is not a retaliation. Consequently there is a wide difference between standard of application of penalty in Japan and other countries. The one point in common between Japanese penalty and that in Europe is the idea of retribution. Retribution is the pith of punishment, and the criminal is taught that for harm done harm comes.

The oldest legal code of Japan, drawn up in 602 A.D. by the wise Seitoku Taishi, and regarded as a national constitution, is mixed to some extent with the legal spirit of China but it is characteristically Japanese in its unwritten moral principles. This document shows only the basis of law but gives no practical application of law. The idea of law, however, developed; and we find that in 671 A.D. there was a college of laws. The first criminal code of Japan was drawn up by Fujiwara-no-Kamatari in 667 and called the *Omi-rei*, and this was improved on by the code of 702, the *Taiho-rei*, the source of much of our law subsequently. This code was applied for

the succeeding 500 years without revision, and had great influence even in the Tokugawa period. It is a pity that Japan, which possessed such splendid laws of her own should have come so suddenly to imitate the laws of western countries at the time of the Restoration when western learning began to flood the country.

When our laws were revised and codified under the supervision of the French expert, M. Bossoinnade de Fontarabie, he, of course, took some notice of the old laws of the nation, but as the new code was based on that of France, where the idea of penalty is different from that of Japan, the old principles of harmonizing punishment with moral principles was neglected and Japan was saddled with the criminal code of a European republic where manners and customs were entirely different and nationalism on a different basis. The result was a good deal of irrational action and much inconvenience. No system can succeed in Japan which does not give prominence to loyalty and filial piety. These principles must stand no matter what happens, and even suicide itself may be proper if in defence of them. In Japan the parent must have absolute right over the child. The new laws ignored this

and took for granted that the individual could place his own interests first. Therefore many persons, familiar with the old moral principles of their country, unconsciously violated the provisions of the new code, and so were often found guilty when they were but following the teaching of the nation.

Our jurists have at last come to see this, and a revision of Japan's legal code is inevitable. The criminal codes of Europe and America have a tendency to conflict with moral principles. The re-

vision most needed in Japanese law is one in the direction of the rights of democracy as against the present bureaucratic tendency. We must return to the spirit of the old laws of Japan based on our ancient moral principles; and we must adopt the jury system, which is the strong point of western judicial systems, omitting if possible the attendant evils. If Japan's legal code could be amended in this direction it would be the most ideal in the world.



PORT OF TSURUGA

By R. SUGITAKI

TSRUGA is a port now familiar to all travelers between Japan and Europe by the trans-Siberian route. As a port it does not yet come up to places like Kobé and Yokohama, but with the increasing transcontinental traffic it is rapidly developing and some day will be a much greater place than it is now. As the volume of commerce and travel between Japan and Russia increases Tsuruga will attain a position of greater importance. Even now it is the chief point of communication with Vladivostock.

The population of the town at present is no more than 25,000; and its commerce and industry do not yet amount to very much. It might indeed have better hotels for the accommodation of the numerous tourists and other travelers that have to pass through and often stop over: but with the growing spirit of enterprise to be seen everywhere in Tsuruga it is probable that a marked change will soon take place. The place has not experienced the transition to modern times that has been felt in some other parts of Japan. The

Tsuruga people are still the plain, simple honest folk of old Japan, uncorrupted by the get-rich-quick spirit. In the vicinity of the town are many historic associations and fine views; so that if the proper inducements in the way of accommodation were held out, many tourists would doubtless be glad to rest there a day or so rather than spend their spare time on the other side of the strait.

It takes some 40 hours by steamer from Vladivostock to Tsuruga. The people there are more accustomed to Russians than to any other foreigners, and Russian is more spoken in Tsuruga than English. It will be noticed that, unlike other Japanese towns, most of the shop signs in Tsuruga are in Russian instead of English.

While exports from Tsuruga are still small they are much larger than formerly, and in recent years the development has been remarkably rapid. The harbour has been undergoing reconstruction for over six years, several million *yen* having been expended on it. Though still not

very commodious it affords ample accommodation to shipping. Situated on a charming bay on the coast of the province of Fukui the port has every opportunity of escaping competition and coming to a position of more importance. To the west of the beautiful bay runs the mountain range of Sazayega-také, while the Kinomé pass and Mount Nosaka protect its south-west side. Tsuruga has a natural harbour, the water being deep and clean.

The name of the town has an interesting origin. Tradition has it that in the year 60 B.C. men with horns on their heads came to that coast from Mimana in Korea. This of course, is quite possible, since horns were frequently seen on the helmets of ancient warriors. Consequently the place came to be called Tsuruga, which means a place of horns. This implies that even before the Christian era the port was noted as a harbour, and probably some of the earliest immigrants that peopled the isles of Nippon, first landed there. Only a small upland separates Tsuruga from beautiful Lake Biwa. In the old days Tsuruga was the gateway from the Hokuriku district to western Japan and naturally became an important zone of fortification. When the Empress Jingo led her famous ex-

pedition to Korea in 200 A.D. she sailed from Tsuruga. The people there have a tradition that in return to Japan the warrior Empress brought a pagoda with her which was lost in Tsuruga harbour and that a temple bell she brought over can still be seen at the bottom of the sea there. After the Imperial capital settled at Kyoto Tsuruga became a half-way place for goods in transit from the Hoku-riku districts, the traffic then passing over the hill and down to Lake Biwa and on to the capital through Otsu. Tsuruga thus remained one of the chief ports of old Japan until under Tokugawa auspices Sakai near Osaka began to rise to a position of importance, when the western port began to decline. After the beginning of the Meiji period only ports doing foreign trade were considered important, and so Tsuruga remained in decline until it became the chief port of communication with Russia and the Siberian railway. The Osaka Shosen Kaisha and the Russian Volunteer Fleet started lines between Tsuruga and Vladivostock after the close of the war with Russia; and from that time the place began to take courage. Thus the old town is destined to change from a place purely Japanese to an international port.

To the average traveler Tsuruga seems

rather a tame spot compared even with Vladivostock ; but among these low-roofed cottages and among the environs of Tsuruga there are many places of more interest than can be found in the bustling town across the strait. The old shrines and quiet pine groves of Tsuruga are much more restful and soothing to the mind of the tired traveler than anything to be found further on. Everywhere one goes are to be found historic associations full of charm and romance to all intelligent enough to appreciate such things. One can see more of the real Japan by a day's sojourn in Tsuruga than a week's stay in Yokohama or some of the more popular stop-over places. This town is the threshold to Japan.

A few miles north of the town stands the Kebino shrine, dedicated to the Emperor Chuai and his consort, the Empress Jingo. Its antique and imposing buildings rise amid dense groves covering spacious grounds everywhere revealing age and grandeur. The great *torii* of the shrine is made from one tree, the *nedzumi-sashi*. On a hill above the town stands the Kanegasaki shrine, and formerly a great castle stood near, held by the famous warrior, Nitta Yoshisada in 1336. There the sons of the Emperor Godaigo, the little princes, Takanaga and Tsune-

naga, took refuge from the traitor Ashikaga Takauji. When the castle fell under an assault from the rebel army the little princes committed suicide. The shrine on the heights is dedicated to the spirits of the unfortunate young princes. Nothing can be more soothing than to sit under the expansive branches of the great pine trees in the rear and hear the wash of seas in their giant tops, the ancient music of the sea-winds that has played there from immemorial time, while the breakers at the base of the cliff tell of the war thunder of days long gone.

In the town is a park known as Matsubara Koen, a place of trees and fine, clean sand, with a beautiful glimpse of the sea coast. In the center of the park is the Matsubara shrine where Takeda and ten fellow-warriors of the Mito clan were beheaded by the Tokugawa shogunate, the temple being dedicated to their spirits. Takeda was an ardent Imperialist and thought the shogunate should give way to the resoration of Imperial rule, and so he lost his head for it. It is but one more example of the world's wicked habit of killing heroes and then doing what they gave their lives to accomplish. Nothing can be more pathetic than the story of old Takeda Kounsai and his followers, a little band of Mito men, determined to

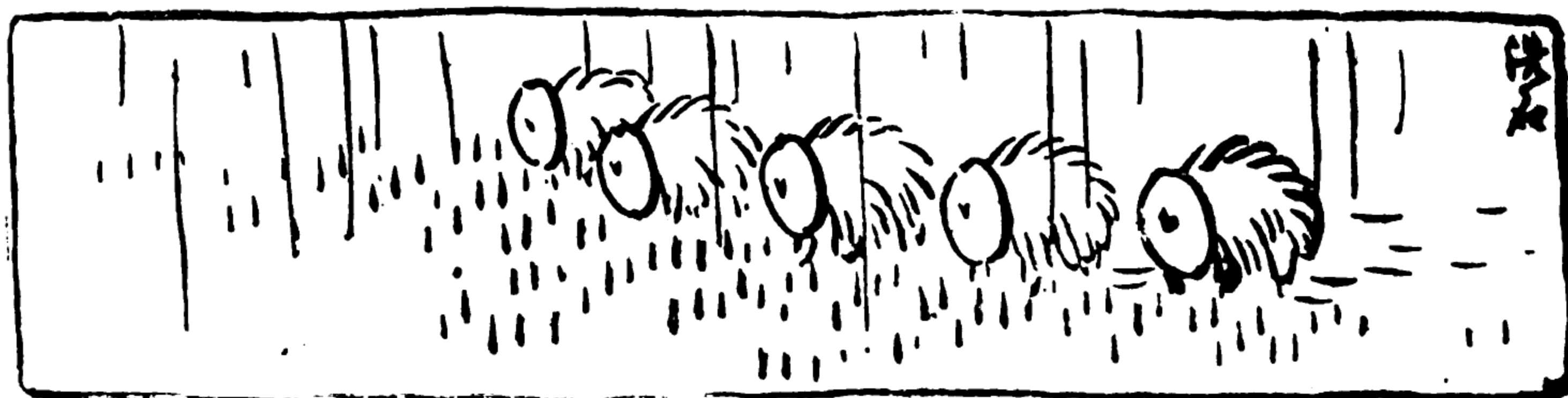
see the Emperor supreme over the shogun, being defeated and driven over the snowy pass into Fukui where they are trapped by the troops of the shogun, the old man at the age of 62 having his head struck off by the sword. The long tablet in the little shrine contains a poem reciting the glorious deeds of these martyrs of the Restoration.

It is a delightful walk along the white sands of the Tsuruga coast by moonlight, especially if one has the faculty of remembering all the historic associations of the place. There is a pretty spot known as Suyezu where some of the more wealthy citizens of the town have their villas, and in summer there is fine bathing there.

The journey from Tsuruga to Fukui is only two hours by train. Fukui has a population of some 50,000 and is the biggest city in the prefecture. It has some fine parks and gardens as well as shrines

dedicated to famous warriors. The Fujishima shrine is dedicated to the warrior Nitta Yoshisada, master of Kanegasaki castle 250 years ago. A farmer, one day hoeing his plot, turned up what he thought an iron pot, which he afterwards used as a vessel in his house; but it turned out to be the helmet of the noted warrior, Yoshisada, and was presented to the village shrine. Fukui being in the fief of the Matsudaira family, has produced many famous men. The silk industry has been going on there for 1,200 years; and the Fukui *habutae* is the finest silk known, the annual output being valued at over 25,000,000 *yen*.

Between Tsuruga and Fukui is the port of Mikuni reached by a branch line from Kanatsu station. The place has a delightful sea coast with imposing rock formations and interesting natural scenery, especially at Tojinbo.



PORCELAIN AND EARTHENWARE

By R. SHIMIZU

FOR many year now the countries of Europe and America have been the leaders and teachers of Japan in various ways, more especially in industrial progress; but there are a few things in which they have been able to teach Japan nothing. Among these must be included pottery as a fine art. In skill and technique of *faience* and *keramics* generally Japan is a leader and teacher of the world. In some respects her ceramic artists have surpassed even those of China who so long held the preeminence. To-day there are but one or two kinds of porcelain, especially *seiji* ware, in which China still excels.

Japan's great porcelain and earthenware industries have not only attracted the attention of the world but its patronage also, and now the exports to foreign lands are increasing year by year. Exports have been checked somewhat by the European war, but in one respect the war has enhanced the value of Japanese porcelains, as supplies of pottery have been cut off from Germany and Austria, who were large suppliers of these goods before the war. The exports of pottery from Japan in 1915 were valued at 6,953,100 *yen*; but in 1916 they totalled 12,040,197 *yen*, a rise of some 89 per cent in twelve months. During the first five months of the present year the exports of pottery

reached a value of 5,301,335 *yen*, which was a great increase on the corresponding period of last year; and it is expected that the total value for this year will be in the vicinity of 15,000,000 *yen*.

The principal destinations of Japanese porcelain and earthenware exports are America, England, Australia, British India, China and the Straits Settlements as well as the Philippines. Trade with America, British India and Australia has been especially brisk since the war. Tea sets and vases chiefly go to America, though dinner sets have recently been also in demand there, the market had formerly been controlled by German and Austrian ware, the best qualities, however, being imported from England and France. The Japanese goods have recently taken the place of German dishes in America and expect to hold the market. Japan's exports of porcelain to America in 1916 were twice as large as in the previous year. The demand in England and Europe is more for single pieces such as tea cups, teapots, cream ewers, sugar bowls, fancy plates and so on, with tea sets principally for France. The demand in British India and Australia is for Japanese ware done in occidental style.

In order to increase and hold the market she has gained Japan must take great precautions to improve her exports

and satisfy the foreign demand in every way. It is unfortunate to have to lower taste for the sake of making sales but it sometimes has to be done. After forty years experience in trying to meet the taste of foreign markets the Japanese porcelain men now realize that when a new market opens the demand is usually for decorative china, such as statues, flowers, vases and so on. Then the local taste begins to assert itself and dishes decorated after a western fashion are wanted. The demand from the South Seas and Australia, however has from the first been for goods in imitation of German styles.

In recent years the American demand has been for heavier goods at a cheap price, while the demand in Europe has been for lighter weights of fine tone and elegant design independently of price. The demand in Europe has of late been changing somewhat and the cheaper wares are now coming into fashion, and a corresponding demand in America for better goods. The Americans prefer thick cups like hotel ware, and the substance must be hard baked. The Japanese manufacturers have a busy time of it trying to ascertain and meet the tastes and demands of the various markets, so as to stimulate purchasers.

Japan's thousand years of experience in the making of high-class porcelain and earthenware will enable her to meet any demand that may come. She is prepared to satisfy any market that opens. Her

great kilns and porcelain factories show marked progress from year to year. It is easy to make cheap goods mechanically, but fine wares cannot be so turned out. China-ware decorated by printing cannot be compared with handpainted ware. The art value of the machine-decorated goods is nil. If Japanese porcelain is to retain the art value it has always possessed it must still be done by the hand of an artist. Our porcelain has always been valued more as an art product than as an industrial product. Now that we are asked to meet the increasing demands of industry it will be a difficult task to keep up our art quality and reputation. Every piece of porcelain from the old Japanese kilns was the personal expression of an artistic mind; it had an individuality about it that made it distinctive. No two pieces were alike. Even the common ware of daily life among the poor of Japan is more artistic and distinguished than the table-ware of great houses in occidental countries. Every Japanese has some taste in judging the artistic value of a piece of pottery. But now that we are forced to turn out mechanical productions without either art quality of individual distinction it is feared that degeneration will set in. This danger is always apparent when art becomes an industry. It would indeed be a great impetus to maintenance of our art quality in porcelain if foreign taste could be only educated up to demanding it!





THE NEW ITALIAN AMBASSADOR,
MARQUIS CHALFONARI, AND FAMILY



FLIGHT-COMMANDER ISOBE
RETURNS FROM FRANCE



ENTRANCE TO HONMONJI TEMPLE, IKEGAMI, ON FÊTE DAY



THE OYESHIKI FESTIVAL

OYESHIKI

By S. YAMASHITA

THE Nichiren sect of Buddhism, one of the most zealous of the sects of that faith in Japan, has a festival known as the Oyeshiki, held on the 12th and 13th of October each year in commemoration of the death of the founder of the sect. The festival takes place at the head temple of the sect, the Honmonji, at Ikegami near Tokyo.

The Nichiren sect is, properly speaking, known as the Hokké sect of Buddhism. It was founded by Nichiren, a famous priest of the Kamakura period, who made an exhaustive study of the Indian religion and claimed to have discovered truths before unknown to the followers of the Buddhist faith. After some 30 years of adverse circumstances, during which he suffered much for his religious convictions, Nichiren built a temple on Minobu mountain in Kai; but in the year 1280 he came up to Ikegami and two years later died there. Afterwards, one of his pupils, Nichiro Shonin, erected the present great temple in honour of his master. The temple buildings have been reduced to ashes four times since the first foundation; so that the present structure, though very fine, supposed to be less splendid than the original. The followers of Nichiren subsequently divided into various schisms, such as the Honhahokké, the Kenpon-Hokké, the Fuji-Hokké and so on, eight in all; and these sub-sects have all fine temples with numerous enthusiastic believers.

The Honmonji at Ikegami is the chief temple of the Honha-Hokké sect, and the chief priest is Nikki, a man noted for erudition and virtue. Among the most noted adherents of the sect in Tokyo are Count Matsudaira and Viscount Inouye.

When the faithful assemble for the Oyeshiki festival on the 12th of October they remain all night in prayer before the altar. On their way to and from the temple the crowds beat drums and recite the *daimoku*, or prayer commanded by the founder. The scene is so lively and gay that it reminds one of the religious festivals of Italy; and it has been repeated every year since the death of Nichiren with increasing interest and splendour. When the shogun, Iyeshigé, became a follower of the sect he added much to the magnificence of the annual celebration, the procession from the shogun's capital to the shrine being very imposing. In after years when the government prohibited extravagance in the celebrating of festivals, the Oyeshiki assumed a quieter tone, and this simplicity has continued more or less to the present time. The present festival, however, is carried out on a more elaborate scale than a few years ago.

In the festivals of Buddhism it is noticeable that there are two kinds of celebrations: one assuming a quiet and deeply devotional tone and composed of earnest religious people; while the other kind

makes the festival an occasion for a picnic and there seems to be very little religion connected with it. Such earnest and devotional festivals are usually celebrated at the Zenkoji in the province of Shinano and at the temple of Kōmpira in Sanuki, to which worshippers travel long distances out of simple faith. The lighter attitude toward religious festivals is seen at such temples as the Oyama in the province of Sagami and at the Oyeshiki festival at Ikegami. The former sacred edifices, however, are too distant from Tokyo to allow of visits from the old people of the capital; but Ikegami, being close to the city, all ages and classes are found flocking to the festival.

The Nichiren folk are not disposed toward the usual pessimism associated with Buddhism, and the preaching heard at their temples is of an optimistic tone, looking toward the gayer side of human existence. The essentials of the faith are not difficult to comply with; there are no long prayers and severe penances. They have only to recite a prayer of seven ideographs, and salvation is theirs. Such a religion is very suitable to the gay Tokyo folk, who are fond of humour and gayety and dislike everything pertaining to melancholy.

To enhance the interest of the annual festival the followers of the sect have local religious associations organized, and all believers in that district are expected to join the association, or *ko*, nearest to them. When the festival time arrives the members of the associations assemble at a fixed place, clad in a special garb with a towel about the head, some carrying a drum, which they beat while repeating the accustomed prayer. Some associations have big lanterns to carry in procession, covered with silk and having on

them pictures representing the hardships of Nichiren. The lantern is usually surmounted by an umbrella-like canopy, decorated with artificial flowers. These big lanterns are borne by several hands, and head the procession instead of banners. If one happens to be at Shinagawa at the proper time he will see several of these processions meeting there and going on together to Ikegami. As there are many processions, each consisting of from 150 to 200 men, the grounds of the temple are very crowded after they arrive.

On reaching the temple grounds special representatives of the *ko* meet the priests in a reception hall, when each presents a sum of from 20 to 30 *yen* to the temple, in acknowledgement of which the priests serve them with *saké*. After this the *daimoku* is repeated in a room set apart for that purpose. The whole night is so spent, and the next day they return as they came. Each association spends as much as 500 *yen* on the celebration. There is at the same time a great deal of eating and drinking by the members at the various restaurants around the temple.

The most famous of these religious associations in Tokyo is the Abura-ko of Kanda, supported largely by the market gardeners of the vegetable market in the vicinity who are noted for freely expending money. This association dons the most costly attire, and the most elaborate lanterns are used in its processions. The Tatami ko of Kyobashi district is a rival, being made up of men from another vegetable market. The associations connected with the fish market and the timber firms of Fukagawa are also prosperous and enthusiastic and spend much money on the annual celebration.

When two processions happen to meet or coincide on their way to the annual

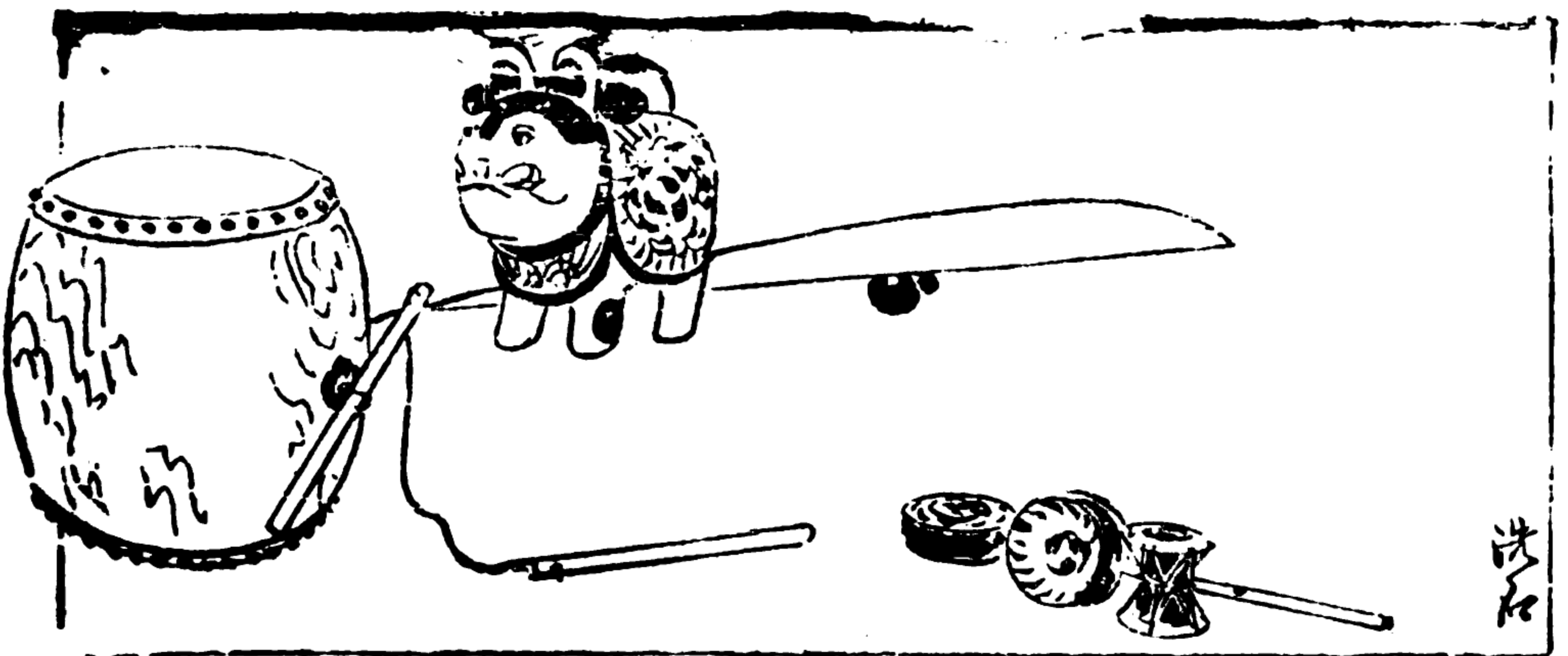
festival there is a tremendous beating of drums, the one trying to drown the noise of the other, every member at the same time repeating the *daimoku* at the top of his voice, the result being more like a row than a religious procession.

Of course all the religious people who attend the festival are not members of the *ko*, many going either out of curiosity or for purely devotional reasons. Some of these unattached ones also remain the whole night in prayer, during which time, as the rumour goes, youth often falls in love with a maiden met for the first time on the occasion.

On account of the elaborate scale on which the festival is carried out and the immense concourse of people drawn together the police had to issue special regulations five years ago prohibiting the

carrying of lanterns beyond a certain size and forbidding the obstruction of thoroughfares. Between Omori railway station and the temple eating booths are set up for the convenience of people, all the shops on both sides of the long street being for two days turned into shows and eating places. Some merchants rent their shops for such purposes for as much as 30 *yen* for the two days; but some pay even as high as fifty *yen* for a shop.

On the day of the Oyeshiki the electric trams in Tokyo run all night between Shinagawa and Suda-cho, and the railway cars run all night between Tokyo and Omori station. It is said that not less than 200,000 people are crowded into the temple grounds daily during the festival, all anxious to see and participate in the gayest religious holiday in Japan.



PURSUIT AND POSSESSION

Kimi ga tamé

Oshikarazarishi

Inochi saé

Nagaku mo gana to

Omoikeru kana!

* * * *

On account of thee

Little I cared

Even for life!

Now to live long

Is my only thought!

By Fujiwara-no-Yoshitaké (A. D. 974)

HAKONÉ GUSA

By RYUTEI RIJO

V

MIYAJI, Tobei and Kigazo, having made fools of themselves in connection with the marriage episode, left the place hurriedly at night. They said to themselves that they ought to have put up at Yumoto, only half a cho from Tonosawa, as it was folly to try to reach Miyanoshita at night. It was moonlight when they started but soon the moon was hid behind clouds.

"The night has become very dark and disagreeable," remarked Tobei.

"Yes," said Kigazo, "and we have come without a lantern, supposing the moonlight would continue."

"Never mind," advised Miyaji. "The gods will snuff the moon and the light will improve."

"None of your joking," admonished Tobei. "The moon is not a candle."

"At any rate the moon has no sympathy with us," said Kigazo. "What a booby the moon is!"

"The moon will only darken all the more if you talk like that," replied Tobei.

"Joking aside, I am feeling rather nervous," complained Miyaji. "Just look around you. There is nothing but dark mountains, with the ghostly sound of rushing streams. Even the sound of your voices makes me tremble!"

"Do not allow yourselves to be overcome in that way," said Kigazo; "because if you do, badgers and wolves will have the power to bewitch you, and then where shall we be?"

"Don't talk that way," exclaimed Tobei. "It but frightens a fellow all the more."

"But one cannot help saying what one thinks."

"Well," said Kigazo, "I have always

heard it said that ghosts do not like the busy streets of towns; they prefer the solitudes of dark mountains."

"I wish you would stop going on that way," said Tobei. "You only make the situation all the worse."

So the three fellows proceeded slowly along in the darkness, almost afraid they might see their own shadows if the moon came out. Suddenly there was a slight sound, as of something moving; and a big toad hopped off the path into the grass. Tobei jumped much higher than the toad, and then stooped to see what it was, exclaiming, "How disgusting!" when he saw it was only a toad. To be fooled by a frog seemed the limit.

As they proceeded a bit further Kigazo insisted that he could see something white moving in the trees beyond.

"Wait a moment!" cried Kigazo.

"What's the matter?" demanded Miyaji.

"Do not speak so loud. You will frighten it. Look; don't you see the ghost over there under those trees?"

"Where?" said Tobei.

"Can't you see a white thing just in the dense foliage there? It is most certainly a ghost."

"I can see it all right," said Tobei; "and it is approaching us!"

"That is because we are walking towards it," explained Miyaji.

"I am in terror," whispered Tobei.

"Perhaps it would be as well not to venture further," suggested Kigazo.

"But we cannot go back," said Miyaji.

"It is better to go back and face anything than encounter a ghost," said Kigazo.

"Go on with you," grunted Tobei.

"If it is nothing more than a ghost it

may not molest us, as we have done nothing to irritate it."

"It might devour us," suggested Kigazo; "for in such mountains it must be long since it has had anything to eat."

"We might go just a little further, anyway," said Miyaji.

Slowly and timidly they felt their way along the path in the direction of the suspicious object; and as they drew nearer they saw a lad in a white jacket sitting on a stump. The three fellows looked at each other and smiled foolishly.

The young man immediately jumped up as they came and near, and asked them the way to Miyanoshita, as he was a stranger and had lost the road.

At this Kigazo put on a lordly air and said he and his companions were famous fencers and judo experts, and that while in their company the lad need not be afraid, even of ghosts.

The youth remarked that they seemed different from the fencers he had known, since they carried no weapons.

"Ah," said Kigazo, "we are such experts that we have no need to carry weapons. Even unarmed we fear nothing!"

"What is your name, if I may venture to ask?" said the lad to Miyaji.

"Why, I am Yui Shosetsu, the noted fencer and master of military science."

On hearing this the youth was utterly astonished, for he had often heard of the most famous swordsman in the empire.

"Yes," continued Miyaji, pointing to one of the party, "and this gentleman here is Miyamoto Musashi, another celebrated fencer, while that gentleman over there is Bandzui-in Chobei, a great samurai."

The youth gazed at them in the darkness with much awe; and when the three began to converse in samurai language he knew not what to say.

"We will give you an example of

swordsmanship, if you like," said Miyaji.

And so saying, he seized the stick which the youth carried and also a ladle he had, and handing one of them to Kigazo, the two faced each other like samurai in combat.

"Now Mr. Miyamoto," said Miyaji, "you may be a famous swordsman, but I fancy you will have some difficulty in catching my dipper."

"None of your talk to me," exclaimed the other. "I may seem a youth, but I may teach you a few points in the art of fighting before I am through with you."

And thus they fell to and began to fight, feigning a fierce combat, the lad looking on with mixed feelings of pleasure and pain. As the fight seemed to wax more fierce Tobei finally came forward with solemn dignity, took off his coat and flung it over the arms of the duelists with the pompous gesture of an actor, offering himself as mediator, in the same manner as was the custom of the famous Bandzui-in Chobei in Yedo.

"I do not know the cause of the duel," said Tobei; but I pray you to cease fighting and leave me to settle the dispute!"

"Do not interfere in this matter," exclaimed Kigazo. "Keep out of the way or you may be injured by our weapons."

"I cannot comply with your request, as I am Bandzui-in Chobei, a man of chivalrous spirit, from Yedo; and so I beseech you to cease fighting."

Then Tobei put on fine samurai airs, pushed his foot between the parties to the mock duel, and as he did so slipped on some nasty thing and had to go and wash his feet in the stream, to the amusement of the rest.

Then the party started off and soon arrived at Miyanoshita.

(To be continued.)



SOLDIERS' FAMILIES

By S. HIRATA

IN social relief and charity work Japan is generally supposed to be somewhat behind western nations, with, perhaps, the exception of Red Cross work; and even the latter has been brought to a high degree of perfection only through Government encouragement and assistance. Social relief, however, is a speciality of western lands, while Japan has other specialities. Such work is, nevertheless, making fast progress in Japan, and now we have houses of correction, relief organizations, hygienic associations and other forms of charity being pushed forward with zeal and intelligence, both by the people and the Government. It is hoped that at no distant future Japan will have attained to the level of occidental countries in her charity and relief work. But as all such work in Japan waits for official encouragement and assistance the progress is naturally slow. To this rule there is, however, one remarkable exception. In relief work for soldiers the people of Japan always take the initiative out of the hands of the Government.

In a recent article in the JAPAN MAGAZINE there was an account given of the home provided for soldiers in Japan; but at this time I desire to say something about the organization for the aid and protection of soldiers' families. For this laudible purpose there is what is known as the Imperial Soldiers' Family Protective Association. It was thought that

soldiers in the army could not maintain their fighting spirit well unless they felt that their families left behind were being properly looked after; and so the organization above mentioned was duly formed. The nation's support of soldiers' families will greatly add to the efficiency of the national army, especially in time of war. The Japan association for aiding the families of soldiers is now over ten years in existence. Its main idea was to supplement the meagre pensions soldiers get from the government, especially after war is over. It is too much to expect that the families of soldiers should undergo the sacrifices imposed on the heads of families. It was to avoid this that the Association was organized.

The Association has various branches throughout the country. The membership is over 120,000 and the organization is supported by subscriptions from the members. The head office of the Association is in Tokyo, at Wakamatsu-cho, Ushigome. Every prefecture in the empire has a branch of the Association, with some popular citizen at the head of it. Membership is divided into five classes: men of high social position; those who contribute over five hundred *yen* covering a membership of ten years, or 400 *yen* in advance; those who contribute 50 *yen* in ten years or 40 *yen* in advance; those who give 30 *yen* in ten years or 25 *yen* in advance; those

who give 1 *yen* annually for ten years, or 5 *yen* in advance.

The main work of the Association is to see that the destitute families of soldiers have a livelihood, to bring up and properly educate the children of soldiers, to diffuse military knowledge by circulation of periodicals, the first two items being the most important. The families of soldiers are not helped by a regular allowance but their condition is carefully investigated and they are enabled to help themselves. The amount given to each family is measured by its actual need. There is no idea of a fixed pension which is usually given without regard to individual or family circumstances. Those who can labour are given capital for the purchase of tools or implements to give them a start. Others have work obtained for them in factories and places of industry. The sick and the children are aided directly by money. In 1915 the number of families helped by the Association was 24,712, not a large number, considering the total number of soldiers in Japan. The families of soldiers on the active list are treated equally with those of soldiers on the reserve list. When necessary the Association will assume charge to soldiers' children to be educated, placing them in charge of a home, more than 700 little ones being now so cared for. Entertainments are also provided for soldiers to lighten their burdens and cheer their lot. Ceremonial rites are also performed for the spirits of soldiers fallen in battle. The *Koen*, a military magazine, is circulated for the

proper education of soldiers and others in a military spirit, aiming to bring the army and the nation into closer relations, and to excite the sympathy of the public in disabled soldiers. For this periodical many famous soldiers and officers write articles, all proceeds going to the Association. On the whole the Association has been a grand success.

The president of the Association for aiding soldiers' families is Marquis Okuma. The progress of the organization consists not so much in the vastness of its operations as in the diligence with which they are performed and the efficient results produced. Without any aid from the Government the Association has gone on prospering and doing the work for which it was established, to the great comfort and consolation of these who have the safety of the nation in their charge. There are other organizations for the benefit of soldiers also, such as the Imperial Association for the Aid of soldiers on the Reserve list. This is an organization of soldiers; but the Association which has been described above, is composed of civilians only, all working definitely for the welfare of soldiers and their families. Another association is composed of the wife of military officers, and has many branches throughout the country, the main purpose of which is to look after the orphans of soldiers. Japan is to be complimented on having citizens who take so earnest and practical an interest in her soldiers, so that they may devote their lives to their country without let or hindrance.





A WHALE STORY

STORIES of the famous judge, named Oōka, who was once mayor of Yedo, are numerous, and some have been related in the *Japan Magazine*; but the one about the whale has not yet been given. The whale case occurred when Oōka was governor of Yamada in the province of Isé. It was a case so difficult that it had been left over to him by his predecessor in office, Hasegawa, lord of Noto.

Katase in Yamada was under direct control of the central government. One day a whale appeared off this coast. The villagers got ready their boats and went out to capture it. Their method was to keep harpooning the whale until it was sufficiently weakened to be taken and drawn ashore by ropes. Each harpoon bore the name of the man who owned it, and the man who first put a harpoon into the body of the whale was to get half the profits.

In the whale hunt the villagers were very eager to see who should be the first to get a harpoon into the prize. A man named Kyuhei got the credit of having been the first to harpoon the whale, but the victim went down and did not again appear. And the men returned in great disappointment to land. Thirty days afterwards a whale was seen in the bay of Yamada and the people of Yanaka village went out to capture it. A man named Jingoro was the first to get his harpoon in and one named Saheiji came

second. The whale was finally secured and the matter was at once reported to the authorities, as there was a tax on whales.

The magistrate, lord Hasegawa, sent two officials to inspect the whale, and when they saw four harpoons in the body instead of three, as was reported, they made inquiries:

"You say that Jingoro first put his harpoon into the whale, and then Saheiji the second and Jingoro the third. Are you quite sure about it, as there are four harpoons in the whale?"

Yes, they assured the officials that there could be no mistake. Then the villagers examined whale's body more carefully and found the fourth harpoon bearing the name of Kyuhei of the village of Katasé.

The officials concluded that the whale had been previously attacked and was driven to Yamada. So they decided that the Yamada men should return the harpoon to Kyuhei and give him his share of the profits.

To this proposal the villagers objected, alleging that the harpoon of Kyuhei was in the tail of the whale and would not have weakened him at all. They finally had to submit to the decision of the officials; and so two of them were appointed to take the harpoon to Kyuhei and inform him of the circumstances. It was a stormy day, and as the men could not go out to fish, many of them were sitting about drinking saké.

The two men went to see Kyuhei and told him what had happened, handing him his harpoon. When they suggested that, as the weapon was found in the tail of the whale, it was no use, Kyuhei was angry and said:

"Why do ye talk so? I am now fifty years of age, and I have taken part in every whale hunt in that time, at least ever since I was 13 years old. You should give the whole whale to me!"

"We cannot do that", said the men. "The villagers of Yanaka have agreed to the proposal of the officials and we have come to inform you of it."

At this the friends of Kyuhei also grew angry and the two messengers were assaulted, and they ran home, followed by the angry villagers of Katasé who attacked the village of Yanaka and destroyed some of the cottages of the fishermen, taking away the meat of the whale. The magistrate was appealed to and negotiations commenced. Aoyama, magistrate of a region in the province of Kii was appointed to hear the case.

Now Kii was the fief of one of the three great Tokugawa families and the people of that district acted arrogantly toward those of other districts. So Aoyama, the Magistrate, as was expected, received the protest of the magistrate of Yamada cooley and made an unlawful proposal. So the Magistrate of Yamada was afraid of such great people and on pretext of illness resigned, and the case came before his successor, Miyizu, who saw that the Yanaka men had good cause for grievance. The officials of Kii again interfered and again the magistrate was afraid and had to resign.

When Oōka was appointed magistrate of Yamada the case came before him. He at once summoned the fishermen of

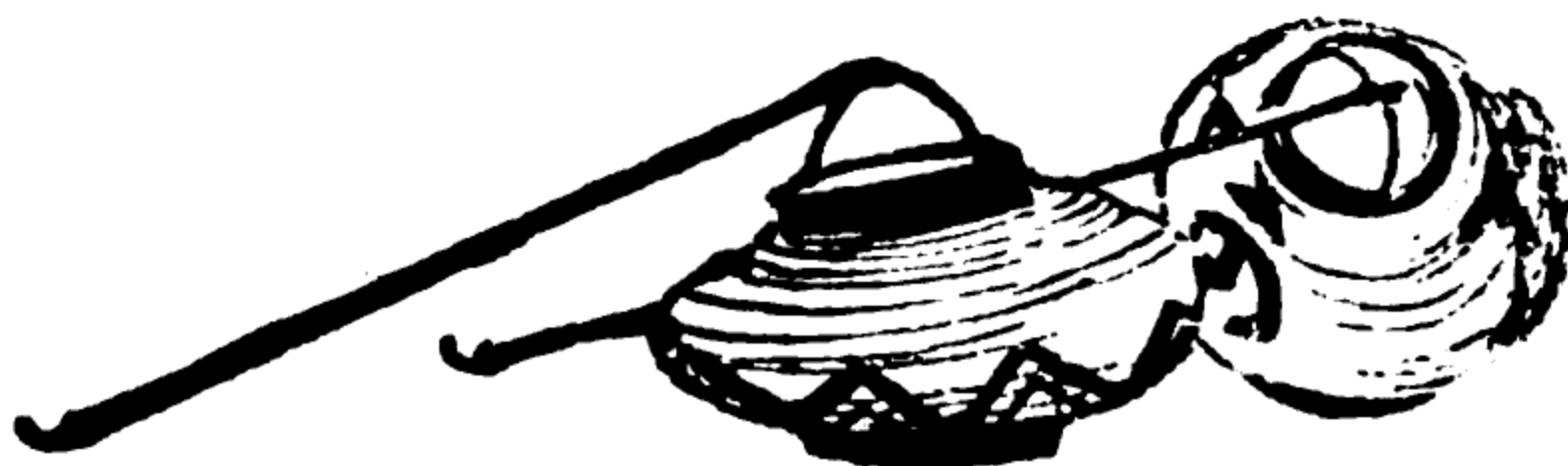
both villages, and heard both sides of the story and heard witnesses to the truth or otherwise of what was told him. One of the representatives of the men said for his side: "We are fishermen of the province of Kii which is ruled over by a relative of the shogun," and as he said so he showed a tone of arrogance that annoyed the judge.

"What nonsense!" exclaimed the judge. "Do you suppose that because you belong to the province of Kii that you can do what you please? Such distinction and privilege has no place in law, before which the feudal lord and his subjects are on a level. You may be in the habit of despising the people of other provinces because you belong to the lord of Kii, but so long as I am the administrator of the law the people of Kii shall be punished for violation of the law just the same as the people of any other province."

At this statement the court was struck dumb. Oōka then ordered the fishermen of Katasé to bring him the accounts of the sale of the whale by the following day, on pain of immediate arrest and imprisonment.

The accounts were duly presented at the appointed hour. Oōka examined the books and then delivered the following judgement:

"The total proceeds from the sale of the whale were 1,080 *ryo*. Of this 380 *ryo* shall go to the lord of Kii as tax; 180 *ryo* shall go to Kyuhei who put the first harpoon into the whale; and the balance shall be divided among the fishermen of Yanaka villiage. The cottages destroyed shall be rebuilt by the official who failed to administer the law after which he shall be deprived of office."



MONTHLY RECORD OF EVENTS

(AUGUST 25 TO SEPTEMBER 25)

August 25.—Representatives of six chambers of Commerce held a meeting in Tokyo to consider the question of the American ban on steel exports.

Viscount General Oseko resigned the directorship of the Peer's School and was succeeded by Mr. T. Hojo, President of the North-Eastern University.

August 26.—A Municipal funeral was given the late Baron Okuda, mayor of Tokyo, at Hibiya Park, when more than 25,000 citizens attended.

Representatives of various departments of industry, such as shipbuilding, engineering and electricity, met in Tokyo to consider the best way of supplying the deficiency in steel.

August 28.—The Yokohama Dock Company held a general meeting of shareholders and resolved to increase the Company's capital to 10,000,000 *yen*.

The Mitsu Bishi Company, having recently extended its shipbuilding department, decided to make it independent of the head of office and establish a separate company to be known as the Mitsu Bishi Shipbuilding Company, Ltd., with a capital in shares of 50,000,000 *yen*.

September 1.—The Department of Agriculture and Commerce and of Home Affairs issued a departmental ordinance prohibiting cornering of the market or raising unduly the prices of the necessities of life, appropriate penalties being appended to the regulation. The commodities first to come under the ordinance are rice, iron, coal, cotton yarn, cotton tissues, paper, dyes, drugs and chemicals.

A meeting of the charter members

of the Southern Pacific Sugar Manufacturing Company proposed to make the capital of the Company 6,000,000 *yen*, and Mr. T. Hiraoka, ex-governor of Karafuto, was appointed president of the Committee.

Admiral Suzuki, vice-minister of the Navy, was transferred to the commandership of the Training Squadron, and was succeeded by Vice-admiral Tochinai.

September 9.—Mr. M. Doi, president of the Osaka Chamber of Commerce, passed away at an advanced age.

September 10.—Flight Lieutenant-Commander Isobé, who distinguished himself in performing great feats at the Front in France, returned to Japan to rest and recuperate.

Professor Hoshino, of the Department of Literature in the Tokyo Imperial University, died at the age of 79. He was an authority on Chinese classics and philosophy and the *doyen* of the University staff.

September 11.—Regulations for a War Insurance Bureau were published, the director of the Bureau to be Mr. Y. Katayama of the Department of Agriculture and Commerce.

Dr. Aoyama, Dean of the Medical Faculty of the Tokyo Imperial University, resigned and was succeeded by Dr. Kumagawa.

September 13.—The Government decided to send commissioners abroad for the investigation of economics and finance, and appointed the following gentlemen to act: Baron Megata; Mr. O. Matsumoto, Secretary of the Department of Finance; Mr. T. Sekiguchi, an engineer of the same department;

Baron Ito, secretary of the Extraordinary Industrial Investigation Committee; Mr. S. Hishida, interpreter to the Korean Government-General; Mr. C. Koiké, manager of the head office of the Kuhara Mining Company; Mr. K. Matsumoto, vice-president of the Meiji Mining Company; Mr. Y. Yamashita, director of the Sumitomo Steel Works and Mr. U. Yoneyama, managing director of the Mitsui Bank. The Financial Commission is expected to bring about closer economic relations between Japan and the United States.

September 14.—America, having transferred some of her shipping from the Pacific to the Atlantic, asked Japan to fill the deficiency, and the Nippon Yusen Kaisha decided to withdraw three of its steamers from the European line and run them between Seattle and Vladivostok for the sake of supplying Russia with munitions.

September 15.—The Government issued new regulations for the conditioning of silk exports, the former regulations, which were made chiefly in connection with exports to India, having become out of date owing to the increased demand for Japanese silk in the United States.

The treaty signed between Japan and Sweden regarding mutual protection of industrial property in China on August 24th, 1916 was ratified in Tokyo August 15th, 1917.

September 17.—Marquis Chalfondrieri, the new Italian Ambassador, was received in audience by their Majesties the Emperor and Empress, when credentials were presented and a decoration from the King of Italy hand to the Emperor for the Imperial Crown Prince.

The Department of Agriculture and Commerce issued regulations prohibiting the export of matches, glass manufactures, enamelled ware and braids unless inspected and passed by the

guilds or prefectural offices concerned, the standard of inspection being made uniform.

The Department of Foreign Affairs decided to create a Bureau of Legal Affairs, and an Asiatic Section in the Bureau of Commercial Affairs, expenses therefor to be asked for at the next session of the Imperial Diet.

September 19.—A Committee of members of the Lower House of the Imperial Diet and a number of primary school teachers proceeded to America for purposes of investigation, sailing by the Shinyo-maru on this date.

Returns published by the Department of Communications show Japan's merchant marine now to number 300 with an aggregate tonnage of 805,405, of which 50 ships were under charter, representing a tonnage of 154,850, and used in foreign waters by foreigners; while 101 ships with a total tonnage of 376,015 were engaged in ocean service as follows:

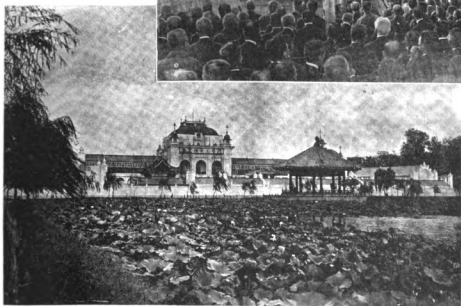
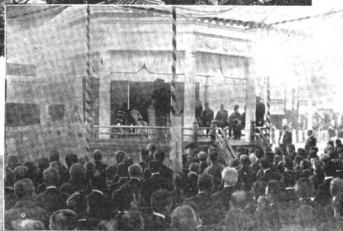
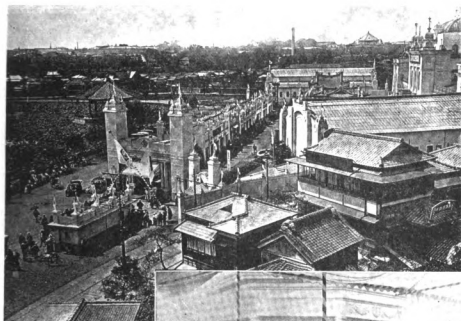
SERVICE	NUMBER	TONNAGE
European.....	20	69,104
North American.....	49	291,059
South American.....	1	2,898
Australian.....	5	14,382
Indian.....	22	73,823
South Seas.....	4	14,753

September 20.—The Department of Education announced the organization of a High Educational Council, with Viscount Hirata as chairman and Baron Kubota vice-chairman.

A Chemical Industrial Exhibition was opened at Ueno Park to emphasize the progress of chemical industry in Japan.

September 24.—The Forest School of the Japan White Cross Society was opened at Chigasaki for children of weak constitution, Hon. Ebara being appointed head of the institution and Dr. Ishikawa medical adviser. This is the first school of the kind to be opened in Japan.

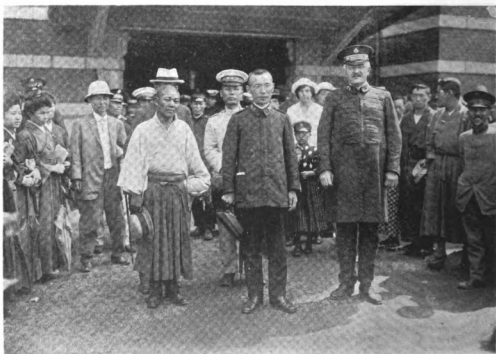




CHEMICAL INDUSTRIAL EXHIBITION IN TOKYO



**RYOJIRO FUKUHARA NEW CHAIRMAN OF ART COMMITTEE
OF THE DEPARTMENT OF EDUCATION**



**LIEUT.-COL. YAMAMURO, OF THE SALVATION ARMY BACK
FROM ENGLAND AND AMERICA**

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

The Ishii Mission

The cordial reception accorded the Ishii Mission by the people of the United States has profoundly impressed and pleased the people of Japan. The speeches delivered by Viscount Ishii on various public occasions were apt and well calculated to convey to the American people the attitude of Japan towards them and their country. There is every hope that the results of the Mission will tend to cement more firmly the historic relations of friendship prevailing between the two nations, even if the main object of the Mission be not now fully attained. When the Mission left the shores of Japan there were great expectations as to what it might accomplish, though officialdom was remarkably reticent as to the burden of its message. A similar silence was maintained by the Washington Government. For the present, therefore, the proceedings of the conference between the two authorities must remain sealed; which will doubtless be disappointing to those anticipating very definite results. Be that as it may, America and Japan, having conferred specifically as to vital points of view, will now be in a better position to know exactly what one expects of the other, thus preparing the way for a more mutual understanding in reference to future events.

Japan and the Allies

A good many people in Japan seem surprised that the Allies appear to be expecting her to take a larger part in winning the war. Especially disappointed are those who expected the Ishii Mission to gain something for Japan, while, so far as the public knows, it was only expected to concede something for the Allies. The Allies are in need of more shipping, and Japan, which has lost little, is asked to place her shipping at their disposal. If Japan is an Ally this, of course, is hardly too much to expect. The Allies will have to sacrifice themselves more and more for each other; and the pooling of shipping facilities is one way of doing this. Britain has been sharing her ships with the European Allies ever since the beginning of the war; and it seems to many that the time has now come for all the Allies to take a similar attitude and adopt a similar policy. Japan has done much for the Allies with her navy, army and in the supplying of munitions and loans; but if she can do more in a practical way to meet a great need and tide over an emergency, there is no good reason why she should not do so. This is undoubtedly the attitude of the Imperial Government and all the leading people of the country, no matter what the more hare-brained portion of the press may contend.

Ban on Steel The ban on exports of steel from the United States has hit the shipbuilding industry of Japan a hard blow, and in fact, created nothing less than consternation. As to the real merits of the issue the public mind appears somewhat confused. Yet it is clear enough to the Allies. At the present stage of the war all the resources of the Allies must be devoted to one end: the winning of the war; and as the construction of ships is vital to this purpose, the steel resources of the Allies must be diverted to shipbuilding and munitions. If Japan can convince the Allies that the ships she wants to build with American steel will be definitely assigned to a service directly connected with the winning of the war, there is no doubt that Japanese yards will get all the steel they want. The Allies cannot at present afford to render any assistance whatever to a single ship now under construction for mere purposes of money-making or competition in transportation. All the construction material leaving the mills of the Allies must be used directly for war purposes.

Control of shipping There is every evidence that the Imperial Government intends exercising more definite control over the shipping resources of the nation, with a view to rendering greater assistance to the Allies. In this connection the *Yomiuri*, which is usually sympathetic

with Government policy, takes occasion to rebuke those opposed to control of shipping and engaged in agitation over the ban on steel exports from America. While sympathizing with those suffering inconvenience from scarcity of shipbuilding material and the numbers of men that must thereby be thrown out of employment, the *Yomiuri* thinks they presume too much in expecting special treatment. They should understand that the embargo on steel is not intended as a blow at Japan but a step in protection of resources necessary to the successful prosecution of the war. The paper desires to know whether the agitators in Japan are moved by selfish or humanitarian motives in demanding steel from America. Are the Japanese shipyards, in seeking materials for shipbuilding, determined to use the steel for the same purpose as that for which the Allies are retaining and using it? America is desirous of replenishing the depleted tonnage of the Allies. Is this the aim of the agitators in Japan? One of the Allies cannot suffer without causing all the other to suffer; and America knows that if British shipping needs replenishing, American interests will suffer; and if the Allies in the west suffer, Japan must inevitably suffer too. Thus it will be apparent to all Japanese, says the *Yomiuri* that by rendering the Allies every assistance in her power Japan is doing service to herself as much as to the Allies. All

claims against the Allies must, therefore, have Allied interests at heart or be refused a hearing. The losses of one Ally cannot be considered alone; they must be dealt with in relation to the losses of all the other Allies. Japan is depending on American steel for the construction of the ships in her yards. Only some 4 per cent of Japan's shipping is on the Atlantic, the remainder being engaged in transporting heavy cargoes on the Pacific at extremely high rates. These facts arouse the interest of the Allies and compel them to ask whether Japan can do more to help in the winning of the war.

In an article in the *Shin Nippon*, his own magazine, Marquis Okuma says that Germany, in spite of the remarkable growth of altruism among the most civilized nations, has remained stationary and despotic, bent on making man a fighting animal, and ruling her people on a basis of militarism. It was this mistaken policy that brought about the present world-conflict. The Germans profess to want peace; but how can peace be based on a military brotherhood? Peace can never come from mere egotism. It is possible only to nations desiring to benefit others as well as themselves. Notwithstanding the teaching of Luther and the Christian Church the Teutons are still much what the Huns were who destroyed Rome and took her good things without thanks.

The German menace is now forcing even the most civilized of nations to go back upon their liberal and progressive principles, like free trade and equal opportunity, and to withdraw within themselves to divert all their resources to the creation of mighty armies and navies, until at last the great Powers will be as militarist as their enemy. If this means that after the war disarmament will not come, where are we to look for permanent peace? European civilization is at the parting of the ways. It must choose law and peace or degenerate into ruin, like Greece and Rome.

If the war brings mankind any good out of its awful sacrifices the most important may be the lesson in comparative values. Before the war the majority of people in every nation were doubtless engaged either in accumulating money or enjoying the fruits thereof, while large numbers of others were simply toiling to keep body and soul together. In spite of the appeal of Christianity the rulers of the people appeared content to have it so, commercial, industrial and political interests acquiescing for selfish reasons. Then as a natural consequence came the war with grim irony demanding that those who live for money should go forth to die for those they had enslaved, without money and without price! To those who still held out, declining to attack the monster created by selfish indifference and ease, War said: "You

will not fight? You will go on living for money and for pleasure? I will take your youth in millions and they shall die neither for money nor for pleasure, but for duty!" Thus is war a terrible and costly rebuke to those guilty of neglected duty and indifference to the inner voice. Shall mankind, then, learn the lesson of the war, or go on, as before, living to make future wars necessary? The answer to this question depends on what message the Church preaches and the governments of the nations by their

educational systems teach the rising generation. It is a question of whether religion and government can be expected to reform and follow the truth. Doubtless the war will go on until both are compelled thus to acquiesce or face extinction! Man hates a preacher, but he should remember that he hates still more the penalty of refusing to heed the preacher. If the world does not take the lesson now, how can it ever be expected to do so?



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for December, 1917

CAPTAIN MARQUIS MAYEDA, I. J. A.	Frontispiece
THE EUROPEAN WAR	Marquis Mayeda . 429
IMPERIAL ART COMMISSIONERS	
(PHOTOGRAPHS)	K. Sasaki . 437
THE RIVER UJI AND PHOENIX HALL	
(PHOTOGRAPHS)	N. Tsuda . 445
A NOTABLE AUTOBIOGRAPHY	Hon. S. Hirayama . 447
THE JINNO SEITOKI	F. Yamazaki . 451
JAPAN'S POLICY AFTER THE WAR	Dr. A. Ninakawa . 454
THE TERRORS OF A TYPHOON	
(PHOTOGRAPHS)	Y. Shima . 459
THE JAPANESE PEASANT I	
(PHOTOGRAPHS)	S. Yamashita . 465
SUBJUGATION OF SATSUMA	S. Kiyama . 469
JAPANESE RELIGION OVERSEAS	Dr. F. Inouye . 471
HAKONÉ GUSA (ILLUSTRATIONS)	Ryutel Riho . 474
THE PAPER TRADE	F. Matsuzaki . 479
AROUND THE HIBACHI: KINOKUNIYA	
MATAEMON	Anon . 481
MONTHLY RECORD OF EVENTS	Sept. 25 to Oct. 25 . 483
CURRENT JAPANESE THOUGHT:	
1. Finance Commission to the United States	
2. Aiding Russia	
3. Dissatisfaction	
4. Japanese Troops to Europe	
5. After the War	
6. China	
7. The Yamato Association	Dr. J. Ingram Bryan . 485

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris	E. L. Morice, London, W. C.
Maruzen Company Ltd., Tokyo	Federal Rubber Stamp Co., F. M. S.
Kawase Nisshin-Do, Kobe	Kyo-bun-Kwan, Tokyo
Khoo Hock-Tye, Penang, Straits Settlements	Kelly & Walsh Co., Yokohama & Shanghai
Yorozu & Co., Sacramento, Cal.	R. Stanicci, Los Angeles, Cal.
M. O. Wolff, Petrograd & Moscow	Tract & Book Society, Bombay, India
Smith & McCance, Boston, Mass.	N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



CAPTAIN MARQUIS MAYEDA

THE JAPAN MAGAZINE

VOLUME EIGHT DECEMBER, 1917 NUMBER EIGHT

THE EUROPEAN WAR

By Captain Marquis MAYEDA

BEING in Europe during the first two years of the great war I had the opportunity of visiting the battle fronts in France, both English and French, under Government order, when I made close inspection of the operations of the various armies after a manner not possible in ordinary times. After seeing so much of war I was glad to arrive back in Japan at the end of 1916. I visited Germany just before the war and was there when the war broke out, so that I saw something of war preparations in that country also. When I compare the conditions prevailing in the warring countries with those in Japan I consider that Japan has much to learn from them. Of course it is not within my province at this time to enter upon a military dissertation regarding the war in Europe and what I saw there. But it may be a matter of some interest to compare the war in Europe with the Russo-Japanese war, so far as such a comparison may justly be made. In this way Japan may learn some valuable lessons for the cultivation of national character.

When Japan entered upon the war with Russia it was thought to be a very great and bold undertaking, and memories of it, especially of its victories, are still vivid in Japan. In that war the number of Japanese soldiers mobilized for action was about 1,100,000, representing about one-twenty-fifth of all the males in the country. But in the present war France has mobilized one-third of all the men of the nation. The longest battle line in the war with Russia was not more than 100 miles, but that of the Italian army alone is over 200 miles, while that of the French army is 450 miles, as far as from Tokyo to Okayama. The largest number of casualties in one day in the Russo-Japanese war was 3,000 when three army divisions participated; but in the battle of the Somme the daily losses of the British army were over 4,000 and of the Germans over 6,000. The whole expenditure of the Russo-Japan campaign was about 2,000,000,000 *yen*, but that of the European war has already aggregated 180 times as much, or some 170,000,000,000 *yen*. These few figures afford some slight

indication of the enormous difference between our little war and that now going on in Europe.

There has, moreover, been an immense progress in the development of arms since the war with Russia, especially in the employment of big guns. In the war with Russia Japan did not effect much in reducing the Russian fortress until she brought over her big coast-defence guns; and even then they were howitzers of no more than 28 centimeters. In the present war, however, the Germans are using 42 centimeter guns and the French guns of 52 centimeters. Thus in the matters of gun power there is no comparison between the war in Europe and the Russo-Japanese war.

Perhaps the greatest and most important lesson we have to learn from the war in Europe is the necessity of applying scientific and industrial power to military purposes. In the old days victory was sure if soldiers were brave and outnumbered the enemy. But in modern war mental capacity, invention and strategy count for as much as bravery and numbers. The present war is remarkable for the number of ingenious engines of destruction it has brought forth, as well as the utilization of aeroplanes and motors as well as submarines and gas for military purposes. Bravery and spirit are not less important in war than formerly, but the application of science is also very important in modern war. The peoples of Europe are expending their best blood and incalcul-

able sums of money in this war; yet it is not all loss, for the war is eradicating the indolence of the nations and arousing a spirit of selfsacrifice and thrift that did not before reveal itself in a practical way; while the military spirit developed is one that Japan might well envy.

As one of the Allies Japan is also fighting the common enemy with all her strength, especially through her navy which is now engaged in very dangerous and arduous service in the Mediterranean; but geographical distance prevents her taking a more active part in the operations on land. For the same reason the people of Japan are not aroused to the importance of the war to the same extent as people are in Europe. This is a fact much to be regretted.

The United States joined the Allies last April, since which time the people of that country have been aroused to a determined spirit and mighty preparations are under way for the undoing of the enemy. Judging from the American press one of the advantages of that country's participation in the war is the encouragement it will lend to pan-Americanism, and making America the greatest industrial nation in the world by a coöperative mobilization of industry, as well as promoting a national merchant marine and the economic spirit, ending in completion of national armament and defence. Perhaps the most important result of the war on American will be the cultivation of a national spirit and national

unity that is going on. Being a free and democratic country America has developed the spirit of individualism at the expense of national unity; but the war will teach her people how to act under the supreme power of the State for a common purpose. This spirit of national solidarity and unity that the war is strengthening in the nations of Europe and America is going to prove immensely beneficial to the countries experiencing it, and be some consolation to them for the sacrifices of war.

Japan has long been proud of her national spirit; but even the best metal does not shine so well without polish. National spirit is something that rusts without due attention. It is a question whether our national spirit at present is not in a condition to envy that of the nations of the west. Japan is behind occidental countries in mechanical equipment and power; but her national spirit should be second to none. Japan has long been proud of *Yamato Damashii* (Japan-Spirit) as something unexcelled anywhere in the world; and her people have never been afraid of war. The Japanese spirit is especially good in time of emergency; and in the past it has delivered the nation from many a danger. Our people must not remain satisfied to have their glory all in the past, as that attitude would lead to a supineness of spirit. Japan should not forget that other nations have their national spirit too, and that they are now cultivating it

to the highest degree of effectiveness. I would not utter a word in depreciation of our national spirit; but I fear we may not at present be cultivating it and making it shine to the same extent as people are in Europe.

At one time the spirit of Japan was the most conspicuous thing about her as a nation; it was known and praised of all men. All the world feared to challenge it in military offensive. But how does the martial spirit of Japan compare with that now displayed among the belligerent nations of the present war? It has always been believed that Japan was victorious in the war with Russia solely because of her national spirit. A close study of the battles of the Russo-Japanese war by experts reveals the fact that the offensive power of a Japanese force does not begin to decline until it has suffered a loss of from 7 to 10 per cent; and after a loss of from 30 to 40 per cent there is little offensive power left. But in battle a loss of between 700 and 800 out of every 10,000 is keenly felt; and losses of as many as 4,000 out of 10,000 must be regarded as very severe, and when the loss is over that the case may be considered hopeless. The offensive power and spirit of the Allied forces in Europe, however, have not been inferior to those of the Japanese, and in some cases much superior. In the battle of Verdun the German attacks did not fail until more than 6,000 in 10,000 were lost. This is a greater percentage than ever seen in

Japan, and we cannot any longer be proud of our preëminence of fighting spirit.

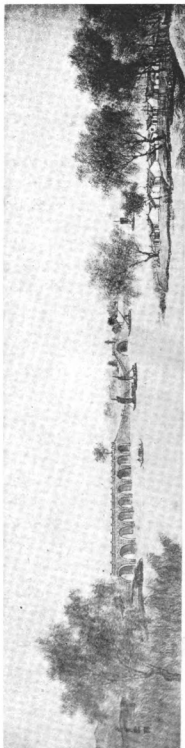
There is no doubt that the French and English have shown an equal if not greater fighting spirit in this war than the Germans. The landing forces at the Dardanelles failed in the strategy but not in their spirit of offensive. Indeed in this

war the troops of Europe have displayed a fighting spirit and a general valour unsurpassed in all previous wars; and my only hope is that some way may be found for Japan to show at least a similar spirit so that she may be stimulated to emulate the fighting spirit of Europe.





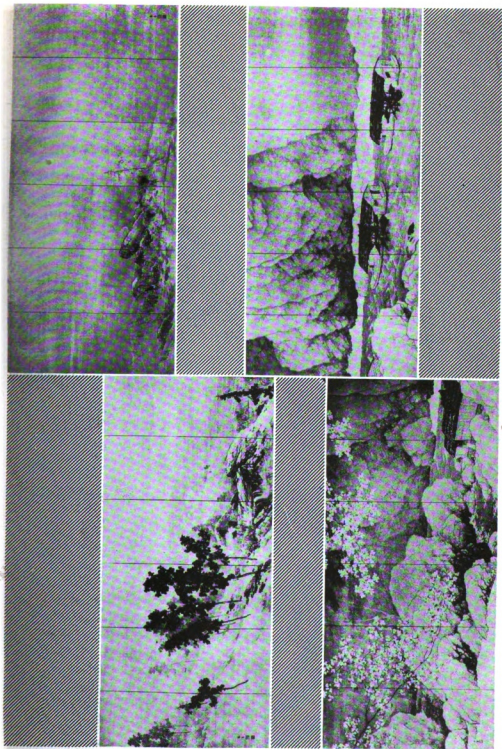
"TEMPTATION," BY SHIMOMURA KANZAN



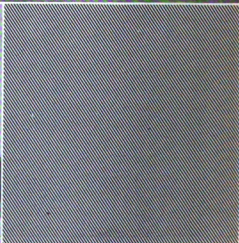
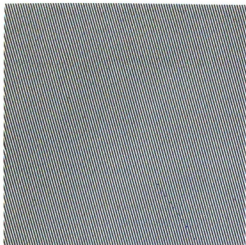
"A SUMMER DAY IN CHINA," BY TERASAKI KOGYO



UPPER: "BEFORE THE SHOWER," BY KAWAI GYOKUDO
 LOWER: "MERCY FOR THE FALLEN FOE," BY KOBORI TOMONÉ



UPPER : "SOLITUDE," TWO SCREENS BY YAMAMOTO SHUNKYO
 LOWER : "DEPARTING SPRING," BY KAWAI GYOKUDO



"THE EMPRESS JINGO," BY KOBORI TOMONÉ
"A PRECIPICE," BY YAMAMOTO SHUNKYO

IMPERIAL ART COMMISSIONERS

By K. SASAKI

THE Imperial Court has recently appointed twelve artists as new commissioners for the selection of art objects for Imperial purchase, a position so exalted in the realm of art that those receiving the honour are regarded as the foremost artists of the empire. The names of those on whom this unusual distinction has been bestowed are as follows:

Japanese Painting: Kobori Tomone, Terasaki Kogyo, Shimomura Kanzan, Kawai Gyokudo, Yamamoto Shunkyo, and Tomioka Tessai.

Japanese Sculpture: Shinkai Taketaro.

Art Metal Work: Hirata Muneyuki.

Architecture: Sasaki Iwajiro.

Ceramic Art: Suwa Sozan, and Ito Tozan.

It will be interesting to ascertain something of the life and career of each of these artists, and see just why they have been chosen from among so many as the most reliable authorities in their respective spheres of art.

A resumé of the life and work of the famous artist Terasaki Kogyo need not be given here, as it has already appeared in a previous issue of the JAPAN MAGAZINE. He is regarded as one of the leading Tokyo painters and has the largest number of pupils of any artist in the capital. Kobori Tomone is the son of

Suto Hitoshi, a painter of the Kano School, and was born in the province of Shimotsuke in 1864. In 1862 he was adopted into the Kobori family and took that name. He has devoted himself chiefly to painting after the manner of the Tosa School, his specialties being historical figures, particularly portraits. He became a professor in the Tokyo School of Fine Art in 1886, and though he left it for a time, he again returned. Kobori has been accorded the noted honour of painting before their Majesties the Empress and the Crown Prince on more than one occasion, and has had pictures accepted for the annual art exhibition of the Department of Education. He is now looked upon as the leading representative of the Tosa School and one of the greatest painters of historical pieces in the empire.

It is looked upon by many as remarkable that Shimomura Kanzan has been selected as an Imperial Art commissioner, as his name has not previously attracted wide notice, being considered a private painter, so to speak; but no doubt the decision of the authorities was based on his mastery of art technique, which is vital in the appraisal of art work. He was born in Tokyo 45 years ago, and is a graduate of the Tokyo School of Fine Art, having studied the Kano

painters under the famous Hashimoto Gaho. Shimomura's specialty is the painting of birds and flowers, and he also excels in the depiction of human figures. He was one time an instructor in the School of Fine Art. In 1903 he proceeded to Europe for study and resumed his work as instructor in the Academy on his return to Japan. Recently he has been devoting his genius to private work, and acting as a judge at the art exhibitions of the Department of Education. In the dispute of that body with the painters Shimomura separated and joined the *Bijutsu-in*, or Private Art Association, with Yokoyama Taikan and Kimura Buzan, which association now bids fair to rival that of the Department of Education. Shimomura is also important as representing what might be called the new school of Japanese painting.

Kawai Gyokudo is a pupil of Kôno Bairei, like Takeuchi Seiho and Yamamoto Shunkyo of Kyoto. He was born in the prefecture of Aichi in 1873 and studied with Bairei of the Shijo School of painters, and later with Hashimoto Gaho of the Kano School. Kawai is noted for his scenes of bird life, flower pieces and landscapes, taking the gold medal at the Tokyo Industrial Exhibition in 1906. He also has been a judge at the Educational Department's annual exhibition of Fine Art and has also been an instructor at the Tokyo Academy. Kawai has a large number of talented pupils among those who study with him. He was chosen to paint the art decorations on the screens at the Aoyama palace and the piece representing the rising sun with cranes, celebrating the birth of the last child of their Majesties, the Emperor and Empress.

Tomioka Tessai is a painter from Kyoto

and most prominent of the artists of the Nanso School. Though now at the age of 82 he is still hale and robust, with as keen an interest in art as ever. Originally he devoted himself to Chinese classics and was noted in calligraphy, but always showed skill with the brush of the painter as well. He has distinguished himself by never accepting orders for art pieces or painting for money; and he is now looked upon as one of the most absolutely impartial judge of fine art.

Among the great painters of Kyoto no name holds a higher place than that of Yamamoto Shunkyo. In youth he was a pupil of Bairei and inclined to the art of the Shijo School, and afterwards he studied under Mori Kansai, a man of noted skill. Yamamoto was born at Otsu in the province of Omi in 1871. Like so many others his best work has been done in landscapes, birds and flowers, for all Japanese artists are pre-eminently artists of nature. He is an instructor in the Kyoto Fine Art Institute and has acted as a judge on the Art Committee of the Department of Education.

Shinkai Taketaro was born at Yamagata in 1868 and came up to Tokyo as an art student at the age of nineteen. After serving as an army conscript he devoted himself to sculpture, which art he has followed ever since. In 1900 he proceeded to Germany where he made a special study of classical sculpture; and since his return home he has resided in the capital. Some of the bronze statuary cast from his models are regarded as among the best specimens of recent Japanese art. He is particularly skilful in equestrian statuary. He has acted as one of the hanging committee at the various exhibitions of art given by the

Department of Education. The art of sculpture has not hitherto been represented on the Commission appointed by the Imperial Court on Fine Art; and the authorities have made a wise choice in naming Shinkai Taketaro as the first sculptor for the honour.

There is no doubt that Hirata Mune-yuki is one of the most representative of Japan's modern artists in metal work, the art having been conspicuous in the family for the last seven generations. In selecting the member of a time-honoured house no doubt the authorities believed they were honouring the Art Commission. He has been an instructor in the Academy of Fine Art since 1898, and has also acted as adviser to the Japan Fine Art Association and the Japan Metal Work Association, and has served on the examining committee at every art exhibition hitherto. One of his most distinguished pieces is a longtailed cock six feet in height made for the Imperial palace in 1890. A silver flower vase for presentation to the late Emperor on the occasion of his Majesty's silver wedding was from the hand of Hirata, as well as the steel vase in *repousse* work presented on the same occasion. When the Isé shrine was rebuilt in 1907 Hirata made the gold-copper vessels for the altar; and he also made certain pieces of art for the Throne at the time of Imperial Accession Ceremony. He is the first representative of beaten metal work to sit as a member of the Imperial Commission on Fine Art. Though at the age of 67 Hirata is still young in mind and alive to the interests of art.

In architecture the name of Sasaki Iwajiro stands high. Born in Kyoto some 65 years ago he made a study of architecture from early youth, being connected with the business of house

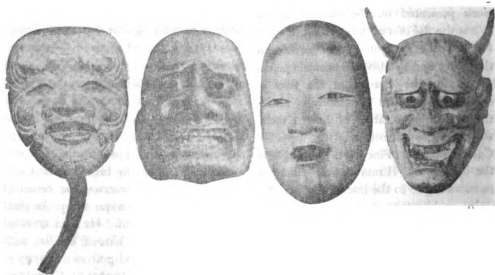
building. He became an expert draughtsman under Tanaka Heibei, an architect of the old school who constructed the famous Rokkaku-do at Kyoto, and he took further lessons with Kigo Tōsai, noted as a house builder, and joined in the construction of the great Hongwanji temple in 1888, along with his master Tosai. In the summer of 1885 he was brought to Tokyo for the construction of the Imperial palace. He was, moreover, the architect for the erection of the Daigoku-den at Kyoto; and the Miyazaki shrine in Hyuga province as well as the Terukuni shrine of Kagoshima were also built by him. Sasaki was the architect who constructed the famous mansion of Mr. Asano Soichiro in Tokyo. On the occasion of the Anglo-Japanese Exhibition he was sent to London to erect the hall in Tokugawa style on the grounds. At present he is busy supervising the construction of the great Zojoji temple at Shiba, Tokyo. Certainly there is no Japanese now living who better represents the skill of the native architect.

Ito Tozan is one of the most noted modern artist in pottery. Born in Kyoto, the home of fine art, Ito early devoted himself to making fine pieces, having at first been a mere admirer of ceramic work. In 1900 he was awarded the medal of the Green Ribbon in recognition of his superior merit as a potter, and he has also received many such honours at foreign exhibitions. He is now at the ripe age of seventy-four. Sawa Sozan, the colleague of Ito on the Imperial Art Commission, is from Kanazawa, the center of the famous kutani-ware, where he first distinguished himself. He has traveled widely and made himself familiar with the art of faience and pottery generally in all countries, notably that of China, and

is today probably the most distinguished of living potters in Japan. His work after the manner of Chinese *seiji*-ware is regarded by many as superior to the original. He is 62 years of age and lives in Kyoto.

The custom of establishing and maintaining an Art Commission for the Imperial Court was first observed in 1890 for the purpose of examining the chief pieces of fine art made in Japan and keeping

them in the country. By this means the Commission has been used by the Imperial Court to encourage the fine arts and crafts of the nation and to enrich the empire in art possessions. It will be observed that the name composing the Imperial Art Commission are all men of fame and ability, and representative of the great art centers of the country as well as of its various arts.





1. "MEDITATION," BY SHINKAI TAKETARO. 2. "A NEW RECRUIT"
3. & 4. FROM THE LIFE OF SHAKYAMUNI. ALL FROM THE HAND OF SHINKAI



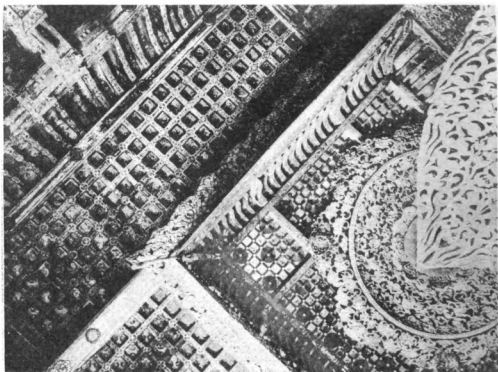
ANCIENT FRESCO OF ELEVENTH CENTURY
IN THE PHOENIX HALL AT UJI



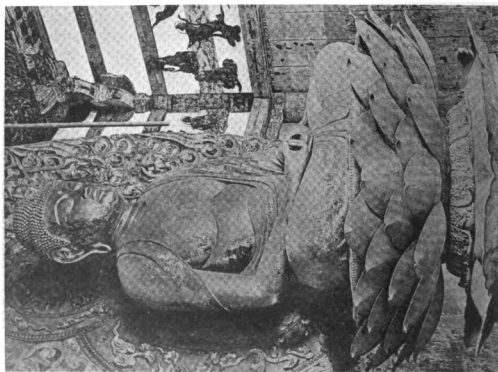
THE PHOENIX HALL AT UJI



RIVER UJI FLOWING PAST THE PHOENIX HALL



CEILING OF THE PHOENIX HALL



STATUE OF AMIDA AT THE PHOENIX HALL

THE RIVER UJI AND PHOENIX HALL

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

LYING between Kyoto and Nara is a small but historic village called Uji, only half an hour by electric car or train from the old capital. Situated on either bank of the river of the same name, there are many bridges, of which one is famous, known as Uji-bashi. This bridge was first built by a priest named Dôtô in 646 A. D. in compliance with Imperial order. A monument was later erected there, a portion of which is still to be seen, though some of it is restored; and it bears this inscription: *Teiô-hen-nen-ki*, written by the priest Yeiyû in the 14th century. The monument has been removed to the Hashidera temple near the bridge, and is famous as one of the three oldest monuments in Japan. Through battles and inundations the bridge has many times been destroyed; but the present structure dates from 1578 and measures some 500 feet long. The rails are ornamented with bronze in gem form, the effect being very artistic. The river Uji flows out of Lake Biwa in Omi, and skirting the southern suburbs of Kyoto, protects the old capital from invasion, and then hence to the sea. Many indeed have been the battles that have stained the banks of this ancient stream. Uji bridge, Byodo-in and Majima are sites of old battle grounds, filled with romantic episodes.

One of the most thrilling tales connected with the bridge is that of the famous warriors Kajiwarâ Kagesuye and Sasaki Takatsuna in the war between Yoshitsuné and Yoshinaka in 1184, when they contended for the honour of being the first to

cross the bridge. A representation of this incident adorned the sword furniture of the Japanese warrior for many years, more especially during the Tokugawa period. Visitors to Uji now like to hire a boat and row up the historic stream which flows between lofty hills covered with evergreens, where the song of the native bush-warbler will delight the ear and excite thoughts of old romance. Nothing is to be seen else, save, perhaps, a would-be philosopher in lonely meditation. The philosopher gazes on the peaceful stream, while the fisherman keeps a live fish by his hook to induce others to approach. As one ascends the stream, rapids appear and the scenery grows bolder and more imposing. Beyond a certain limit no boat can go; and then the holiday-maker turns about and drifts pleasantly down to the starting point at the old bridge.

No one with any interest in Japanese history or art or even in things human can leave Uji without making a visit to the Byodo-in temple, which stands on the left bank of the river, having been erected there by Fujiwara-no-Yorimichi in the 11th century. Originally the structure was more pretentious, but now only the phoenix hall remains. This hall is also called the Amida-do, because there the Buddhist messiah, Amida, is enshrined. The main structure is 18 feet square, with wings on the right and left sides. Each transept has a square dome at the end, under which the passage bends toward the front. Behind another passage extends from the main hall. The main roof has

two phoenixes of bronze on the gables.

On entering the main hall at the north we find a wooden image of Amida Butsu enshrined, the work of the artist Jocho, the most noted wood sculptor of the time. Perhaps the most interesting feature of the interior of the Phoenix Hall is its elaborate decoration. The butsudān, or throne of Buddha, is adorned with mother-of-pearl inlaid; while the ceiling and pillars are profusely ornamented with paint and mother-of-pearl. The interior walls and doors have pictures illustrating the sutra known as *kwan-murjo-ju-kyo*, sometimes called the *Ami-tāyur-dhyāna-sutra*. These door-and-wall-paintings have in many cases almost disappeared, but sufficient of the original remains to give a general idea of the picture and allow an estimate of its art. The pictures certainly remain one of the most perfect examples of the pictorial art of the Fujiwara period, the 11th century. The painting is intended to illustrate the nine different ways by which Buddha delivers men from the life of this world and brings them safely to the land of bliss and purity. It will be remembered that the doctrine of rebirth into the paradise of purity was very popular in the 10th century, under the teaching of the great priest Kuga. At the period when the Byodo-in was erected at Uji this doctrine had a strong hold on the Court circles at Kyoto.

On the back of the image is a fresco painting of great importance. The right upper corner of it is occupied by a beautiful temple with Buddhas on a mountain surrounded by water. In the blue sky angels are flying. The picture is intended to represent the land of purity. In the left lower corner is painted a temple in which Buddha is preaching, with offerings of food and flowers before the enshrined image. Before the butsudān of the picture is a platform on which a

bugaku dance is being performed. Nobles in ceremonial dress are seen entering with their attendants through the right and left gates. Pictures of armed escorts are on the temple walls, while outside are seen conveyances for the worshippers. It is probably a depiction of what took place in that day, when great nobles often visited the temple.

The site of the Byodo-in was originally occupied by a villa of Minamoto Tōru, a son of the Emperor Saga. Later it became an Imperial detached palace during the reign of three emperors, and finally became a villa of the noted prime minister, Fujiwara-no-Michinaga, whose son, Yorimichi, used to live there, calling it the Uji-dono. He is reputed to have lived a life of even greater luxury than his father. He finally gave up his villa to Buddha and built the beautiful Phoenix Hall amidst the scenes of his former pleasures to cleanse or consecrate the spot to higher uses. It was a happy thought on his part. The building still remains a monument of the golden age of Japanese art and of the age of luxurious and effeminate ease.

In this period there were two kinds of temple buildings: one on a large scale with many monasteries attached, and the other on a small scale like the Byodo-in, the architecture being modeled after the mansions of the great. The Byodo-in is one of the most perfect examples extant of the smaller form of temple. The builder evidently devoted careful attention to harmonizing art with nature, with fine effect. In front of the temple is a lotus pond; and his idea was to have the form of the temple like a flying phoenix before the pond, the main hall representing the body of the bird; and the transepts with tapering ends were its wings, the passage at the rear of the main hall being the tail. The whole is a marvellous example of architectural symmetry, the work of a master.

A NOTABLE AUTOBIOGRAPHY

By the Hon. S. HIRAYAMA

(IMPERIAL COURT COUNCILLOR, MEMBER OF THE HOUSE OF PEERS AND PRESIDENT
OF THE JAPAN MAGAZINE COMPANY)

III

HAVING finished his course at the Chauncy Hall School, Boston, Baron Kikkawa entered Harvard University in June 1879 when he matriculated, beginning his studies there in the following October. He commenced his new life as an undergraduate with all that buoyancy of spirit that characterizes the youth just beginning a new and greater experience, taking rooms at No. 23 in the Mathews Building. Here he found himself lord of his rooms and their furniture and began to live an independent life. He felt himself no longer a lad but a young gentleman associating with gentlemen.

He says that the four years of his life at Cambridge stand out vividly as the brightest pages of his experience. What he passed through and had to master will be known to all who have any familiarity with the Harvard of that time. He claims that not only his studies but the influence of his academic environment and his communion with the best minds and association with the best class of people, were all calculated to give a young man

the best educational advantages possible.

The subjects he took most interest in were History, Economics, International Law, Literature and Languages. He made the common mistake of not seeking advice in his studies until it was too late, so that being left to his own notions his energies were often misdirected. However, the years at Harvard rounded out his education and formed a fitting close to his life in the United States.

After his graduation from Harvard in 1883 Baron Kikkawa sailed for Europe. He traveled through England, Scotland, Holland, Germany, Switzerland, France, Italy and then took the steamer from Brindisi for home, arriving in Japan in December the same year.

Once more at home he felt very much a stranger. He could still speak his native tongue, but had forgotten how to read it. He knew nothing of his native province save what he had heard in boyhood and now quite forgotten. But he had the advantage of being able to take up the study of his native language

and country not as a foreigner but as a Japanese. First he visited Iwakuni and then came back to Tokyo, where he entered with vim into the study of Chinese classics and the national literature. Count Inouye, then Minister of Foreign Affairs, invited the young graduate to accept service in the Foreign Office; which offer he at first declined, thinking it would oblige him to go abroad again and thus deprive him of the chance to get better acquainted with his own country. He wanted to remain at home and live the life of a scholar. Count Inouye, however, finally prevailed on him to enter the Foreign Office, from which time the great man was his constant adviser, benefactor and friend.

Entering the Foreign Office in the autumn of 1884 Baron Kikkawa found the Foreign Minister setting out on a tour of Yamaguchi *ken* and accompanied him. While on the journey they heard of an attack on the Japanese Legation in Korea and hastened back to Tokyo, when both set out for the Hermit Kingdom to see what it all meant.

The young Foreign Office official was now beginning to awake from the dreams of school and college life to face life in earnest. The world was beginning to prove a bit different from what he expected. His present experience formed so violent a contrast to that in America that he hardly knew how to face the question; and the life of books and study was so vastly different from the world as

he was beginning to find it. He now had to give up the regular habits and hours he had honoured at school and college, and spend long hours waiting on the convenience of his superiors as well as the drudgery of office routine; which appeared to be doing nothing in particular. The change from the sober, useful life in America to the inane and frivolous life of official society, from the earnest precepts of good books to the shallow talk of world men, was not at all to the young man's taste.

As his children may have to undergo a similar experience Baron Kikkawa advises them to recognize the necessary facts at once, make up their minds to make the best of the situation and to plunge without hesitation into what the circumstances demand. They are never to be discouraged if they have to do what seems beneath their position or ability. To climb high they must be content to begin low; the highest step cannot be reached without taking the lowest one first. Be careful at the same time to avoid temptation; beware of bad friends; be always industrious; keep life sober, pure and honest. Man has but one body and one life; and the follies of youth cannot be made good in after years. He recommends his children to read a book entitled "Getting on in the World," by Mathews, which they will find in his library.

After becoming more accustomed to the routine of the Foreign Office Baron

Kikkawa rather enjoyed his life there, always managing to keep himself fairly busy. After the work of revising the foreign treaties was commenced he was placed in the Bureau of Revision. But the conferences did not progress very fast and the work had to be postponed indefinitely. Then the young official was suddenly appointed to the position of 2nd Secretary to the Japanese Legation in Berlin. Viscount Aoki, then vice-minister of Foreign Affairs, treated him with much kindness at this time as well as throughout his career at the Foreign Office.

He sailed from Yokohama in November, 1886, with several distinguished Japanese officials proceeding to Legations in Europe, and duly arrived at Marseilles. Reaching Berlin in winter he found his knowledge of German quite insufficient, notwithstanding his study of the language in America, and so began to take private lessons, though often interrupted by social functions. To do anything at the language he had to rise early and study late, his health fortunately permitting this course. These were the days of Bismarck and von Moltke and life at the German capital was most interesting. He saw the death of the old Emperor and the accession to the Throne of William the Second. But his inclination was toward study rather than politics, grudging the time spent at the Legation as taken from his books. In 1890 he resigned and went for study to Heidelberg, that university being selected because it had few of his countrymen as

students. The other German universities had many Japanese students, and he feared if he went among them his studies would be much interrupted. He liked Heidelberg, with its fascinating old castles, its picturesque situation and its English society. While thus enjoying life at the university again a telegram arrived saying that the manager of the family estates, Shimo, was dead. He at once made preparations to return home. At this time, the autobiography comments, he regretted having resigned from the Legation, since had he been in Government service, he would not have been expected to return home. From which he advises his children always to consider well before taking a decisive step, and never to act on the impulse of the moment, always asking the advice of elders.

On arriving in Japan once more Baron Kikkawa found his friend Count Inouye out of office and devoting his leisure to drafting a family law for Prince Mori, his idea being to have the family retire to Yamaguchi. Baron Kikkawa now began to see the need of a house-law for his own family and set about drawing one up, with the assistance of friends. At this time he could have re-entered the Foreign Office but could not make up his mind to it. At last he entered the House of Peers instead. In 1892 he decided to marry, and soon a family of children began to come.

The autobiography goes on to speak of the wisdom of great families having

their seat in the country for the stability of the rural sections of the population. The city does not properly represent the nation, as it is subject to constant change and everything is transient. Neighbours scarcely know each other, and no kindly feeling is cultivated. In the country friendships are long and permanent and so are wholesome and sound. The old families and the old neighbours all know each other well and so society becomes well established and moral. This may be seen in the influence the great country families have had in England, acting as guides and companions to the common people. Only by being examples in this way to the nation can the great families justify their existence. The Revolution in Japan drove the great families to the capital, which is not good for the country. By this Baron Kikkawa did not mean the

individuals of the family, but the family *homestead* should be in the country. The aim of a family should be to perpetuate its character and great deeds rather than its land and property. The past should be respected without degenerating into effeminate worship of it. The chief benefit of the family system in Japan is that it should lead the descendants to emulate the virtues of their ancestors. Rank, like wealth, is justified only by the worthy use of it. He enjoins on his children the duty of not making wealth, but the wise use of it, their aim in life. Thus this notable autobiography closes with apt regulations and advice as to how the family name is to be guarded by the conduct of his children and the family property administered for the benefit of each member of the family and the public good.



THE JINNO SEITOKI

By F. YAMAZAKI

THE book called Jinnō Seitoki was written by Kitabatake Chikafusa at the beginning of the 14th century. The author had an interesting character and history. He was the son of Kitabatake Moroshigé, and a scion of the Genji family which had descended from the Emperor Murakami. Accepting service early in the Imperial Court the young man was soon promoted, and in 1323 was raised to the rank of Dainagon and made tutor to the Imperial Prince Sera. The Prince died in 1330 and Chikafusa took it so to heart that he retired from the service of the Court and forsook the world. He had seen service under five Emperors and was very popular, so that his retirement was much regretted by all.

The political situation was such, however, that Chikafusa was obliged to come out of his seclusion. The Emperor Godaigo, who attempted to overthrow the Hojo ascendancy, was exiled to the Island of Oki, but subsequently returned and with the assistance of the famous loyalist, Kusunoki Masashigé succeeded in putting an end to the Hojo régime. Then it was that the Emperor, feeling the need of a veteran statesman, summoned Chikafusa back to the Imperial Court. His son Aki-iye was appointed governor of the province of Mutsu and subjugated the Ou regions under command of the Imperial Prince Yoshinaga. Chikafusa acted as adviser to his son in the manage-

ment of the province and then returned to Kyoto.

In 1336 Ashikaga Takauji rebelled and made an attack on the capital, and the Emperor had to flee to Mount Hiyei, accompanied by Chikafusa. Owing to the attitude of the Ashikaga family the Emperor was obliged to remain at Yoshino in the province of Yamato for some time.

At this time the third son of Chikafusa was endeavoring to bring the Ou district completely under the Imperial régime and Chikafusa went thither to assist him, but the ship in which he sailed was driven ashore on the coast of Hitachi. There he gathered to his side the powerful families and took a brave stand against the Ashikaga interests.

When the Emperor Godaigo passed away and was succeeded by the Emperor Murakami the Ashikaga family set up another Emperor named Komyo to represent their interests and to lend Imperial colour to their position. This came to be called the Northern Dynasty and the other the Southern Dynasty, the former its capital at Kyoto and the latter at Yoshino.

Chikafusa was now besieged in Oda castle by the armies of Ashikaga, and sought refuge at Seki castle. From there he sent messengers to Yuki Chikatomo of that neighbourhood to come to the side of the Imperialists, pointing out the duties of loyalty, but Yuki refused to heed the advice. There was then nothing for

Chikafusa to do but get back to Yoshino as quickly as he could. On arriving there his services were rewarded by his being appointed to the highest Court rank, which was equal to that of an Imperial Prince. He passed away in 1354 at a ripe old age and full of honour.

Just at what time he composed the *Jinno Seitôki* is not known, though it was assuredly in the reign of the Emperor Murakami. Chikafusa extremely regretted the ceremony of Accession to the Throne to be carried out at Yoshino in so poor a way and he wrote the book in protest against the disloyalty and degeneration of the age.

The volume sets out with an explanation of the foundation of the empire and shows that no one can be the legitimate emperor of Japan save a descendant of Amaterasu Omikami in possession of the three sacred treasures. As the Northern Dynasty did not possess the three sacred treasure Chikafusa held the Southern Dynasty alone to be legitimate, and so he cautioned posterity not to be led astray by confused ideas as to the circumstances.

There is a lengthy but simple recital of facts regarding past emperors, showing short shrift to all traitors, the main idea being to show the treason of the Ashikaga family. The book is written with great spirit and the traitors can only have read it with shame. The following passage translated from the original text will show how he argued as to obligations of loyalty :

"It is an eminently proper obligation for the people of Japan always to be loyal to their sovereign and ever ready to die for him ; and they should never consider loyalty to the state as taking precedence to loyalty to the Emperor. No one is to expect or claim any reward

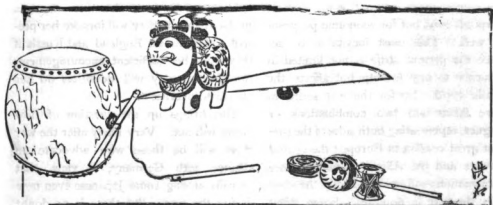
for his loyalty. This must be so even with men of great merit, and therefore it should be especially so with those who have no particular merit ; and any contravention of this principle will but endanger oneself and family in the end. Up to the time of the middle ages warriors belonged to the Imperial Court and not to local families however powerful ; and it was only by force of circumstances that such powerful families as the Taira and the Minamoto arose in separate camps. But in recent years the powerful families have separated in clans and factions and thus brought about the present warlike conditions. The custom now is for persons of merit to demand the whole country in return for their service ; and some are not satisfied even if they have half the country. This may seem to be a joke, of course, but it is the logical conclusion of the present policy, and shows the degeneration of the time. Japan, which is ruled by the Emperor, is of limited area. If the country is apportioned out among an unlimited number of powerful families what will be the result ? Give a province to the jurisdiction of each noble lord or military commander and there is only enough for sixty-six : not at all enough to go around ! And suppose we grant them the privilege of ruling district, of these there are only 594 ; but after these have been filled with ambitious heroes there will be many heroes left out of consideration ; for the country is full of them. And if all the country be thus allotted to the warriors where will the Emperor be and what will his Majesty rule ? Thus the present desire of the warrior and great families is altogether absurd !

"When the founder of the Han Dynasty brought China under his sway he gave

the many distinguished military commanders who rendered him great service, the greater provinces to rule over; but Choryo, a famous staff officer, found that he had only a small province for his jurisdiction. The generals were indignant at this and acted with great arrogance, at last being ruined by the Emperor and losing their provinces; but Choryo, in his small province, lived in peace. The military families of Japan should ponder this circumstance. When Fujiwara Yasuhira was chastised by Yoritomo, Hatakeyama Shigetada distinguished himself as a great general in the battle, and for this he could have asked for the greatest of the fifty-four districts in the gift of his master; but he wanted only the little district of Nagaoka. It was indeed a wise choice. This occurred but a short time ago; but our present daimyo are ever eager to secure control of larger

territories; which is profoundly to be regretted! How the world has changed!"

From the above extract it will be seen that Chikafusa was quite outspoken in his condemnation of the greedy warriors who supported the Northern Dynasty just to obtain the spoils of war without regard to the interest of the Imperial House and the empire. He was not great with the sword but he was mighty with the pen. The attitude of Chikafusa toward the Imperial House shows the true spirit of loyalty as understood by the Japanese. Indeed it may be regarded as a model for the loyalty of all nations. Those who desire to understand the nature of real loyalty should read the Jinno Seitoki. The work is all the more valuable as having been written many centuries ago and coming from the heart of the writer without aid from books.



JAPAN'S POLICY AFTER THE WAR

By ARATA NINAGAWA, LL.D.

(FORMERLY PROFESSOR IN THE DOSHISHA UNIVERSITY)

WHAT policy Japan will pursue after the war is one of the most important questions that has to be settled, and the problem is now occupying the serious attention of the authorities. It is a question that has to be settled before the conclusion of the war, or else the nation will be at a loss to know how to act when the time comes. It is a matter about which a scholar may venture an opinion and be at liberty to indulge in a little speculative discussion.

From the trend of diplomacy for the past few years it looks as if the nations after the war will be obliged to divide into two leagues or unions confronting each other. In future, alliances will not be between two units, such as those forming the Anglo-Japanese Alliance, but combinations of various countries; and the combinations will not be for political purposes only, but for economic purposes as well. This must inevitable be so, since the present strife is not limited in influence to any locality but affects the whole world. So for the war seems to have fallen into two combinations or leagues, representing both sides of the present great conflict in Europe: the central Powers and the Allies. Whether these combinations will remain exactly the same after the war is doubtful. Some think

the present composition of the Allies is likely to change, while others regard the present formation of the Central Powers as more likely to change, especially if the Germans fail, as they surely will. Whether any change takes place in the present alignment of the nations depends a good deal on what is done to cause such a change; but if things are allowed to take their natural course it is probable that no radical change will be experienced, at least for some time after the war. For the present it is sufficient to say that neither side can afford to change much; they must hold together if they desire to stand, or separate and fall. America will esteem it a policy of supreme importance to keep friendly with England and France; while Russia will cherish a similar precaution and fight shy of German advances. But it is probable that Turkey will forsake her present colleagues for England and Russia if they offer her sufficient encouragement, though Germany will doubtless do her utmost to prevent it.

This brings up the question of how Japan will act. Very likely after the war there will be those who advocate an alliance with Germany, a view that prevails among some Japanese even now during the war. But there is no doubt

in any rational mind that it is best for Japan to hold to her present Alliance with England and to retain the friendship of the Allies, even for economic reasons and China's sake, if for no other. This I firmly believe to be her best policy.

Some regard the Anglo-Japanese Alliance as the diplomatic pivot, and think that Japan's relations with other countries a matter of indifference. If she maintains her Alliance with Britain she can afford to separate from others or not, as she likes. This is an antiquated view, however; for the world-situation to-day demands that nations shall be members of powerful combinations or leagues and not depend on an alliance with any single unit. Of course Japan should remain in her friendly alliance with England as long as possible, but she must see to it that she is equally friendly with France, Italy, Russia and America as well. This should be done by agreement or some other means, so that there may be no doubt in case of emergency. International friendship cannot stand on treaty alone; there must be a real mutual understanding. We find Italy fighting her old allies because her relations with them were merely on paper and not real. The present is the best time to consider and make provision for such relations, as race-prejudice is at its lowest ebb owing to the assistance the white races have received from other races in this war. To suggest, as some do, that after the war the white races will seek to oppress the other colours more than ever, is uncalled for and only calculated to tempt the ill-will of the white races. We are on friendly terms with the white races now, and there is no good reason why these terms should not be made permanent by wise and humane undertakings on both sides. This can best be done by

forming a league of nations composed of both yellow and white races. It is much safer for Japan to have many friends than only one. It must be our policy, therefore, to form intimate combinations consisting of our friends and thus safeguard our international position.

A few narrow-minded Japanese are interested only in Chinese questions and allow race-prejudice to make them indifferent to our relations with the white races. Some of these even go so far as to aver that it is impossible for Japan to retain the friendship of the white races and to work in coöperation with them. Such an argument cannot be regarded as the calm and deliberate judgement of intelligence and wisdom. Why should Japan risk her friendship and safety by antagonizing western nations, even for the sake of China? It is indeed well for Japan to seek a solution of Chinese problems in coöperation with her occidental friends, seeing to it always that she is the prime mover in all important proposals respecting China; but we must follow this policy with great caution and unselfish interest.

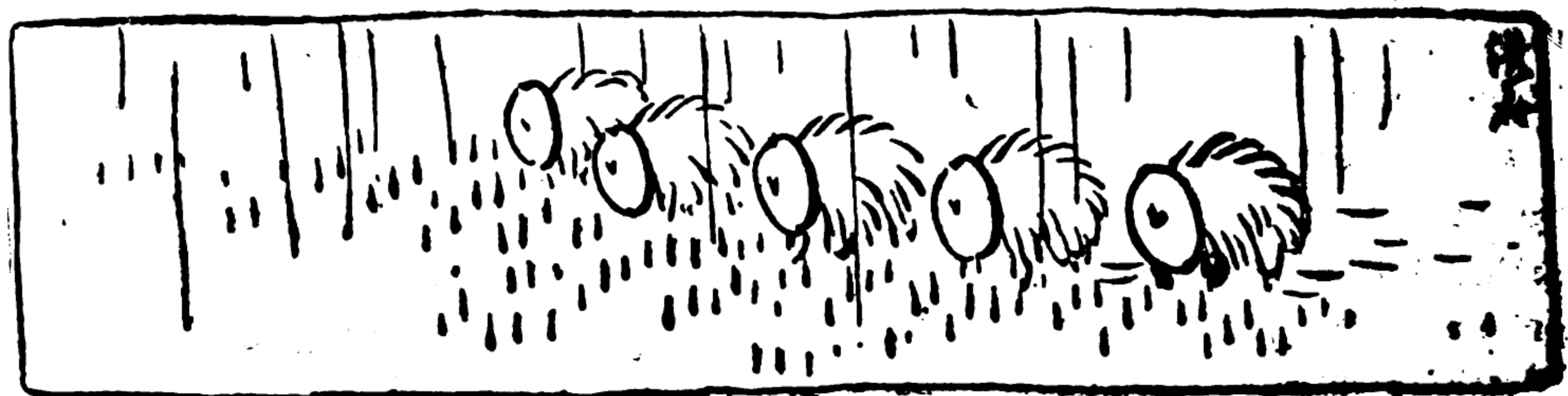
The great war is proving to us the inadequateness of our present defences. Japan must be able to throw a million troops into the field on short notice, and she must have a stronger navy, so that she may be always ready for any move made by Austria and Germany. In enforcing the laws as to conscription Japan is not doing nearly so much as France. In theory we hold that all the nation should be soldiers but we are not putting our theory fully into practice, as France is. This does not mean that we wish to settle every question by military force; only the most unintelligent persons would think of

trying that. Nevertheless a strong army and navy are essential to the maintenance of national power and prestige in this world; and Japan should see to it that after the war she is as strong as any or all of her potential enemies. Thus will her fundamental policy be fixed.

The best way to extend our influence and preserve friendship with the friendly Powers is to allow greater freedom of immigration to foreign lands to show who we are, and also to expand our manufactures and foreign trade generally, especially to America and China. This will be furthered by development of marine transportation to new places and the establishment of financial institutions in foreign lands, as well as by the minute investigation of economic conditions and the relation between supply and demand abroad.

By expansion of marine transportation and the establishment of banks and economic investigation offices both Eng-

land and Germany have expanded greatly in the past; while Italy has pursued a policy of agricultural immigration and France one of investments abroad, for purposes of national expansion. There is no reason why Japan cannot profit by the examples of these nations, since she also is a maritime empire. It is absolutely essential that the people of Japan should find openings for immigration in the Orient, the South Seas, Africa, the Americas and Australia. In these lands banking houses should be established to afford financial accommodation to Japanese. In this way we promote the development of these countries as well as our own good, without any spirit of aggressiveness. The world was created for the world's peoples and not for any one race; and no part of it can be limited to any one race, whether yellow or white! The Yamato race has the same right to go to any part of the world that any other race has!





HOUSES WRECKED BY THE TYPHOON



A STREET IN TOKYO AFTER THE TYPHOON



PACKAGES OF MONEY GIVEN TO TYPHOON
SUFFERERS BY H. I. M. THE EMPEROR



A RICE LINE AFTER THE TYPHOON



GIFTS SENT FOR SUFFERERS



POLICE SUPPLYING FOOD TO HOMELESS
TYPHOON SUFFERERS

THE TERRORS OF A TYPHOON

By Y. SHIMA

WHEN the Tokyo Meteorological Station issued a warning on September 30th that a typhoon was approaching from the south-west the citizens of the Japanese capital had little idea of what they were in for. The vast majority of the city's crowded population merely supposed that a high wind with heavy rain might be expected, as is usual every autumn in the Far East. This typhoon is periodic in Japan, rising in the Philippines and sweeping northward at high pressure and at a velocity sometimes as great as 70 miles an hour; but the wind and the heavy rain that always accompanies it do not always cause such devastation as the calamity of last September.

As Tokyo people retired to rest on that fatal night the rain was falling, as it had been doing on all day, but about 9 p.m. the wind was noticed to be rising with suspicious gusts every now and then that gave even stout buildings a rude jerk and caused a shiver in one's frame. By midnight a furious hurricane was blowing, the rain coming against the windows like buck-shot and the houses rocking and swaying as though the next blast would undo them. By 3 a.m. the wind was at its height and the cottages of the poor were tumbling over their heads and killing them in various parts of the city. The maximum of velocity lasted but an hour but in that time thousands of houses were demolished and hundreds of people killed throughout the city. No typhoon in the memory of any one now living has ever wrought such havoc upon the population of Japan. Even those in strong foreign-built house sat up all night, the roof rocking over their heads and the rain streaming down through the ceiling where tiles were blown off, expecting every move of the house to be its last. Here and there windows burst out with a sudden explosion as in a cyclone, and shutters and roofs were lifted into the air and disappeared.

Next morning the city presented a dreadful appearance. The streets and parks were littered with fallen trees and wrecked houses. Electric posts and wires lay here and there and a tangled mass, with millions of pieces of broken tiles scattered everywhere. Hardly a wall or fence in the metropolis was left standing. Ancient pines that had stood

the strain of typhoons through more than a hundred years were now laid low, some of them broken off as by gunshell. Every structure in the way of a shed was lifted bodily and removed elsewhere, including a large warehouse of the Ebisu brewery. The Japanese portion of the Seiyoken Hotel at Uyeno was crumbled into matchwood. Many people were busy looking for members of their families buried under fallen houses!

Needless to say the poorer districts of the city suffered most. These low-lying sections with their tiny huts were not only exposed to the full sweep of the wind but to the high waves from the waterfront, which swept away anything left by the wind and made it almost impossible for refugees to escape. When the victims rushed out of their tumbling houses they found themselves up to the waist in raging water wherein wrecked buildings were floating and threatening the life of any who came in contact with them in the angry sea. Children were snatched by the wind and tide from the arms of mothers and families became separated in the terrible darkness, some of them never to meet again. In some cases such as the villages of Kasai and Sunamura near Tokyo, the whole community was overwhelmed by wind and sea. The Tsukishima portion of Tokyo was almost wholly demolished as well as overrun by the waves. Susaki suffered in a similar way. The Fukagawa districts was completely submerged, with

nine feet of water tearing along the streets and among the houses. The torrential rain swelled the rivers and the rushing streams met the tide only to increase the flood and destruction. From Fukagawa to Mukojima the city was like a vast lake. Though the typhoon raged over most of northern Japan, Tokyo and the Tokaido region as well as the provinces of Kanagawa, Chiba and Ibaraki suffered most.

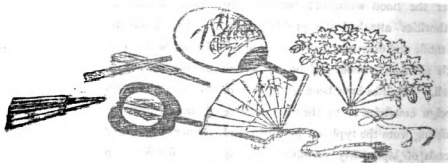
The damage caused by the typhoon rises into millions of yen and the number of lives lost reaches over a thousand. In Tokyo alone more than 100,000 houses were flooded and the total number suffering from the waves was 139,000, while the number of casualties was over 1,000 including 629 deaths. Outside of Tokyo there were over 2,400 casualties, including 990 deaths. Nearly 45,000 houses collapsed in the gale and 208,000 were flooded. The fishermen and their villages along the coast suffered most severely, and over 2,000 fishing boats are missing, of which at least 90 per cent may be taken as lost. In some villages there were but one or two survivors. In Tokyo the Principal of the Navigation College and all his family, except one small girl, were killed by the collapse of their house; and similar tragedies occurred in other places. The loss of property and expense to the Tokyo Municipality is over 7,000,000 yen, to say nothing of the millions lost by individuals, the extent of which yet cannot be calculated.

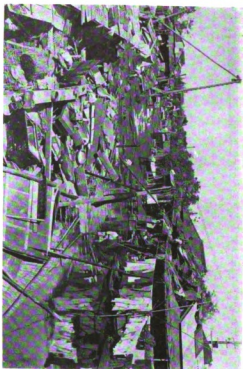
For some days after the calamity suffering among the poor and the unfortunate was intense. The day following the typhoon the Emperor sent an Imperial chamberlain with 100,000 *yen* to relieve the distressed, and offices were opened in the city to receive gifts and food for the homeless, the food being distributed by the soldiers and the Salvation Army. The telegraphic corps and engineers of the Imperial Army were put repairing bridges, streets and wire communications, and the Railway Bureau transported free of charge supplies contributed by inland districts to relieve the victims of the disaster. The demand for timber to rebuild the city caused a rise in the price of materials, to meet which the Government allowed timber to be taken from the State forests; and all traders abnormally increasing prices to take advantage of the situation were arrested and punished by the law. The capitalists of the city, led by such men as Baron Shibusawa, held conferences and decided to raise a relief fund; and it has already reached over half a million *yen*. One of the most difficult tasks was to maintain sanitation after the flood subsided; but the city authorities attacked the problem in a scientific and determined manner and very little sickness ensued, and no epidemics at all. Inquiries have been received from foreign countries as to the need of those suffering from the typhoon in Japan, and friends of Japan may possibly send gifts for relief to show their sympathy.

The damage and loss suffered by other parts of the empire, especially between Tokyo and Osaka, is considerable, but the full extent is not yet calculated. The most remarkable phase of the disaster is the brave and philosophic attitude which the people of the country, including the victims themselves, assume toward it. Every one seems cheerful and resigned to the circumstances. Men, women and children might be seen wandering around among the wrecked houses, gazing at the debris of their former belongings without any sign of despair on their smiling faces, evidently persuaded that all would come right. Thousands flocked from other parts to see the scenes of destruction, some preferring to witness the devastated regions by moonlight, as being more impressive and picturesque. As the fury of the gale abated near dawn the full moon peeped brightly through the clouds, some of the people remarking that it did so innocently, not knowing what ill the wind-god has wrought upon the inhabitants.

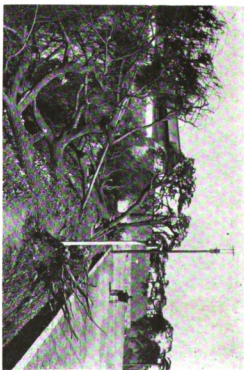
The regions round Kyoto and Osaka suffered severely from floods. As the water in Lake Biwa, which is the source of the Yodo and the Yamato rivers, began to rise the environs of Osaka were submerged, especially in the Mishima and Nishinari districts, where about 15,000 houses suffered. At Higashinari and Minami-kawachi-gori some 2,500 houses were flooded. In and around Osaka and Kyoto not less than 20,000 were flooded

and suffered damage more or less, but the casualties were fortunately few as compared with Tokyo. These who lost their lives were carried away by the rapid current. As the embankment on the Yodo river gave way and flooded the district some 30,000 people were turned out of house and home and gathered in great crowds along the higher land, more than 15 miles of area being turned into a sea. The military and police called out did veteran service in saving the refugees, and in distributing rice and other food to the hungry multitudes. The roofs of the houses that remained standing were covered with marooned victims who could only be reached and fed by boat. It was weird at night to hear the cries from isolated houses in the rushing water, crying out for food, and water to drink. Some of the victims were without food for three days, and then when the flood began to subside rain came on again and once more the water commenced to rise. The loss to prefectures and cities has been immense, and this has been greatly increased by the closing of factories affected by the flood. In one place near Chiba six young whales were found in a rice field after the flood.

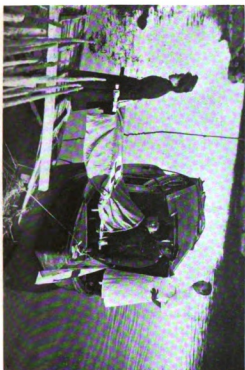




TOKYO AFTER THE TYPHOON



TREES UPROOTED BY THE TYPHOON NEAR IMPERIAL PALACE

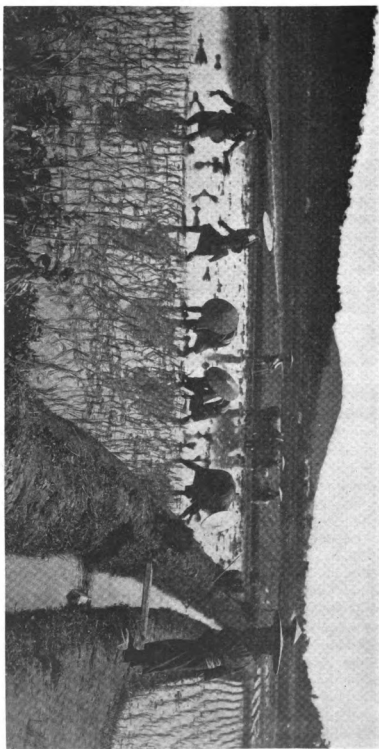


RED CROSS ASSISTS IN AIDING TYPHOON VICTIMS



RED CROSS TENTS TO RECEIVE TYPHOON VICTIMS

RICE FIELDS



THE JAPANESE PEASANT

By S. YAMASHITA

THE great majority of the people of Japan are engaged in agriculture and the masses of the population are peasants. The daily round and the common task of the peasant are things the foreigner knows little about and yet how so many millions put in the year must be of interest to those who read the Japan Magazine. The farmers and rural folk of Japan are the most conservative class of the nation. They are suspicious of all change and prefer to go on as their ancestors on the land have done from time immemorial.

Although the Government and all the modernized Japanese follow the western calendar now, the country people still adhere to the old way of marking time; and it is quite common to find the post office and village office as well as the school adopting the western calendar while the people still observe the old calendar. Thus observance of the old calendar brings the peasant's New Year a month later than the modern date for celebrating it. While the first of the year is the greatest festive occasion of the twelve months in cities, the country people do not celebrate the New Year until February, the first month of Spring. And so on New Year's Day of the western calendar we see the country children going to school as usual and then celebrating the New Year according to school

fashion by doing homage to the Imperial portrait, while their elders at home go on working without any thought on the season at all. In the country the making of mochi-cake and the putting of green decorations for the New Year will not take place for a month yet. Usually the Japanese farmer regards our January as a quiet month when he finishes up all the odds and ends of labour neglected during the year. He has some straw rope to twist and some straw sandals to make and his roofs to repair, while the young folk like to spend the winter evenings at house-meetings for special study. As the end of January approaches the farmers get busy at their preparations for the New Year celebration. Every day now, and even the night, hears the echo of the big wooden mallet pounding the rice for the mochi-cake; and the sound is music to every peasant's ear, reminding him of the greatest feast of the year.

The month of February ushers in the peasant's New Year, and all the rural community is *en fête*. Dressed in their best, the people go about exchanging the season's greetings and enjoying several holidays. The village theatre advertises reduced tickets and every place is alive with entertainments of various kinds from lectures to farmers on agriculture down to cheap moving-picture shows. In churches and temples the best sermons of

the year are now expected and for this purpose famous speakers are brought from elsewhere. The day which falls on January 7th of the old calendar is when the peasants eat the *kayu*, or rice-gruel, of the festive season. This delicacy is known as *nanakusa-kayu*, or porridge of seven herbs, the eating of which is believed to ward off calamities during the year. Then on the 11th of February the mochi-cake is cut and eaten, the ceremony being known as *kagami-biraki*. On the 14th lads of the village or community gather the green decorations and burn them, the ceremony being called *sagichô*. Observance of it is supposed to prevent epidemics. While collecting the season's decorations the boys strike the ground with sticks to frighten away the moles that devastate the fields. In the mean time the plum blossom comes out and the note of the skylark announces the coming of spring.

In the month of March comes the Hatsu-uma festival in honour of Inari, the god of rice plants, the real name of this deity, however, being Uga-no-Mitama. Rice being the staple food of the people the young plant is very important and must needs have a god of its own for its special care. When these unsophisticated folk meet together and pray to the god of the young rice for his blessing on the crop who is to say that the Creator of all good things does not hear? Each worshipper brings as an offering 15 *sen* in cash and 5 *go* of rice. With the money *saké* is bought and with the rice cakes are made and a feast is held at some house to close the ceremony, a sort of communion or love-feast, as it were. Each farmer invites some comrade or friend to come to the banquet with him.

After this the farmer is seen working daily in his fields, collecting fallen leaves, or preparing the ground for the first vegetables. It is also the month when the year of the agricultural apprentice ends, and new boys have to be engaged. The farm hand in Japan usually joins on for half a year or a whole year. Owing to the attractions of city life and the call of the new industries farm hands are yearly becoming more difficult to obtain. The farmer's male help usually gets over 90 yen a year, or somewhere between 90 and 100; and the nurse girl employed to mind the baby gets 50 *sen* a month and keep. It is the custom of some farmers to pay 25 yen a year for ten days work per month. The silk girls are usually engaged at this time also.

In March also comes the festival of Higan when all the farmers observe a solemn seven days worshipping at temples and shrines and do honour to the spirits of their ancestors, placing flowers on the graves and placing fresh tablets in the ancestral shrines or a *sotoba* at the grave. This is also the season for repairing roads.

In April at a date which corresponds to March 3rd of the old calendar, is held the girls' festival when mochi-cake is again made and mixed with fragrant herbs. Approaching marriages are now celebrated and a new school term begins. The newly married folk are expected to visit the neighbours and make themselves acquainted, bringing the present of a towel and a roll of writing paper to each house visited. On the 8th day falls the birthday of Buddha when further ceremonies are observed, the temple bells gaily sounding and the children assembling for gifts of sweet tea. At this time

the gardens and streets are beautiful with peach and cherry blossoms. The music of the frogs in adjoining ponds and marshes is now heard and loved. The rice is sown in the small plot, to prepare for transplanting when big enough. Those engaged in sericulture now, too, get busy, almost all farmers raising silk worms. The bamboo shoots are at this time ready for the market.

May is a very busy month for the Japanese farmer. The barley and wheat are in ear and fast ripening, the tea is ready for picking and the beans and corn are waiting to be planted, while the upland rice too demands attention, as well as the cucumbers and pumpkins. On the top of it all comes the examination of conscripts for the army, and the young men, attired in their best, have to assemble at the place appointed by the military surgeon. The hailstone festival for the protection of the village also has to be observed now at the shrine of the guardian deity, for hail at this time of year does immense damage to crops, especially to wheat, barley, mulberry and tea. No wonder the rural folk have a special god to look after their interests in such a case; and why not, if the Almighty is a good father? At any rate if the Japanese farmer is not protected by heaven it is not for want of asking!

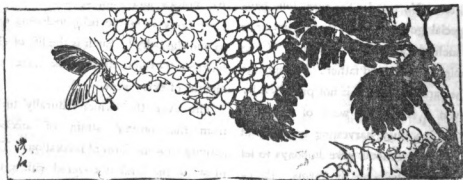
June is a busy harvesting month, and the primary schools give holidays to let the children help on the farms. Every available service is now called into re-

quisition, even the cat's paw, as the farmers are wont to say. The cocoons demand constant and careful attention, the barley has to be reaped as well as the wheat; and as June is apt to be a rainy month the fine days have to be seized and used to the utmost. The farmers, covered with straw raincoats and big bamboo hats, may be seen up to the knees in water planting out the young rice on wet days, while attending to the wheat and barley harvest on the fine days. At this time upland rice, sweet potato, soy beans and millet all have to be put in too. The second crop of tea is now also ready for picking, and the cocoon dealers are beginning to purchase, and if from this latter source the small farmer can make as much as fifty yen he is pretty well pleased. Some of the farmers, however, reel their own silk from the cocoons and make more. The weeding of vegetables and protecting them from parasites is now a busy task; and all kinds of birds prey on fruits and grains. At this season only the very sick are idle in Japan. A farmer's land at this time is like a hive. All houses and temples are forsaken. Everybody is in the field, including ma, pa and the baby! Such is the life of the Japanese peasant during the first six months of every year.

This over, the farmer naturally turns from the constant strain of anxious activity to some form of relaxation. The most of the land is covered with water and streams are running everywhere; so

the country folk can turn to fishing at any time. Funa, and dojo, a kind of eel, are very common in the paddy fields, and the farmer now takes a day off for angling. Some consider it a holiday to devote attention to pruning and grafting their trees. Others catch birds for caging. Young men's associations hold night school and afford the young an op-

portunity of spending their evenings profitably, as there is little in the way of entertainment in the country. The summer is a favourite time also for practising music and the notes of the native flute can be heardly softly cooing and piping everywhere. In the next number of the JAPAN MAGAZINE will be continued this account of how the Japanese peasant spends the year.



SUBJUGATION OF SATSUMA

By S. KIYAMA

THE lord of Satsuma, one of the greatest daimyo of old Japan, boasted his descent from the famous Minamoto Yoritomo who established military government at Kamakura in the 12th century. During the age of civil war one of the greatest of the Satsuma lords was Shimadzu Yoshihisa. He commanded one of the most powerful armies of the time, of which he took advantage to suppress the neighbouring provinces. At that time the province of Hyuga was divided between Ito Yoshisuké and Tsuchimochi Chikanari. The lord of Satsuma first sent an expedition against Ito, led by his younger brother Yoshihiro, and Ito's forces were no match for the mighty warriors of Satsuma, their leader finally escaping to Bungo where he joined forces with Otomo of Buzen and Bungo who then held the hegemony of Kyushu. At this outcome Tsuchimochi, who held the other half of Hyuga, was terrified and offered to help Satsuma against Otomo. The latter was offended at this and at once despatched troops which occupied the territory of Tsuchimochi. This was in the year 1578. So it came about that the two most powerful daimyo in Kyushu, Shimadzu and Otomo, divided now the possession of Hyuga between them. A collision, of course, was inevitable.

That same year Otomo attempted an invasion of Satsuma from Hyuga and Higo but his troops were defeated. At this time also the great Oda Nobunaga was supreme at Kyoto; and as it was his policy to bring all the daimyo into subjection to him, he could not approve of what was going on in Kyushu. He at once asked the Emperor to command the

two Kyushu daimyo to cease fighting and come to terms; and the Imperial edict was accordingly despatched to them, leading to the conclusion of a truce. But Kyushu was not destined to enjoy tranquility for long. A new and powerful daimyo arose in the person of Ryuzôji Takanobu of Hizen. As Shimadzu could not extend his territory in the direction of Hyuga where his powerful rival held sway, he turned his attention now to Hizen against Takanobu. In 1584 he sent his brother Iyehisa with troops across Chikugo and Hizen, when 3,000 Satsuma men defeated 40,000 men of Hizen and thus Takanobu was conquered. Next Satsuma invaded Chikugo and defeated Tachibana Mune-mochi.

In the meantime Oda Nobunaga had been assassinated at Kyoto and Hideyoshi held the reins of military power. He had an Imperial order sent to Kyushu instructing the quarrelling daimyo there to cease their strife. All save the lord of Satsuma accepted the advice, as he was elated by his recent victories and did not hesitate to challenge even Hideyoshi, who, he said, had sprung from nothing higher than the peasantry. Therefore Hideyoshi at once despatched a spy to Kyushu named General Sengoku. The latter disguised himself as a merchant and made a survey of the country for war purposes and discovered the customs and condition of the various provinces. And in 1586 when Satsuma sent an expedition against Chikuzen and Chikugo Hideyoshi commanded the daimyo of Shikoku and the daimyo of Chugoku to attack him. In October Shimadzu sent his brother Yoshihiro with 25,000 men to attack from the north, and his other brother, Iyehisa with 20,000 men

from Hyuga. The advance guard of the enemy was defeated. In 1587 Hideyoshi completed his preparations for the invasion of Kyushu and set out from Kyoto on March 1st with two armies, one led by Hideyoshi and the other by his brother Hidenaga. So vast was the force that when the vanguard reached Buzen in Kyushu the rearguard was still at Kobé.

It was Hideyoshi's plan of campaign to invade Satsuma from the East from Bungo to Hyuga with 250,000 men under his brother, while he himself with a similar army would come in from the West. Shimadzu met Hidenaga's 250,000 men with only 25,000 troops and was defeated by mere superiority of numbers and retired to Satsuma; while Hideyoshi was likewise easily able to overwhelm the brave warriors of Satsuma by his superior numbers. Castle after castle capitulated before the great host of the invader, and soon Hideyoshi occupied the whole province of Higo. In Kumamoto castle he placed Asano Nagamasa on guard and at Udo castle he placed Kato Kiyomasa, and at Yatsushiro castle Fukushima Masanori was in charge. Thus all the forces of Shimadzu were driven back to Satsuma. The invading armies now united in a force of over 300,000 men and laid siege to Kagoshima castle. The case was hopeless for the besieged and Ijuin, an old retainer of Shimadzu, was sent to make terms of surrender with Hideyoshi, who replied:

"The lord of Satsuma has defied the Imperial Order in refusing to cease strife and has made war on his neighbours for several years; but I hesitate to exterminate so distinguished a family and so great a warrior, though his crime is not light and he has behaved arrogantly. As Yoritomo was his ancestor he shall be allowed to retain his territory."

When the lord of Satsuma and his brothers and retainers appeared before Hideyoshi he pardoned them, and Yoshihisa became a priest and retired from the

world. He gave to the Shimadzu family, besides their own territory of Satsuma, the province of Osumi and two counties in Hyuga. One of the bravest generals of Satsuma, Nihiro Tadamoto, was much admired by Hideyoshi who summoned him to an interview, and asked him if he would be afraid to face the troops of Hideyoshi once more. The Satsuma general replied that had he been defending the mountain passes he would have defeated the forces of Hideyoshi, but he was put to defend the road to Higo and had to surrender when his master did so. However, if his master was obliged to fight Hideyoshi again Tadamoto said he would not fear to lead the men of Satsuma. At this spirit Hideyoshi said Tadamoto was a greater warrior than he had believed.

Having subjugated Satsuma Hideyoshi now withdrew his forces to Hakata where he sojourned for some time. He visited the Hakozaki shrine to the god of war and performed thanksgiving ceremonies for victory and visited a famous teahouse in the pinewoods there, the site being now occupied by the University of Kyushu. Regretting the ruin of shipping at Hakata he had the port reconstructed and the place has ever since seen much shipping. To Hakata came the lord of Satsuma and his son to thank Hideyoshi for his magnanimity in pardoning him and restoring his estates. The titles of the Kyushu daimyo were now adjusted and peace prevailed in the nine provinces. The Shimadzu family thenceforth became staunch supporters of Hideyoshi, and later the forces of Satsuma distinguished themselves on behalf of Hideyoshi in the great battle of Sekigahara. At the same time the Shimadzu family have never forgotten the fact that they were defeated by Hideyoshi, the peasant warrior, and still maintain an annual ceremony lest the humiliation should be forgotten. This takes place on the 8th day of May each year.

JAPANESE RELIGION OVERSEAS

By ENRYO INOUE, D. LITT.

(EX-PRESIDENT OF THE ORIENTAL UNIVERSITY)

THE opinion is unanimous in Japan that the nation must experience overseas development after the war. The world recognizes the military strength of Japan, but has little respect for her economic wealth. Since the outbreak of the European war, however, Japan has accumulated not a little wealth. Yet she can not escape the criticism that she is still strong in armaments and weak in wealth, as compared with the great Powers of the West. If the Germans have proved remarkably strong in the face of great odds in this war it is because of the wealth of the nation which has been proportionate to its military strength. Though the English are behind the Germans in military strength they have every confidence of victory because of their economic power. Such examples teach Japan that it is not sufficient to be strong in armaments; there must be wealth to support them. Japan's main aim after the war must be to develop her industries and resources and increase her wealth. Though this matter is engaging the mind of Japan at present there seem to be many different opinions as to how best to accomplish it. The general conviction is that commerce and industry should be expanded at all costs; but there are other ways of strengthening and enriching a nation besides these. The extension of commerce and industry alone cannot make a nation rich and strong. There must be an extension and deepening of religion as well.

At present the Government authorities and people of Japan are quite indifferent to religion as a factor or necessity of

national force. They do not regard religion as having anything to do with a nation's wealth and strength, and so it is invariably left out of consideration. But in my opinion, based on long study and the teaching of history, religion is the best fore-runner of national expansion and development overseas, as well as at home. Religion has always paved the way for extension of western nations overseas, and why should it not do the same for Japan? In Africa, India, China and the Islands of the South Pacific Christianity always preceded the flag and opened a way for the development of the nations preaching the new religion. We have imitated the occidentals in other ways; why not in this way? While Christianity is losing force in the home lands of its propagandists, it is gaining force and influence in the countries overseas. It looks as if it were the policy of western countries to take away from the forces of Christianity at home and apply the extra force to lands abroad to make way for the greater influence of the countries represented and this is especially true in the Orient.

Recently I made an extensive tour of China; and I saw how the English and American Christians were working hand in hand to win the Chinese to Christianity. These missions seemed to take on new strength after the outbreak of the war and to labour more than ever to extend their religion throughout the district at great outlay and trouble. These Christians are even building colleges with big dormitories, capable, it is said, of accommodating as many as 1,000 students. The building at Tsinan is

reputed to cost about a million *yen*. Imagine what an influence so conspicuous a building will have on China! All this expense is borne from home. The fact that countries engaged in the biggest of all wars can still afford to give so much money for mission work in the orient is something that should give us orientals food for thought. It is clear that western nations, having a keen interest in China, consider it of great importance to tame the Chinese mind with western religion in order to further their national interests and fortunes in that country. And so as the first step in this direction they send out teachers and build schools at immense expense to carry on their religious propaganda.

The same thing is going on in the province of Shantung, where the missionaries are adding hospitals and medical schools to their usual methods of religious propaganda so as to get hold of the Chinese, influence their minds and so effect the national development of western countries in China. Now all this money spent by western nations in the erection of big schools and hospitals in China show how important western countries think religion is in extending their power in foreign lands. No matter what foreign land you go to these Christian missions will be found; and always they afford facilities for the extension of their national interests in these lands. This is also true of even the uncivilized lands of the earth. No one cares to venture into an uncivilized land for purposes of trade or speculation. But the missionaries go first and prepare the way by accustoming the savage peoples to foreigners and making it easy for the merchant and the promoter to follow them. These pioneers acquire the language and customs of the unknown land and can thus render great aid to their countrymen in gaining influence over the country.

I was more especially convinced of the above facts during a trip I took in the Southern Hemisphere some years ago. It was not long in coming to the conclusion that America is no longer the new world. To America the western hemisphere is the old world, and now America's new world is the South. Hence-

forth the two main divisions of the world should be north of the equator and south of it. Until a few years ago but little was known of regions south of the equator. Although North and South America were discovered about the same time very little interest was taken in South America until 30 or 40 years ago. But the nations, having discovered the immense wealth and resources of that region, have now begun to concentrate their minds on it. Similarly Australia is a new country awaiting settlement and development. The same is true of Africa. There is no doubt that the Southern Hemisphere is the new world of to-day. When one visits this new world he will not find the towns and cities and settled places that are found in the old world. But to his astonishment he will find churches, some of which are as big as those in Europe. These fine and imposing structures influence the mind of the natives and prepare them for submission to the countries that built them. Thus it is clear that no foreign people can be made truly submissive by the power of the sword and the law, but religion and benevolence.

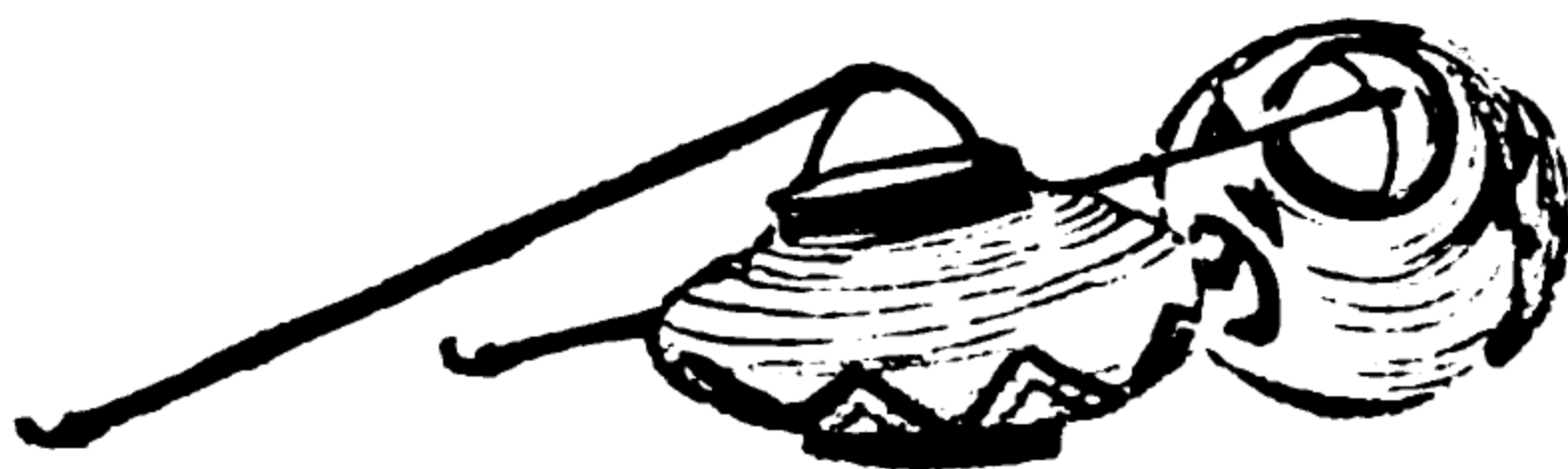
In Japan the father of the family has been regarded as the incarnation of stern discipline and the mother the representative of tenderness for many generations. The strictness of paternal discipline is said to be like the fierce summer heat and the compassion of the mother like the soft winter sunshine; and so the children are properly brought up by being subject to these two influence. The same principles apply in nature. The sun with his great heat makes things grow but not without the fertilizing rain and dew; these two factors working together make growth possible. Just as neither the strictness of the father nor the tenderness of the mother alone can bring up a child properly, so the sun alone or the rain alone would not succeed in causing development in nature. And the same principle is true of civilization and government. Military power and government alone cannot produce a great people; there must be religion as well. If government is the father of civilization, religion is the mother thereof. Politics

and laws are like the severe summer sun : necessary, but of themselves insufficient to produce a great people ; they must be modified and helped by the tenderness, and compassion of religion, which is to the soul of man as the rain and the dew to the earth.

Hitherto Japan has made the mistake of depending altogether on her military power to subdue the natives of her new territories, and has neglected to make use of the potency of religion. It is a matter that requires the most serious consideration of the authorities. No doubt some think that Japan has no such a religion as could thus influence foreign races to accept Japan's rule. I believe that we have a religion with this power. Both Shinto and Buddhism are powerful influences in the life of the nation. There is Christianity also, but it is out of the question, as it is being propagated in Japan. Shinto is a mighty factor in maintaining the nationalism of Japan, as it is based on our mythology, though much inconvenience will no doubt be experienced in propagating it as a religion among foreigners. Then arises the question whether Buddhism can meet the need. There are those who think that Buddhism has lost its effectiveness in Japan and that now it amounts to no more than a mere ceremonial for funerals and weddings and so on. I am free to admit that as a religion Buddhism displays little life and enthusiasm at present, nor am I unaware of

its degeneration in some ways. Yet I believe that it could be used for the purposes above suggested. It is the only religion in Japan that is likely to prove a world-religion and have a wide appeal. Its present inactivity is due to the neglect of it by the Government since the beginning of the Meiji period. Indeed much of the property of the Buddhist temples has been confiscated by the Government. Still, Buddhism has been able to manage to exist up to the present, which shows that it has some power to maintain its existence. When the Government recognizes the urgent necessity of using religion in its oversea expansion and is ready to use Buddhism in that way the religion will undoubtedly show renewed activity and life. Men of wisdom and virtue will be found among the priests ready to organize great missions for overseas propaganda under the support of influential persons and temples can be erected at strategic points abroad.

No one doubts that it is the duty of Japan to develop her national power abroad, and that trade is the first step in that direction but the first step should be a campaign of religious propaganda as the best preparation for national advance. It is my conviction that our people should give every attention to the propagation of Buddhism in foreign lands to prepare the way for our national influence and as the first step for the empire's future enrichment.



HAKONÉ GUSA

By RYUTEI RIJO

VI

TOBEI, Miyaji and Kigazo arrived at Miyanoshita late that night, having separated from their boy companion by the way, and now they put up at one of the spas. They slept well the rest of the night, being in no humour for chatting or joking, as they were fatigued with the evening's experiences.

Next morning they bathed in the hot springs and had breakfast. Presently there was a noise something like a squabble in the adjoining room. Kigazo arose and pushed back the sliding door sufficiently to peep through, when he saw a couple bargaining with a fishmonger over a sole. They appeared to be folk from the Kwansai district. In those days hotel guests bought food and had it cooked at the inn, if they so wished.

The Kwansai man was saying that the fish was too fat. He asked the price of the smaller one. The fishmonger said it was seven sen.

"That's too much. Can't you make it less?"

"No, I cannot take anything off the price, as the fish is fresh and well worth the value."

"I don't mind fish being a bit stale if it is cheaper. Have you anything at a less price?"

"No fishmonger at a fashionable place like this would try to sell stale fish. If you want this fish I will make the price six sen and a half."

"No, that is too much!"

"Then take half of it, for only 3 sen, and I can sell the side with the backbone to some one else for 3 sen and a half."

"Why not sell both sides to some one else and let me have the backbone with what flesh may remain on it?"

To this the fishmonger made no reply, and took up his fish to depart, when Kigazo, who had still been listening, shouted after him:

"Say, Mr. Fishmonger, I'll buy that sole."

"I can't stand about here for people to look at my fish without buying any," said the man. "If I do so the fish will be bad before I have sold them."

"Oh, nonsense, man. I am a man from Yedo, and can eat from one to two hundred pieces of sole."

"I do not ask you to buy a hundred pieces. Will you buy one piece?"

"Here is 12 sen. Prepare the fish for cooking!"

"Is it to be used raw or boiled?"

"Please make it into *sashimi* for two, but keep some of it for boiling, at least enough for ten, and also a little for soup."

"Are you going in for a meal or a feast for the doll festival?"

"You are quite right, Mr. Fishmonger," shouted Tobei, interrupting.

"So much food cannot be obtained from one piece of sole. This fellow being a little halfwitted, you may hand the fish over to the hotel cook at once and have some made into *sashimi* and some boiled."

"All right," said the fishmonger, handing Kigazo the change.

The couple from the Kwansai district, who had been listening to all that went on, addressed the youths from Yedo, asking them whence they had come.

"O, we are from Yedo," answered Kigazo. "We were born right in the middle of Nihonbashi."

"Indeed! You must be sons of beggars!"

宮の下温泉の全圖

店會
三十三
智心
卷二



HAKONÉ IN DAYS OF OLD

"That's nonsense! What makes you think so?"

"Well, only beggar's children and puppies are born on bridges."

"Go on; you are making a fool of me," said Kigazo.

The man's wife, seeing this smiled and told them not to mind her husband as he was fond of joking. Then she invited them to take saké with the family, and so saying she entered the room of the Yedo men with her husband, bringing some saké cups. While they were drinking, the fish that had been bought, was cooked and came in. This they all ate, and kept on drinking saké. Of course the couple from the Kwansai district had come in to treat the men with the special intention of getting some of the fish which they had failed to buy for themselves, and most of which they now ate, to the great irritation of the three youths, who could do nothing but look on. The couple went on drinking saké and eating fish and all the time were saying how fond they were of Yedo folk. Not content with this the woman asked if the men had no tobacco.

"I am out of tobacco," said Tobei. "There is only a little dust in my pouch."

"I am very fond of tobacco dust," said the woman, not to be put off.

So Tobei handed her his pouch, saying he could not refuse her if she was so fond of it. "We have already lost the fish," he remarked, "and the tobacco may as well go along with it."

The woman did not notice this thrust but thanked him for the tobacco and said she wanted more.

Just then a maid came in and said the bath was ready; and so Miyaji and Tobei went down to the bath.

"Those are rather unwelcome guests that Kizago has invited in" said, Miyaji.

"It is a nuisance I say. How can we get rid of them?"

The two men talked over the best way of driving out the unwelcome guests. On coming out of the bath they noticed some boys holding a small snake up by a bamboo stick. Miyaji, who had hit upon a good idea, asked to buy the reptile, and handing the boys some coins he took the snake, wrapped it in paper and returned

to the room when he found the couple so full of saké that they had fallen asleep.

"There is nothing more ugly on earth than to see a drunken woman asleep," said Miyaji. The maid brought in something for them to eat and this they devoured as quickly as possible. The boys from whom the snake had been purchased brought now a larger one and wanted to sell it too.

"All right," said Tobei, "bring all the snakes you can find."

Next time, however; the boys brought only a frog, a bird and a dead rat, all of which Tobei bought, putting one in each of the rice bowls of the sleeping couple, carefully covering the bowls. Soon the pair awoke. Seeing they were about to rise the three fellows hid themselves behind a folding screen. The couple rubbed their eyes and looked about quite unconscious of anything unusual.

"My, but I have slept soundly," said the man.

"Yes, indeed," said the woman. "Let us eat something more, as the tables are still here."

So they sat over to the tables. The man took off the cover of his rice bowl, and out flew a sparrow to his utter astonishment.

"My god,!" he shouted. "My rice has turned into a bird!"

"That is very strange!" said his wife. "Perhaps the sparrow was eating the rice and the maid happened to put on the cover without notice it."

Then she uncovered her own bowl and revealed the frog.

"What! Here is a frog in my bowl!"

"That is as remarkable as the sparrow," said the husband. "Look! The soup bowl is trembling. Take off the cover and see what is in it."

The cover was lifted and out crawled the snake. Then there was some terrible jumping and screaming as the reptile darted about the floor. During the excitement the frog had hopped out of the bowl and was making its way about too. It jumped against another bowl which overturned and out came another snake, and so the excitement became greater than ever. The woman cried out,

demanding that her husband should drive out the reptiles. He picked up her tobacco pipe and tried to take the snake on the stem of it to throw it out. He flung it toward the window but it fell across the folding screen and slid down behind where the men were hiding. They all started together to get out, shouting and screaming in wild excitement, and the screen tumbled down. The sudden appearance of the three men from behind the screen caused the woman to fall in a faint. Some of the cups were overturned in the scramble and the dead rat fell against the head of Kigazo. Meanwhile one of the snakes was careering about the room furiously, seeking exit. And the occupants were as wildly hopping here and there in their efforts to escape it. The husband cried out and said in great anger that a trick had been played on them by the gentlemen from Yedo; but the three fellows protested their innocence, saying they

had suffered as much as any one.

The husband was very wrath and said he could not let the matter pass; it could not be settled privately. Kigazo said that was so, as the man had shied a dead rat at him and he could not agree to let it pass. He claimed an apology from the man. Just then the boys returned and said they had been able to obtain another snake, and so the three youths were given away. The Yedo men could not now deny their guilt.

The mistress of the inn, who had been attracted by the excitement, now came in with her maids, all giggling. She had the room put in order and tried to pacify the offended ones. So the three fellows gave another feast to the couple to make peace and all were finally reconciled.

The three men having now spent all their money, after having had a fine time at the inn, returned to Yedo, doing the trip cheap, being able to afford no luxuries.



AN CUT ILLUSTRATING "HAKONE GUSA" WHEN FIRST
PUBLISHED ONE HUNDRED YEARS AGO

THE PAPER TRADE

By F. MATSUZAKI

AMONG the many Japanese industries that have made remarkable strides since the reduction of imports from Europe on account of the war, none has seen more phenomenal development than the manufacture of paper. Of course the making of paper is one of Japan's oldest industries, and paper has ever played an important part in the civilization of the country. From the time Emperor Tsing of China attempted to destroy the influence of literature by burying all the writers alive and doing away with paper to prevent others being tempted to write, down to the present day when Japan is suffering for want of imports of literature from Europe, paper and civilization have been inseparable. But never has the demand for paper been greater in Japan than now. The modern progress of printing and the use of literature in business of all kinds makes the demand for paper imperative, to say nothing of the steady demand for newspapers, books and magazines. The increase, however, has been in the demand for foreign paper rather than for Japanese paper, as most of the business printing is on paper made after the foreign process.

The manufacture of paper was an important industry in Japan as far back as the time of the Emperor Suiko, 592-629 A. D., the art having been introduced from China. It is said that paper was introduced into Europe from Egypt; but in China the industry may have been as old as in Egypt, and the art may have traveled from China to Europe through India and Persia, passing from Spain to Italy and France, special improvements being introduced in its manufacture by the Dutch and the French. The materials from which paper were made in Europe, however, soon changed to some-

thing quite different from those used in China and Japan. So while Japan continued following the old method of the ages the process of paper-making in Europe underwent a radical change and then returned to Japan in modern times, having gone around the world.

The first attempt at making paper after the occidental manner was made in Japan in 1872 when western machinery for the manufacture of paper was introduced by the Tokyo Shoshi Kaisha, the predecessor of the present Oji Paper Company. Since that time various paper mills have been established in Japan, and recently mills for making pasteboard and pulp have appeared, the total number of firms now engaged in the making of paper being about sixty. The most important of these mills are as follow:

Name	Capital yen
The Oji Paper Mill, Oji, Tokyo-fu.....	12,000,000
Fuji Paper Mill, Kyobashi-ku, Tokyo.....	10,000,000
Hokkaido Company, Kushiro, Hok- kaido	7,500,000
Karafute Company, Saghalien.....	5,000,000
Japan Chemical Paper Company, Sag- halien	3,000,000
Kyushu Paper Company, Yatsushiro, Kumamoto	2,500,000
Yokkaichi Paper Company, Yokkaichi, Miye-ken	2,500,000
Kokura Paper Mill, Kokura, Fukuoka- ken.....	1,500,000
Tokyo Pasteboard Company, Minami- Senju, Tokyo-fu	1,500,000
Central Paper Company, Gifu.....	1,000,000
Kiso Paper Company, Nishi-Chikuma, Nagano	1,000,000

With the increase in demand for printing paper and wrapping paper as well as for wall paper and pasteboard the development of the industry has taken a new turn. The output of foreign paper was over 252,000,000 lbs in 1912, and it increased to 296,000,000 in 1913, to 328,000,000 in 1914, to 368,000,000 in 1915 and to 405,000,000 lbs in 1916: Up to

three years ago large quantities of news-print and other kinds of printing paper were imported; but since the war they have been satisfactorily produced by the Japanese mills and seen large exportation as well.

The production of Japanese paper, on the other hand, has considerably fallen off. It is still produced to the value of some 20,000,000 *yen* annually, but the development has been stationary for some time. The most important kinds of native paper are *torinoko*, *usuyo*, *mino*, *yoshino* and *renshi*, all of which have to be made from specific materials and are famous for strength and fineness of quality. The trade has been affected by imitations of Japanese paper abroad, some of which was even imported to Japan. The only paper now imported into Japan to any extent is art paper for printing illustrations, and parchment. But exports are quite sufficient to offset any imports of paper at present. The following table gives the exports and imports of paper for the last five years:

	Exports <i>Yen</i>	Imports <i>Yen</i>
1912	4,748,462	7,113,943
1913	5,434,987	7,237,474
1914	4,705,724	4,886,192
1915	6,351,536	3,027,655
1916	14,350,804	7,222,522

It will be seen from the above that in 1916 exports exceeded imports of paper to the extent of some 7,000,000 *yen*; and for 1917 the excess is expected to reach 10,000,000 *yen*. Exports of Japanese paper go chiefly to England, America and France; and of foreign paper mostly

to China, India and the South Sea regions.

Pulp was not produced in Japan until 1911, owing to the supply being cut off from Europe. The main reason why the manufacture of pulp was not started before was on account of the lack of suitable raw material, most of the wood being in Hokkaido where communication is difficult. But when the supply of pulp was cut off experiments had to be made, and the industry soon witnessed rapid development in Karafuto where there is ample growth of pulp material. The Oji Paper Mill was the first to tap the northern regions and it was soon followed by the Karafuto Industrial Company, and various other firms have since been established there. The five principal companies manufacturing in Saghalien are each capable of turning out some 10,000 tons of pulp annually. The total output is now over 50,000 tons a year. The Oji Paper Company is also about to start pulp making in Korea. With the present rate of development the annual output of pulp will soon reach 100,000 tons.

Thus the imports of pulp may be expected gradually to decrease after the war. The total import of pulp in 1915, was 54,000 tons, and 58,000 tons in 1916. With supplies of pulp the paper industry of Japan may be expected to witness remarkable development until the country is quite independent of imports; and not only so, but Japan is likely to take an important place in competing with western manufacturers of pulp and paper after the war.





KINOKUNIYA MATAEMON

KINOKUNIYA Matayemon was a merchant who lived in Kyoto. He had been in the service of an Osaka firm which gave him high praise for his diligence and industry and after ten years handed him the sum of 100 *ryo* to set himself up in business. Thus he was sent off with the advice that until he had made 1,000 *ryo* on his capital he was not to show himself in Osaka.

The man received the money with deep gratitude and went off to try his hand at independent trade. He was afraid to venture after large profits and began with making small ones. He started a paper shop at Nishinodoin, knowing that the commodity in which he dealt was one ever in demand. As a side issue he bought up waste paper and had it made into new paper. So successful was he that in three years he had saved over 500 *ryo* and in five years more his profits had reached the desired one thousand. With this sum he set out for Osaka, delighted to be able to make his old master happy by showing what he had done.

The old man received him cordially and sent him off promising to increase the amount to 10,000 *ryo*. He kept to his business zealously for the next five years when he found that he had saved the 10,000 *ryo* required. Again he started for Osaka and informed his master

of his good fortune. The old man only demanded that his next effort should be to raise 100,000 *ryo*. He undertook this with a lighter heart that he did his first venture, for he said to himself that it would be easier to make 100,000 *ryo* from 10,000 than it was to make 1,000 from 100 *ryo*. It took him but three years to accomplish his task and again he went to see his old master and tell him of the success achieved. But the old man simply remarked that Matayemon must next try 1,000,000 *ryo*.

To have so much expected of him was a little too much for Mataemon, so he said to his old master:

"About how much are you making, yourself, in those hard times?"

"O, a very indefinite sum, too large to name," was the reply.

"Then how is it you are not satisfied with what I have made for you out of the original hundred you gave me to begin on?"

"My lust for gold is never satisfied, no matter how much I have!"

"Well," said Mataemon, I value life more than money. Life is more than money, and fortune is worth having only while one is alive. I cannot devote any more of the precious remaining years of my life to mere money-grubbing without impairing my health. I want an easier job now!"

But the old miser could not see the

question in this light. He insisted that life was worth living only so long as a man could make money. Without ample fortune life was of no value at all. So he asked Matayemon to go on toiling for more gold."

Matayemon returned to Kyoto. He made an examination of his business, and took the 100,000 *ryo* he had made for his master and brought it to him. Having thus set himself free from a money-grubbing existence he sold all his property and the proceeds he distributed among the clerks and others who had served him well in his money-getting days. They, of course, could not understand why so prosperous a man should be winding up business just when he was beginning to accumulate great wealth.

Matayemon now connected himself with a certain temple and began to give much time to religious contemplation, changing his name to Enchibo. In the suburbs of the capital he built a small cottage where he lived a very simple life. He made daily rounds of the city, like the monks, begging for a little money and rice. In this way he put in the rest of his days, innocent of the lust of gain and the greed of avarice.

Those familiar with his former genius for money-making and his unbounded

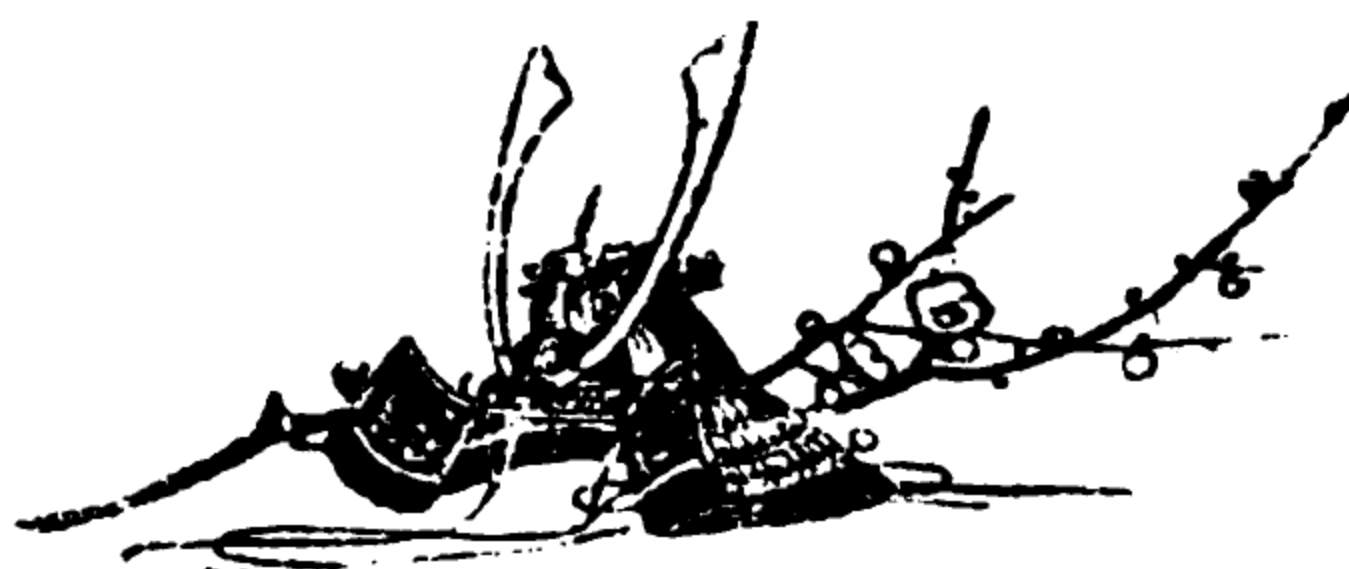
prosperity could not understand his point of view at all. Some even fancied that he must have committed some great wrong and had retired in penance from the world to atone for it. Others said it was only a case of sudden conversion.

Some of Matayemon's friends were to set up a monument in the grounds of the temple and they asked him to compose an inscription for it and this is what he wrote:

Ochité yuku
Naraku no soko wo
Nozokimin
Ikahodo yoku no
Fukaki ana zo to!

—
Lovers of gold
Go to the bottomless pit!
Even a peep within
Shows its terrible depth!

It was an excellent example of the influence of Buddhism and Confucianism which teach disinterestedness in material aims and ends, and the importance of mastery over one's own spirit. Those who read the inscription written by Matayemon and try to understand his character are naturally wont to exclaim: "How different he was from the Japan of to-day, overflowing, as it is, with floods of *narikin* (*nouveaux riches*.)"



China

MONTHLY RECORD EVENTS

(SEPTEMBER 25 TO OCTOBER 25)

September 25.—The new Japanese law for the control of shipping was passed by the Privy Council. This law was drafted for controlling the routes of ships, freight and charter rates and the nature and size of cargoes, in accordance with the interests of the Allies.

Count Yoshinaga Kanroji, an old Court noble, passed away at his residence in Sendagaya, Tokyo.

September 27.—H. I. M. the Emperor proceeded to China to honour with his presence the graduation ceremony at the Cavalry School.

The inaugural meeting of the Imperial Industrial Company for exploitation of Japan's new south sea islands was held at the Imperial Railway Association building, Tokyo.

September 28.—A general meeting of the Toyo Kisen Kaisha for the first half of 1917 declared a dividend of 35 per cent. It was stated at the meeting that two steamers now under construction to the order of the Company had been sold to the French Government. With the 15,000,000 *yen* in cash now on hand the Company proposes to build two passenger boats of 25,000 tons each and 13 cargo boats.

October 1.—In the early morning of October 1st a terrible typhoon passed over Japan, doing wholesale damage to property and destroying nearly one thousand lives, Tokyo, Osaka and Kyoto suffering most.

The Military Government at Tsingtau was replaced by a Civil Administration, of which Mr. Masanosuke Akiyama, of the Korean Government-General, was appointed chief, and

Admiral Yoshimatsu was appointed chief of the combined squadron.

Dr. Kiichi Horiye of the Keiogijuku University, Tokyo, left for China to deliver lectures at Peking on Economics and Finance, in response to an invitation from the Chinese Government.

October 2.—His Majesty, the Emperor, despatched an Imperial Chamberlain to inspect the districts damaged by the recent typhoon and report to the Imperial Court. Their Majesties have donated large sums in aid of those suffering from the storm.

Baron Megata was given a farewell dinner at the Bankers' Club before proceeding on his financial mission to the United States.

October 4.—A conference of Middle School directors convened at the first Middle School, Tokyo.

The forecast of crops issued by the Department of Agriculture and Commerce predicts a harvest of about 3000.000,000 bushels of rice, or an increase of some 12 per cent over last year.

October 5.—An association for the relief of the victims of the typhoon was organized by Tokyo capitalists, led by Baron Shibusawa, and the offering of funds was proposed.

October 6.—Mrs. G. Frank Barker, of Duluth, Minn., with her husband arrived at Yokohama. Mrs. Barker is a noted enthusiast on things Japanese and will remain in Japan for some months.

October 8.—His Majesty the Emperor made a donation of 100,000 *yen* to the Relief Fund for the victims of the typhoon.

October 12.—The Imperial Government despatched Drs. Tadao and Harada, two expert engineers, to assist in the relief of those suffering from floods at Shanghai and Tientsin.

October 13.—The list of pictures accepted for the annual exhibition of Art held by the Department of Education was issued. Several works were offered by foreign artists but only one was accepted, a painting of the Minister of Foreign Affairs by a Russian lady artist.

Her Majesty the Empress proceeded to the Central Military Preparatory School where H. I. H. Prince Atsunomiya is a student, and inspected the institution, leaving a gift with her Imperial son.

October 15.—The subject for the annual poetry symposium at the Imperial Palace was announced as "Pines on the Sea Coast."

A new political party called the Ishinkai, composed of various independent members of the Imperial Diet, was formed, numbering some 54, and rules and bylaws for a constitution were adopted.

October 17.—H. I. H. Prince Kitashirakawa accompanied by the Princess left Tokyo for Formosa to visit the shrine of his illustrious father who died on an expedition to Formosa some years ago. The Princess is a daughter of the late Emperor and a sister of the present Emperor.

October 18.—H. I. M. the Empress visited the Tokyo School for the Deaf and Dumb, and bestowed gifts on the students.

October 19.—The Department of Com-

munications announced that its experts had invented a method of sending and receiving wireless telephone messages simultaneously, the trials having come off satisfactorily. The invention will be available to the public shortly. The inventors are Drs. Tonekawa.

It was decided to build an embankment for protection against floods at Fukagawa and other wards exposed to such devastation at a cost of 4,000,000 *yen*.

October 21.—Mrs. G. Frank Barker and her husband visited the tombs of the famous 47 Ronin at the Sengaku temple and did homage to their illustrious spirits.

October 22.—The annual memorial services for those killed in war were held at the Yasukuni Shrine in Tokyo for three days, with various entertainments such as *Noh* dramas, wrestling matches and religious dances.

H. I. M. S. *Akashi* which had been operating with the Mediterranean fleet, returned to Yokosuka and was welcomed with great enthusiasm. The flagship bore the remains of the captain and 50 sailors of the destroyer *Sakaki* which was sunk by an enemy submarine.

The Nippon Yusen Kaisha was officially requested to start a service between America and Vladivostok to carry munitions to Russia. This is the first step taken by the Government in accordance with the law for the control of shipping during the war.

October 23.—H. I. M. the Emperor despatched a representative to worship at the Yasukuni Shrine in honor of those fallen in war.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Finance Commission to the United States

The despatch of a Finance Commission by the Japanese Government to confer with American financial circles indicates the strength of the increasing conviction that America is becoming more and more the center of the economic world since the outbreak of the war. The Commission, which is headed by Baron Megata, one of Japan's leading financiers, is expected to make investigations enabling Japan to decide upon her economic policy both during and after the war. The financial measures adopted by the United States since the war began and the economic policy that country is to adopt after the conclusion of peace are of immense concern to Japan, who is now financially more intimately connected with America than ever before. A better economic understanding with America is expected to further a better political understanding also. That America will hold a dominant position in the world's money market after the war is believed in Japan, and consequently everything possible must be done to enhance the basis of cōoperation with her as the best way to advance the interests of the Empire.

Aiding Russia

The Osaka *Asahi* says there is no doubt that one of the important outcomes of the Ishii

Mission to the United States is the undertaking by Japan to transport war supplies across the Pacific to Russia. The principal goods to be carried are rails, locomotives and railway rolling stock of all kinds as well as ammunition for the war. Hitherto this work has been under the supervision of the British Government. Some nineteen steamers of the Nippon Yusen Kaisha have been transferred from the American and European routes to undertake this service. Since the war began the Nippon Yusen Kaisha has carried more than 1,000,000 tons of war supplies for Russia, but now the work is to be undertaken as a regular duty. What seems to concern the shipping companies most is the rates that will be paid. These are very high in Japan at present, and it is unlikely that more will be paid than the rates prevailing in America.

Dissatisfaction

There is some indication that the results of the Japanese Mission to America will not be wholly satisfactory, especially to the commercial classes of Japan. The Tokyo *Asahi* is not at all pleased with America's treatment of the Land of the Rising Sun. The paper avers that while America professes anxiety for the increase of shipping among the Allies in order to prosecute the war against Germany more effectively, she is crippling the dockyards of Japan by placing a ban on exports of

steel, thus cutting off the 600,000 tons of shipping which Japan is able to turn out annually. Moreover, by the American ban on exports of gold and other commodities a greater difference than ever will be brought about between exports and imports with Japan. It is reported, says the *Asahi*, that America has been seeking contracts for the supply of arms to China, and Japan is to forestall her by getting the contract instead. The paper cannot understand why America should want to engage in sending war supplies to China while busy in sending such supplies to Europe. America has advised the Pekin Government to compromise with the Southern faction and make peace, yet America is ready to supply the North with arms, which is the surest way to make trouble with the South. While tendering an enthusiastic reception to Viscount Ishii and party, as the representatives of Japan, America still maintains her ban on steel exports to Japan and if she places a ban on tea and silk imports Japan's trade will be seriously affected. The *Asahi* says there are other complaints that can be made against American policy but those mentioned are sufficiently serious to demand the entire attention of Japan. The prohibition of gold exports from Europe and America means that Japan cannot get payment for her sales to these countries, while India, where Japan gets most of her cotton, will not accept any but cash payments. Thus Japan finds herself in a very awkward situation, while she has to maintain herself in spite of increasing prices and keep her fleet supporting the Allies in the Mediterranean sea. The authorities are advising the Japanese cotton mills to buy their raw material in America but the higher price of American cotton renders

its substitution for Indian cotton very inconvenient. The difficulty might be obviated by issuing bonds in India to aid the settlement of accounts, as Japan may be obliged to economize in payments to India, and finally cease to afford to keep her fleet in the Mediterranean.

Japanese Troops to Europe

In the *Taiyo*, the leading review of Japan, Dr. T. Senga, professor of Law in the Imperial University, Kyoto, has a long article in opposition to the suggestion that Japanese troops should be sent to the battle Front in Europe. Dr. Senga is of opinion that his country is under no obligation to despatch soldiers to aid in the war in Europe, and therefore she should not do so unless convinced of some special advantage accruing to herself from the sacrifices thus entailed. That no such advantage would be hers he is fully convinced, as the benefit would be wholly to Europe, and none whatever, not even in a political way, to Japan. If there is any industrial or commercial benefit to be had as a result of the war it will all come to the West and not to Japan, who will be very little affected no matter which side wins in the war. The Kyoto professor takes the remarkable view that peace could easily be brought about were the Allies not so much bent on gratifying their political ambitions. No doubt there are some people in Japan who agree with the professor, though they are not very many or important; but at this one must not wonder, since a few of the same type of mind may be found even in the other Allied countries.

After the war

In a recent issue of the *Chugai Shinron* the editor, Mr. Komatsu Midori, deals at length with

the question of Japan's international policy after the war. He thinks that the world then will be divided into two camps, the one averse from the other, and represented by the two sides to the present conflict. Japan, which must preserve her wonted individuality and independence, will be found standing out from them and will have both of them casting sheep's eyes at her to join them. Under these circumstances it will at times be very hard for her to decide what to do; but Japan should never depart from her ancient policy of being true to herself at all hazards. Her 70,000,000 people should not be easily enamoured by the charm of foreign allurements. Such an attitude is befitting only the dissolute. If the world after the war is divided into two groups, led by Britain on the one side and Germany on the other, Japan should not take sides with either but be friendly with both. By adopting such a policy she will not run the risk of being trapped by either of them, but, on the contrary, may possibly be enabled to impose her will on them in the long run. By thus maintaining her independence in the Far East Japan may succeed in keeping Asia free from western domination and preserve the integrity of China, while upholding her national dignity as the best guarantee of peace.

China The breach between the southern faction in China and the Pekin Government seems yet far from being healed, and if the disaffection in the south continues no doubt further fighting will be inevitable. One cannot help feeling that certain interests are agitating revolt in the South for selfish reasons, and some of these influences are coming from outside of China. The Japanese Government is

doing what it can to preserve the rule of the established Government in China, though it has not the sympathy of all its subjects in this endeavour. The Tokyo authorities have agreed to supply Peking with arms and munitions only on condition that such will not be used in a war with the South; but if the South rises in revolt, as it now threatens to do, how can the Chinese Government avoid using all its force to suppress the insurrection? It is difficult to escape the conviction that the only way to restore peace in China and establish stability of government is for the Allies to coöperate in China as they are doing in Europe, not of course in a military way, except as compelled to, but in a diplomatic and political manner, to oblige all parties to the dispute in China to lay down their weapons and labour for the good of their country. If the present rift is permitted to widen China will be thrown into such disorder as will certainly demand the interference of some outside authority, and then who knows what may happen? But if the Allies unite in a determined effort to save China from herself she will undoubtedly yield and the integrity of the republic will be ensured. The habit of leaving helpless nations to themselves to work out their own salvation is not all that it is supposed to be. Assuredly China would be the better of a more insistent guidance from real friends than she is at present receiving. Not until the warring factions are given to understand that their useless striving will no longer be tolerated will there be any hope of peace. The sacred right of revolution has been acted upon long enough in China and it is now time to call a halt and see what the results of the revolution have been. This constant pulling up of the plant to ensure its growth is obviously futile!

The Yamato Association

This is the name of a new association recently organized by distinguished Japanese citizens for the purpose of making Japan's achievements in art and letters better known to the western world. The promoters of the association are convinced that Japanese civilization is not yet understood by the vast majority of occidental people. They recognize her naval and military exploits and her scientific advancement but do not begin to grasp the significance of her achievements in the humanities. Many foreigners are disposed to look upon Japan as merely a military nation, whereas her most important side is the genius of her unique civilization and character. If people could get a glimpse of the soul of Japan they would have quite a different opinion of her. This can best be had from Japanese art and literature, which in many ways are equal to those of the west. Even those occidentals who try to appreciate Japanese art prefer the least representative art of the nation. And as for Japanese literature it is practically unknown among western people. The newly organized association will publish

works on Japanese history, literature and art and make translations into European languages of the best works of Japanese writers, ancient and modern; and in addition it will be the object of the Yamato Association to promote the improvement of the national music and drama. Leading members of the Association are Marquis Tokugawa, Viscount Motono, Baron H. Iwasaki and Baron K. Iwasaki, Baron Makino, Baron Yamakawa, Drs. Takata, Takaminé, Taki, Tsubouchi, Uyeda and Messrs. Kuhara, Koiké, Hirayama and Miyoshi, the last six gentlemen acting as a Standing Committee. The office of the Yamato Association is at the Kokkwa-sha, Yazaemon-cho, Kyobashi-ku, Tokyo. The first volume to be published by the Association is an outline of Japanese history to be written by Dr. Hara of the Imperial University of Kyoto. It is earnestly to be hoped that all works published in English by the Yamato Association will have a quality of composition and style that may induce English-speaking peoples to read them. Otherwise the works will be neglected and the efforts of the Association will be rendered futile!





BARON AND
BARONESS MEGATA

CAPTAIN MIYAZAWA WHO SURVIVED
THE SINKING OF HIS SHIP, THE
"SANUKI" BY A SUBMARINE



AN NEW INVENTION AT THE WIRELESS TELEPHONE-OFFICE IN TOKYO



**H. I. J. M. S. AKASHI RETURNS FROM THE MEDITERRANEAN
WITH ASHES OF FALLEN HEROES OF THE SAKAKI.**



H. E. ROLAND S. MORRIS, NEW AMERICAN AMBASSADOR TO JAPAN

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

9

Contents for January, 1918

VICE-ADMIRAL SATO	Frontispiece
HOW JAPAN SHOULD EMULATE ENGLAND	Vice-Admiral T. Sato . . . 493
UNOFFICIAL ART	
(PHOTOGRAPHS)	
THE FUTURE OF ASIA	F. Midzuno . . . 499
STANDARDS OF MORALITY	Dr. Y. Miyaké . . . 502
THE JAPANESE PEASANT (II)	Akira Hayami . . . 505
(PHOTOGRAPHS)	
A KOJIKI COMMENTATOR	S. Yamashita . . . 509
CITY WATER WORKS IN JAPAN	F. Yamazaki . . . 513
(PHOTOGRAPHS)	
JAPANESE CHEMISTRY	Dr. Y. Kataoka . . . 517
(PHOTOGRAPHS)	
A JAPANESE WINTER RESORT	H. Nishida . . . 523
(PHOTOGRAPHS)	
MICHIO DOI	T. Natsuma . . . 527
(PHOTOGRAPHS)	
THE OSHIO REBELLION	Anon . . . 537
AROUND THE HIBACHI: KOGO-NO-TSUBONÉ	K. Kiyama . . . 533
	Anon . . . 536
MONTHLY RECORD OF EVENTS:	Oct. 25 to Nov. 25 . . . 539
CURRENT JAPANESE THOUGHT:	
1. The New Agreement with America	
2. Civil Government at Tsingtau	
3. Japan's Aid to Allied Finance	
4. China	
5. Labour Unrest	
6. Women in the Majority	Dr. J. Ingram Bryan . . . 541

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



VICE-ADMIRAL T. SATO, PRESIDENT OF
THE IMPERIAL NAVAL COLLEGE

THE JAPAN MAGAZINE

VOLUME EIGHT JANUARY, 1918 NUMBER NINE

HOW JAPAN SHOULD EMULATE ENGLAND

By VICE-ADMIRAL T. SATO

IT has long been my conviction as a naval man that a nation's armaments should be merely defensive. They should be sufficiently powerful to discourage attack from any quarter and to repel it if it comes. Nor have recent circumstances at all changed my views in this respect. A nation that honestly believes in the justice of its cause will have faith enough to prepare for its defence. It is a matter that involves spiritual principles as much as material plans. Given the spiritual potency, a nation next must have sufficient wealth to support the necessary armaments for the protection of its existence and its honour. Thus character, wealth and armaments are essential to the safety of the State.

In the absence of any or all of the above three factors nothing can save the State except the reign of perfect justice in its environment. But a nation must see to it that justice first reigns at home. A nation that disregards justice may wield a temporary sway, but the day of nemesis will surely come. A study of the rise

and fall of nations in history will convince any one that this law is inexorable. Nothing will bring ruin on a nation quicker than indifference to the principles of justice; for once a people become proof against the principles of justice degeneration sets in and ruin inevitably follows. Justice is, therefore, a greater safeguard to nations than any other power.

And what is the next most important factor in national safety? Is it wealth or is it armaments or is it both? There may be room for discussion in such a question. The answer will very probably depend on the circumstances. There are occasions when wealth contributes more to national protection than armaments; but no one will believe that wealth alone is a sufficient safeguard. Armaments have a distinct bearing on national prosperity as well as on the safety of a State. History teaches plainly that no nation has accumulated wealth without the protection of armaments. Moreover, history has examples of wealthy nations that got

left behind in the race because they neglected armaments. Thus it is clear that wealth follows armaments rather than that armaments follow wealth.

Judging by the lessons of history it would appear that any nation possessing at least two of the above factors may feel some measure of security and expect prosperity. One of these factors alone will be insufficient. If a nation is rich only, it will become the envy of others and so face ruin. Nor can armaments alone without justice ensure a nation's future, because armed strength is apt to be arbitrary and invite disaster.

In the face of these facts impressed on us by history, which of the two essentials of progress and safety will Japan choose? The answer to this question should be plain, as it is much easier for Japan to be just and strong than to be rich! "Thrice is he armed that hath his quarrel just;" and at the same time Japan can be armamentally equal to the most powerful of her potential opponents. It would seem, therefore, that Japan's policy is simply self-evident. She should be sure that she is right and then go ahead and concentrate all her energies on armament defences consistent with her ability. As already suggested, faith in the justice of a nation's cause will find a way to defend it. Solid armaments may always be expected to accompany solid justice! History teaches that if a nation fails to secure either wealth or armaments it will decline.

In this respect Japan may learn a lesson from England. Is not the prosperity of that country largely the result of an adequate navy to protect and encourage navigation? Indeed is not naval strength the primary condition of the prosperity of any nation? At a period when the Netherlands supplanted Spain as a naval Power, England had no shipping or industries to speak of. Britain imported all her luxuries and even many of her necessities from Holland. Britain had neither wealth nor naval strength, and could not, therefore, hope to become a great Power. Had the British been content to remain so, the nation might have forfeited the greatness that has since come to it. But the British were not made of such stuff as is willing to remain stationary when it sees a way to succeed. By wise navigation laws and naval increment the nation prepared for expansion and progress which came in time.

According to these early navigation measures British vessels alone were permitted to carry goods to British ports, with the exception of ships bringing goods from the Orient. Only those goods which were not carried in British bottoms, were allowed transportation in foreign vessels to British ports, or they might be transported in the ships of countries where the goods were produced. This was tantamount to a declaration of economic war on the Netherlands. By these navigation laws England herself suffered not a little, yet she persisted in

them to promote her naval power. Although the navigation laws incited the displeasure of the British people at the time, it was soon seen that the increase in British shipping and industries justified the effort and the sacrifice. British statesmen were sagacious enough to foresee that rivalry would mean a clash with Holland, but the naval growth of the nation had prepared England for such emergency, and finally England overcame her former naval rival; and the outcome of the war with Holland was that Britain grasped the supremacy of the ocean.

Now the present circumstances of Japan, being much like those of England in those days, justify her in adopting a similar policy, especially as regards navigation laws. The matter is now pressed upon the notice of Japan as never before. The veto of exports of steel to Japan by the United States is perhaps the greatest single blow that Japan has ever received. And ever-increasing prices are harrassing our people until complaint is loud against the Government for failing to find a remedy. When we compare the enterprising spirit displayed by the Anglo-Saxon people at the time of the navigation laws alluded to, with the despair and confusion now prevailing in Japan because we are dependent on foreign countries for ship-construction material, we cannot but lament the lack of courage and initiative which we betray. When we had to face the same difficulty in regard to chemicals at the beginning of the war we soon found

a remedy by manufacturing them for ourselves. And why cannot we do the same in regard to steel? There is no reason why Japan should not so encourage the manufacture of steel and iron at home as to render her independent of foreign nations in this respect. In Manchuria, Korea and in Japan the material for iron industries exists; and why then should we not utilize it? The iron mines of China alone are inexhaustible. The present attitude of despair is, therefore, quite unworthy of a great nation, especially one that expects to become a great world Power.

It is but natural that Japan should enforce a protective navigation act at home; and she must take every opportunity to encourage her industries by such acts, just as Britain did. Of course if we push this policy too much, collision with foreign nations may be inevitable; and to avoid or prepare for this we should at the same time ensure powerful armaments. Japan's policy should include sufficient armament to protect her ever-increasing wealth and back up the justice of her cause. By this means she can attain the position of a great Power impregnable in its justice and armed strength. This is the principle that Japan must ever keep before her as she ponders on her defences.

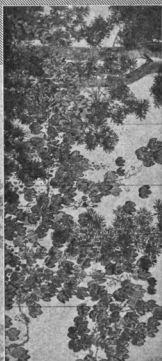
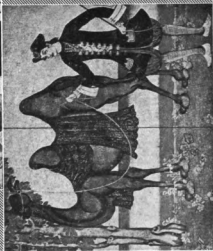
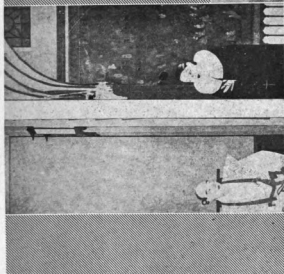
Japan cannot expect to become a great nation without promoting marine expansion and development to the utmost. In this respect Japan enjoys an immense

advantage over continental nations which are precluded from concentrating their forces in the direction of sea power, being obliged to give equal attention to land defences. In confronting a nation that can devote all its energies to sea power, a nation that is compelled to divide its energies between land and sea power is inevitably defeated on the water. One is, therefore, driven to the conviction that it is the insular empires alone that are destined to rule the seas and remain great Powers the longest. If any continental Power shows remarkable progress and strength it is only because that nation

is devoting more attention to its maritime enterprise than to its land enterprise. The greatest Powers have always been maritime Powers; they have often succeeded in extending their influence or territory to the continent, and to islands. In this respect Japan enjoys all the qualifications for a great maritime Power.

The present is the best time for Japan to consider this matter and lay her plans for the future. The navigation acts that have done so much for Britain were artificial, but the present war is a natural navigation act for Japan, of which she should take the fullest advantage.





A CAMEL BY YAMAMURA KOKA

TAKEFUTORI MONOGATARI BY KOBAYASHI KOKKEI
AUTUMN LEAVES BY YOKOYAMA TAIKAN

SERPIS BY YAMAMOTO KANAVE



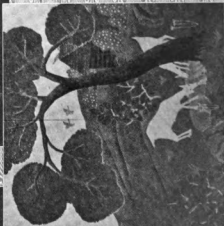
A FUTURIST PAINTING BY
YOROZU TETSUGORO



A PORTRAIT BY YASUI SOTARO



UNDER THE MOSQUITO NET
BY ARISHIMA IKUMA



A MOUNTAIN SPRING BY TSUDA SEIFU

UNOFFICIAL ART

By F. MIZUNO

IN Tokyo there are held every autumn three annual exhibitions of painting, two by private art associations and one by the Department of Education. The two private associations are known as the *Bijutsu-in* and the *Nika-kai*, and are independent of official control, the artists enjoying full freedom to exercise their genius as art determines; and, therefore, they stand for a more real representation of Japanese art than those patronized by artists of the conservative and bureaucratic school.

The *Bijutsu-in* was founded some years ago by Mr. Okakura, then chief of the Academy of Fine Art in Tokyo, who could not endure the restraint placed upon art by the officials of the Department of Education, and left the school to establish an art association with the assistance of the famous painter, Hashimoto Gaho. The independent artists were joined later by such masters as Shimomura Kanzan and Yokoyama Taikan and Hishida Shunsho. The *Nika-kai* is another association that has branched off from the official art society, as its members were not satisfied with the intrusion of western styles of painting, especially of the French school. These two associa-

tions now hold their annual exhibitions of art in Tokyo one month before the annual exhibition in the galleries of the Department of Education art building. The private association may be said to stand for national schools of art as against the mixture of occidental and native styles favoured by the official judges.

The artists of the *Bijutsu-in* show a strong inclination to the manner of the *nan-gwa* school of China. Taikan, the most noted of the painters exhibiting this year, had three pictures. His *Unkyorai* is a realistic scene of a lake shore in the *nan-gwa* manner. The sky is dark with clouds that threaten rain. It is a water colour in rather vivid shades, the cloud effects being well done, though the general effect is somewhat vague and still. The red autumn leaves are effective, and the deer eating fruit are pretty. Another picture, one of the god Daruma, is quite significant of the wit of Taikan.

Taketori Monogatari, by Kobayashi Kokei, is based on the famous classic of the same name, wherein a bamboo-cutter finds a fairy child in the internode of a tree, and she grows up to be the most beautiful maiden in the world, whose hand is finally sought by princes and even the

Emperor. The picture is intended to represent various scenes from the book, and is in the form of a scroll, only six of the scenes being finished at the time it was exhibited. The effort reveals a spirit of repose and calm that is very taking, not without a proper element of humour. The colouring and the depiction of the human figures are particularly good.

Hayami Gyoshu has a painting entitled *Rakugai-Rokudai*, or Six Suburban Scenes, taken from the environs of Kyoto, near his home, the whole done in the *nangwa* manner but with occidental colour tones that are pleasing, though the leaves of the trees are dry looking and therefore just a little short of natural.

Ogawa Usen's *Takkoku Gokei*, representing five views from the province of Hitachi, is quite well done. All the scenes are of water life, one being of an otter fishing and others of boats on smooth bays awaiting night. The drawing is in black and white, ink being used, and might be called the abbreviated manner that some artists prefer, everything being represented in the fewest possible strokes. The picture is a specialty of the artist and could not well be imitated by any rival.

The God of War painted after a western manner is something new, and is from the brush of Kawabata Ryushi, the subject being taken from a mythical tale of the mountains at Nikko, depicting a struggle between a giant centipede and a giant

serpent, in which the latter obtained the assistance of the god of war and won. The tragedy of the scene is, perhaps, treated too lightly, though the burning of the centipede is horrible enough; but the colouring is skilfully done.

There is a very interesting picture by Mayeda Seison entitled Buddhist and Christian, a subject suggested to the artist by a visit he made to Nagasaki and saw the historical relation of the two creeds in a new light. A Roman Catholic christian is seen meditating before a scene of the persecution of the christians in Nagasaki, while a buddhist is seated before a picture of hell, both being vivid portrayals of an interesting thought.

The picture of the first arrival of a camel in Japan, by Yamamura Koka, is amusing. The animal patiently bears the idle scrutiny of the crowd that surrounds him as he lands under the guidance of a Dutchman at Nagasaki. The animal is drawn in rather gloomy colours, chalk being used as well as ink, while the water is treated in heavy indigo lines suggestive of Hiroshigé.

In pictures after the western manner there is the greater freedom and license that one expects to find in pieces not under official patronage. The *Yamano-sachihiko* by Kosugi Misei is based on an ancient myth to the effect that a lad borrowed his brother's fishing tackle and lost it in the sea, and while searching for it came to the palace of sea dragon and

met a fair maid which he married. The tones of the picture are so light as to suggest a fresco, but the primitive *motif* of the theme is well brought out. The piece is well illustrative of the Japanized foreign style.

When Yamamoto Kanaye returned from abroad the public were looking for great things from him. But the two pictures exhibited by him, one of a carnival which he painted in Paris, and another one painted in Russia, are mere transcripts of nature, which however, may promise something better for the future.

At the Nika-kai Exhibition most of the efforts were in the way of landscape pieces and still life; and as the pictures were without proper titles one could not appreciate them fully. A scene from the island of Ogasawara by Hayashi Shidzuye was in quite modern style; while a Lane in Early Summer by Kishida Ryusei well represents the new school to which he belongs. Three pictures by Matsuoka Masao betray careful treatment and a close observation of nature, though a bit too mechanical and realistic. One artist, Masamune Tokusaburo, exhibited no less than 13 pieces. This artist tries to excel in depiction of beauties of the *metisse* type, but his efforts so far have neither the impressive manner of the impressionist school nor the strong manner of the school of Cupid.

Tsuda Seifu's *Shunkyu* is in the ornate style simulated by this artist, and, there-

fore, more adapted to a piece of embroidery than an art exhibition. A Mosquito Net by the hand of Arishima Ikuma shows a fair lady lying under it, the first attempt that we have seen in the foreign manner, though the effort to represent ladies through a veil has been attempted after the native manner. The result, however, is not in proportion to the labour evidently bestowed on it.

The picture of a young girl by Yasue Sotaro is simply done but the subject is too coarse-limbed to be pleasing. This artist likes to protest against the modern craze for beauties. The skin suggests coldness, which is a defect. The police did not permit this painting to be hung with the others but in a private place, on the score of public morals. But as it was very unattractive, the public failed to see the official point of view.

The number of pictures of the school of Cupid and of the Futurist school that were offered for exhibition, rather surprised the judges who had the selecting of the pieces to be placed on view. The painting of a nude man by Yorodzu Tetsugoro showed a skilful combination of lines in red, green and dark colours; but Togo Setsuji's efforts in the same direction were rather monotonous in line and color. A picture of Dokanyama by Ishii Hakutei gave a very pleasing effect, being in the representative style of the Nikakai artists. It revealed the influence of the *ukiyo-e* school and suggested the landscapes of Hiroshigé.

THE FUTURE OF ASIA

By Dr. YUJIRO MIYAKE

(EDITOR OF "JAPAN AND THE JAPANESE")

JAPAN seems to be the only country rising to any degree of independence and prominence in Asia, a fact which the Japanese themselves firmly believe and which the world is disposed to admit. And yet, when the Japanese contemplate the great changes likely to take place in Asia they are not wholly optimistic of the future.

The population of Asia is so vast and prolific that it will hold the majority of the world's people for some centuries to come. But as intelligence and skill count for more than numbers it is a question what position Asia may be expected to occupy as to the world's balance of power. Hitherto Asiatic countries have changed, so far as they have changed at all, diversely and independently according to their racial traits and history. But at present great changes are going on in all the countries of Asia simultaneously, and the trend of the transformation is already apparent. It is a change more colossal, far-reaching and profound than any has taken place in the past. China, India and Turkey are undergoing radical metamorphosis, and the world is looking on with profound interest, wondering where it is going to end. The changes going on in Asia are due to irresistible influences from outside, and not least among these will be the influence of the European war. The changes in the

countries named have been largely directed from outside, owing to the fact that these lands are not absolutely independent, their fortunes largely relying on other lands. Of course western countries have had their vicissitudes too, but the changes in Asia will be greater still.

As the European war draws to a close the changes in Asia will become still more accentuated. Just when the war will end no one now can predict; but as to how it will end the Allies at least have no doubt. But whichever way it ends the revolution going on in Asia cannot be stayed. Of course the changes in China are these of most immediate interest to Japan, and next come those in India and Turkey. To the European Turkey is of first interest, but to Japan she is secondary to India and China. The latter being the most important of all to Japan, even the slightest change at once arouses the interest and attention of Japan. Turkey is of most immediate interest to Europe because she is nearest to Europe and no matter how the war ends she will change just the same. And the changes in Turkey will influence those going on in India and China. So that it is not too much to say that no change can take place in even so distant a country as Turkey without affecting the interests of Japan.

Unlike Europe, America will feel the

consequences of change in China just as Japan does. The recent progress of marine transportation makes distance of little effect; yet it is more convenient for a country to extend its national influence by land than by sea. Russia was once more influential in China than the United States. Railway connection and communication has a greater effect on popular feeling than steamship connection. This is one reason why the effects of the European war will influence all Asia and reach even to Japan. And so we repeat that if even so distant an Asiatic country as Turkey be seriously changed by the war, Japan cannot afford to ignore it, since she will also be affected.

But if the Central Powers are defeated Turkey will be ruined. Indeed the Allied Countries have already been discussing the disposal of Turkey. Turkey may indeed be parcelled out among the Powers and as a nation banished from Europe. The United States has long been making Armenia a sphere of active missionary work and after the war she will be more active than ever there. Finally she may obtain the consent of the Allies to occupation of that territory. France may occupy Syria and become the recoverer of Zion. And thus all Turkish territory will be apportioned out among the Allies.

If the Central Powers win, however, the result for Turkey will be quite different, for then her possessions will be extended and she will obtain concessions even in Egypt. With the enlargement of her territory she would begin to emulate the pride of Germany and Austria and perhaps come to the same fate as the Mongol rulers. In that case victory for Turkey might be a greater peril than defeat. The future of Turkey is indeed a question of great interest to Japan.

With an Allied victory India will be more submissive than ever to Great Britain and the dream of her independence will be forever past. England will probably subdue all lands between Turkey and India, and a great colonial empire will rise between the Mediterranean Sea and the Indian Ocean. Russia, who was previously not on very friendly terms with England, will be too busy with internal domestic problems to take much interest in the acts of England, much less to interfere with them. England will have a free hand in the whole of south-western Asia. If Germany wins she will occupy this position, and if she does not take India she will at least exercise a strong influence there. If the war results in a draw, the international rivalry will be much the same as it has been hitherto. The victory of the Allies is essential to England's safety in India. If England should ever lose India the world's balance of power would be lost.

In the past India has been under England and Turkey under Germany, and China has been left at the mercy of all the Powers. A question of vital importance is how China will be affected by the war. If the Allies win, England and America will clash in China; and if the Central Powers win Germany will reach China through Turkey and collide with American interests there. Germany would do all in her power to oust America in China, but that would be quite impossible, as neither could very well fight there, and so they would probably agree to a partition of spheres of influence. So no matter which way the European war ends, China will be influenced more and more by the United States, who will rely chiefly on her vast financial resources. China being in awe of wealth, will regard America as her

leader in thought and politics. At present China is filled with disorder owing to ignorance of democratic principles, but gradually her leaders will come to decide matters more according to American standards.

With victory for England, India will come more and more into line with British ideals and gratify her desire for independance in the direction of greater self-administration and government. If China is able to maintain herself as a republic, after the manner of America, India will undoubtedly be influenced by it and Washingtons will probably appear there. To attain independence may prove a hard struggle for India, but if she be given self-government, she will no doubt attain it in time. And if India and China become republics, will not Turkey be induced to follow suit? And if Russia forms a republic the greater part of Asia will have renounced monarchy. If the majority of Asiatic peoples favour democracy and achieve government for the people and by the people, the result may be a vast confederacy that will effect changes undreamed of for three thousand years. Chinese, Indians and Russians as well as Turks are rich in powers of imagination, and if they can unite to extend their power it will certainly constitute an epoch in the world's history.

Man and his civilization are oldest in Asia; and among the oldest are Babylon, Egypt, India and China. The civilization of China influenced India and Persia, and thence it passed into Europe even. Finally it went around the world through the western hemisphere and came to the East again. On its second trip through Asia it may influence the world far more than it did in its first circuit. The people of Asia are weak in military force and devotion to materialism, but great in thought and spiritual power. The lands where Confucius, Buddha, Christ and Mohamed were born and taught are possessed of a power greater than military force, and may yet be able to change the face of the whole world. They have not much money or anything that visibly impresses worshippers of the things of this world, but they have vast numbers of people, many of whom have brains and

souls, more significant of real manhood and real living than all the wealth of occidental materialism!

The greatest change wrought in Asia is its attainment of self-consciousness; and it is this self-consciousness that is at the root of the present demonstrations of democracy in Asia. But democracy means the passing of collective power to the majority; and the majority is usually inferior in wisdom and virtue to the minority, yet it is often found more effective than the minority for promoting harmonious movements. The greater the population the more necessary it becomes to respect democracy and promote its activity. The present war teaches that the most important thing is population, and the next an educated population. Germany could have done little against her present opponents had she not been a populous country well trained.

Now if the 850,000,000 people of Asia become self-conscious and begin to display the latent forces of democracy, the whirlwinds, for which Asia has been famous for ages, will grow in magnitude and sweep around the world. The whirlwind of Asia has already circumscribed the globe and is now just starting on its second circuit with greater vehemence than on the first journey. Already it is beginning to effect mighty changes in Asia itself. Japan, like England, being apart from the continent, can decide for herself how far she will submit to the changes suggested. She must be guided by what is advantageous or disadvantageous to her, as regards what goes on in East Asia, and adopt or reject them accordingly. She should, of course, be guided by an altruistic spirit and act in accordance with what is best for mankind as a whole. Japan must see to it that she has some valuable contribution to add to the civilization of Asia amid the changes being wrought therein. And this Japan should endeavour to accomplish without exhausting any of the countries of Asia. It may yet be too early to decide the part that Japan is to take in the mighty transformation, but she should be prepared for it when duty calls her to the task!

STANDARDS OF MORALITY

By AKIRA HAYAMI, M. A.

(PROFESSOR IN THE FIRST NATIONAL COLLEGE, TOKYO)

THERE has from time to time been a good deal of complaint as to certain moral conceptions, or none, prevailing in Japan. Such complaints come mostly from traders and merchants who declare that Japanese goods do not always come up to sample. These complaints are not now as well founded as they used to be, for great improvement has been made along these lines. But no doubt there will always be some who cannot or will not appreciate such moral maxims.

What is the cause of this defect on the part of some of our People? It is due for the most part to the fact that prior to the Meiji era only the samurai received any ethical education, merchants and tradesmen being left to go their own way in such matters. All classes receive the same education in modern Japan; but it is yet very difficult for the commercial class to see the value of honesty and the importance of commanding good credit. The general tendency is to put temporary gain before patience and permanent profit. The weakness is accentuated by lack of capital among small merchants and manufacturers who are more anxious to obtain present gain than to accumulate future wealth. But contempt for engagements, the practice of lying, a general attitude of irresponsibility toward duty and the trumping up of temporary excuses are defects of Japanese character in general, and not of the trading class only.

The attitude of this temperment is not one of wilful dishonesty or malicious

intent, but due simply to the feeling that it is not quite polite to decline a request even if one is unable to comply with it. The answer seems to a foreigner like an acceptance of the undertaking, but to a Japanese it would seem equal to a polite refusal. When a Japanese answers in a manner savouring of neither acceptance nor refusal it always means refusal. It is very difficult for foreigners to appreciate the force of these ambiguous replies or attitudes; but they have to be faced. Even if the Japanese tradesman does not fulfil his engagement at a certain definite time, his Japanese customer will not be hard on him; and he knows this, he easily gets into a diltory habit even if he is not naturally inclined to it. The tradesman expects the same leniency from his foreign customers. This lack of responsibility in regard to promises and contracts is what the foreigner cannot abide or understand.

The Japanese is disposed to consider the convenience of the situation rather than the moral aspects of it. He feels that if he has not positively committed himself, he leaves room for a negative or positive attitude later if necessary; and a man taking such an attitude is regarded in Japan as rather a cautious person to be admired more than suspected.

This lack of responsibility toward word and action is a weakness which should be remedied in education and practice. This is very important for the sake of our civilization, since indifference to obligations cuts at the very root of morality. The fault is not due to any

economic consideration; it lies much deeper. But to get at it is not such an easy task as might be imagined. That it should still exist at all in Japan betrays the grave defects of our educational system. But if Japan desires to put herself right with foreign nations she is bound to remove this defect or get into trouble.

The reason why sense of responsibility towards obligation has not been more quickened by education is that our moral training is too much occupied with such questions as loyalty and filial piety. These, of course, we should continue to do, yet not leave the other and equally important matter undone. Even the best things can have too much value attached to them; and this is the result if they displace virtues equally imperative. This opinion is not my own conviction only but that of many able authorities with whom I have conversed.

Recently I have been making a close study of the character of childhood, especially in reference to the moral sense. I have carefully examined the moral sensibilities of more than 70,000 children of elementary school age, covering 101 primary school in Japan. The task has involved immense patience and labour, so as to avoid hasty conclusions and mistakes. Each child was asked and had to answer five questions. Among the questions put were these two: "What is the thing you deem best?" and "What is the thing you deem worst?" The vast majority of the replies to the first question was "Loyalty and Filial Piety." This, of course, was only what an educationist would expect, and I was surprised that some of the children answered otherwise. To go into details a little more, I may say that 10,099 boys and girls said filial piety, 3,644 only loyalty, and 1,894 both loyalty and filial piety. Thus 23 per cent believed filial piety was the great thing, 8 per cent believed loyalty the greatest and 4 percent both loyalty and filial piety, in proportion to the total number of answers received. Some gave loyalty and patriotism for an answer, representing about 37 per cent. Only 4 per cent of the total considered honesty most important, and 1 per cent mentioned

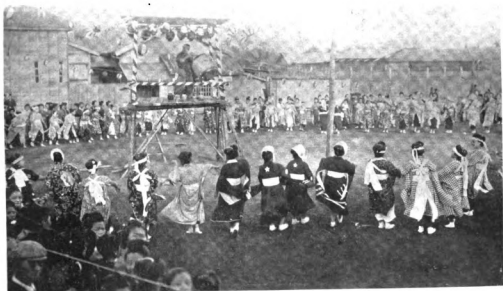
sincerity. Only 10 out the whole 70,000 children examined said that the keeping of promises was the most important.

As to the second question: "What do you consider the worst thing?" the majority of replies said it was "stealing," some 18 per cent of the total making this reply alone. Infidelity to parents, the opposite of filial piety, came next most important in the answers, representing some 16 per cent of the children. Lying was placed third, but only 5 per cent of the total had aversion to it. Some 376 children mentioned dishonesty as abhorrent and 138 children put down insincerity as bad.

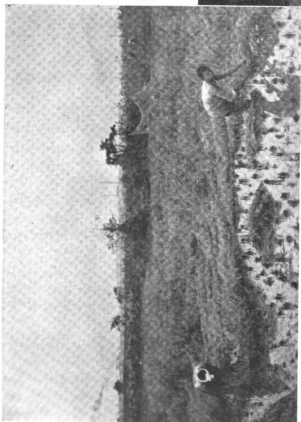
The above answers put the educational situation very fairly before us, showing ethically its virtues and defects and their proportion to each other. It is no exaggeration to say that the entire moral education of Japanese primary schools consists of loyalty and filial piety, as if these were the sum total of human virtues. It will be noted that among the replies from 70,000 children not one had any reference to the wrong of disregarding responsibilities, and one could not but gather that our education has failed to impress on the rising generation the meaning and importance of honesty and sincerity, which is a grave moral defect. No wonder then that the defect is seen in national character generally. Taking this into consideration as well as the preparation necessary for the making of at great nation, it is obvious that one of the most fundamental reforms devolving on us is in the direction of moral education. I know there are those who regard loyalty and filial piety as more important than truth and sincerity and a sense of moral obligation to keep promises; but after the war Japan's international interests will depend on a moral sense of responsibility toward obligations more than on anything else. In this respect our moral standards undoubtedly must be brought into closer uniformity with those of western nations. Difference in standards of morality will separate nations further than any other cause, and if Japan is isolated it will be her own fault alone. It is most urgent that the reform should be entered upon at once.



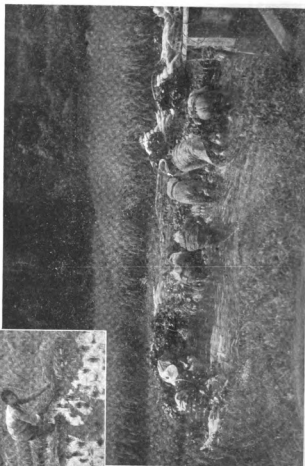
SHOCKING THE RICE



DANCE AT THE "BON" FESTIVAL



REAPING THE RICE



WASHING DAIKON (RADISH)

THE JAPANESE PEASANT

By S. YAMASHITA

II

IN Japan July is a month no less busy for the peasantry than June, for as the weather clears the barley has to be threshed with flails, winnowed and put into straw sacks. On a space of clean earth the sheaves are spread, and the men and women takes their places opposite each other with bamboo flails and whack away at it until all the grains are out of the ears. If the sun is hot the men wear a large-rimmed hat of chip braid and the women have a towel tied about the head. As they work up to their job the perspiration pours freely and love songs are chanted in chorus, keeping time with the strokes of the flails. When some sweet peasant girls leads off with such a burst of song as :

With thee my bonny lover

Anywhere I'd go ;

From parent part for ever,

Whether for peace or woe !

the lads join in lustily, and no matter how tired all are, the work is charged with cheerful gayety.

After the harvest is over and the threshing done the fields are prepared for a second crop, vegetables being next in rotation. On the 16th of the month is held the feast of lanterns, known as the *urabon*. At this time all the peasant apprentices are given leave to go home for a day or so to see their parents. Returning to their former surroundings

dressed in their best the lads put on airs of independence and try to appear improved for their absence. Towards the end of July the grass is cut for fodder, though in Japan there are no hay fields, the grass being gathered from the hills or other uncultivable land. At this time it is the custom to hold a village holiday, when all the farmers lie about the house and take a complete day off. The rest usually goes on for about three days, however, and elder of the village or community directing the time. The first day is spent at home, the second in doing communal work, such as repairing roads and bridges or cleaning up, and the third day again in rest. At such times, when the youth of the village are cleaning up the streets and roads, if there is an old miser or any one against whom they bear a grudge, the boys will cut his trees or pull about his fences on the pretence of removing obstructions and making the community look neat.

In August comes the *tanabata* festival when the weavers have their celebration ; and as almost every house in Japanese rural community has a loom, all are involved in the festival. Now the gates of the village are decorated with bamboo trees dedicated to the god of the stars, the trees being trimmed with paper of various colours. The *bon* festival which in the towns and villages comes in July,

in many country places comes in the middle of August, the date of the old calendar. Then before every rural door burns the *mukae-bi*, or welcome-fire, hemp stalks and wheat husks being used as fuel; and by this means the spirits of the family dead are welcomed back to their old haunts and especially to the family altar shelf, or *butsudan*, where lights and gifts of food are awaiting them. The *bon* lanterns light up the streets and roads with a mystic gleam at night, and the *bon* dances go on among youths and maidens before the village shrines. On moonlight evenings the scene is gay and picturesque in the extreme. It is the only thing in Japan that at all resembles the round dances of Europe; and as the boys and girls wrap towels about their faces while they dance, there are subscriptions of love-making and whisperings of cupid.

The houses that rear an autumn crop of silk worms are now very busy, while others take leisure and make a trip up Mount Fuji to worship at the shrine on the summit. Some peasants like to pay their respects at the temple on Enoshima or go to the Oyama Shrine in Sagami. Of course this applies only to folk who live within reach of these shrines. This time of year it is most important that the rice shall have plenty of rain, and if drought ensues the peasants pray to the gods for showers. Some of the farmers will pray all night before the altar of the local deity, pouring cold water over their bodies to win attention. The same mode of devotion is adopted to stay the ravages of contagious disease. At such times some of the villagers form processions and go about the town crying out and calling on the gods to the beating of drums and the clanging of gongs, much as some Christians do in Europe.

As autumn hastens the rice is fast ripening, the sweet potatoes are in and have to be taken out of the ground, and the housewives are busy making pickles. Millet, buckwheat, sorghum and other grains are now ready for reaping and the farmers are busy indeed.

With September comes much anxiety to the farmer, as this is the month of typhoons and floods which often cause immense devastation to crops and buildings. The most dangerous time is the 210th day from the beginning of the year and then on to the 220th day. At this time hail will destroy the wheat and mulberry, and high winds and heavy rains will lay low the rice which is just then coming out in head. As the rice flowers, breeding is done by gentle breezes but typhoons destroy all. At this period the peasants hold a festival in honour of the god of wind and pray for calm weather.

Soon the *higan* season comes, the season of the yonder shore of Nirvana, those days of autumn which are just like spring. This is a time for visiting temples and making at home fine dumplings. The days are fast shortening and the nights become long, and all the women are busy sewing for the cold winter. The voice of the shrike now sounds across mellowing autumn fields in praise of sunny days, and his poems the rural folk love. No wonder he feels poetic, for all the fields are now waving with golden rice. The lespedeza and other grasses now bloom while beans yellow and leaves redden. The wild fowl are now homeing and the singing insects are playing their last tunes of the season.

Now the harvest festival takes place at every shrine and local deities receive due homage for the mercies of the season.

If the time has passed without destructive storms there is no end of rejoicing and thanksgiving for the harvest home. The chief offerings at the altars are golden rice ears. The *kagura*, or religious dances, again are seen before the shrines to entertain the gods, professional actors and players being engaged for the occasion, in the absence of which the village amateur has the time of his life. The elementary schools at this time are closed for the festival and the children greatly enjoy the dances and music. The grounds of the shrines and temples are covered with booths and sideshows which take in a penny, for the crowd is always hungry and curious. In the homes, too, feasting takes place, when friends are often invited to join the circle. The festival, like the English harvest home, is not always on the same day at each village; and consequently the villagers often have the opportunity of attending more than one festival, friends inviting friends from village to village. This exchange of visits creates a season of intense sociality in the rural communities.

With October comes the rice harvest when the fields are alive with reapers. First comes the early rice and then the late rice. The orchard trees now are yellowing with golden persimmon and the northern districts reddening with big apples. The red dragon fly now appears and dances everywhere in the mellow sunlight. With late autumn comes the periodic rains and mushrooms pop up in their wonted haunts. Most of the mushrooms in Japan, however, are a kind of fungus that grows on trees. The root crop now must be taken out too. The tea plant is seen in blossom, while the sound of acorns is heard falling like hail on the leaves below. At the end of

the month the farmers begin to sow their fall wheat, after which the barley is put in, two crops which come next to rice in importance.

In November Japan feels the first touch of frost; and the roofs begin to be white in the early mornings, glittering in the rising sun. Trees and grass reveal a wealth of diamonds which the ravishing sun soon drinks up. The fields now have nothing left but a few radishes and other hardy roots, as well as the young wheat and barley. The forests are now a flame of colour, the maples especially being glorious. People go to Nikko and other places famous for maple forests and enjoy the wonderful scenes of beauty. Across the empty fields the golden squash and pumpkin are revealed by frost-withered leaves.

This the season for autumn athletic sports at the various schools, which all the old and young of the neighbourhood turn out to witness. The rural folk have little to help them in passing the time, save monotonous toil, and they naturally take advantage of every chance of recreation and amusement. At this time also comes the Ebisu festival. He is the god of fortune and has to be propitiated by all who expect wealth. Naturally he is a gay deity and likes eating and drinking better than dull prayers and solemn hymns. The Japanese exercise great rationality in their attitude towards the Unseen. They really take into consideration whether the deity cares for what they do in his honour. They cannot quite understand the character of a god who loves to have people meeting in crowds to sing praises of him; for what kind of character is that which likes flattery? They offer polite thanks for what they have received and a few symbolic gifts in

return; which is the most rational thing they can think of. But they have not sufficiently advanced to see that the best prayer is work and the best praise of God is love of his children. At all their religious celebrations they have a right jolly good time and believe that the gods enjoy most seeing them thus enjoy themselves.

As the days continue to shorten everything in the way of roots and vegetables finally disappears from the fields and is put in the root houses. The work of this season is mild compared with that of summer. The farmers are busy disposing of their crops, and those who have done so, take excursions. Many now lay in a supply of cured fish for the winter months. They always prefer fish to meat of any kind. The only meat they eat is when a hen is lost by having her blood sucked by a weasel.

At the end of November the soldiers who have completed their term of service with the colours are dismissed and return home, and the new conscripts are called up. They have to put in two years with the infantry and three years if they belong to artillery or cavalry. The returning soldiers are met at the station by the villagers, a band leading the way, and thus the men are escorted home in triumph. The men are quite different from what they were two years before; for army life has developed their physique and made new men of them. The soldiers are led to the precincts of the local shrine where the ceremony of welcoming them home is performed. Then with a loud *bansai* for the Emperor they disperse to

their homes, after having partaken of a feast with plenty of saké. The returned soldier has to spend the next three or four days paying calls to thank his neighbours for the welcome accorded him, and bringing presents. Soon afterwards comes the farewell ceremony for recruits called up from the village, as they leave for the barracks in some distant city. This is also held at the local shrine, and with feasting and drinking.

The December fields of Japan are shabby and faded, presenting a lonely and dismal appearance. The leaves are fallen and the plants and grasses dead. Here and there a bundle of straw or a stack dots the forsaken fields; but where the wheat and barley grow green patches appear like oases in a desert. The women spend the long evenings sewing garments for winter and the men hull the rice for household use. Some spend the days gathering grass and twigs from the hills for fuel. The houses and their ragabarels are ransacked and all useless things are sorted out and taken to the rag market which opens usually about the 15th of the month. The rags are exchanged for agricultural tools or implements, as a rule. The villages which celebrate the New Year according to the present calendar are now busy in preparation for it. Such villages are near Tokyo or some other large city; but the real rural folk do not celebrate the New Year until the Middle of February. All spare time at this season is devoted to repairing tools and getting ready for the next season's farm work.

A KOJIKI COMMENTATOR

By F. YAMAZAKI

THE Kojiki, as all students of Japanese history and literature know, is the oldest literary production of Japan, and the authority on which the nation's mythology and earlier history are based. An article on it appeared in the Japan Magazine some years ago. What we are now concerned with is the man who first made the ancient classic intelligible to the Japanese. The Kojiki was compiled at a time when Chinese writing was being introduced into Japan, and the compilers experimented with the ideographs in expressing Japanese ideas, using the Chinese words with Japanese meaning and pronunciation. Such writing, however, could be read only by profound scholars of the ancient classics; and the common people could not have this privilege until the appearance of Motoōri Norinaga in the Tokugawa era, whose commentaries on the Kojiki made the book intelligible to the ordinary reader.

Motoōri was a descendent of the great Taira-no Yorimori. His father was a cotton merchant of Matsuzaka in Isé, named Doju. The man, having no son up to the age of 36, adopted as his heir a merchant of Yedo; but in the same year, 1730, his son Norinaga was born. As

the father was well off, he gave the boy a good education, being careful to make it distinctly of a mercantile nature as distinguished from the education usually given the sons of samurai.

Young Motoōri took up the practice of Japanese writing at the age of eight, and at the age of eleven he was reading the national classics under a famous Chinese scholar named Kishiye Shichu. By the following year he was deep in Chinese classics also, and studied the *yokyoku* and other music as well. At sixteen the boy was skilled in archery under Hamada Dzuissetsu, the greatest expert with the bow in that day. Nor did he neglect to make himself familiar with the etiquette of the tea ceremony while becoming proficient in the *Gokyo*, or five greater Chinese classics prior to Confucius, which he mastered before the age of twenty.

The lad was naturally studious even from childhood and read a great deal of the national literature besides his regular tasks. He was, moreover, well skilled in Japanese composition, and could write poems of no mean order. And the amount of travel he did in youth helped to round off his culture. At the age

of 13 he visited the famous Yoshino mountain where the cherry blossom blooms at its best, and which inspired him to write one of the most famous poems in Japanese literature, which is as follows :

Shikishima no

Yamatogokoro wo

Hito towaba

Asahi ni nioō

Yamazakura-bana !

The poem may be freely translated as follows :

“ If any would know the heart of Japan, let him gaze at the mountain cherry blossom exhalting its light in the morning sun ! ”

At the age of sixteen young Motoōri visited the old capital at Kyoto worshipping at the ancient shrines of the nation, and especially at the Tenman shrine in Kitano, which is dedicated to the god of Literature. He also made a prolonged visit to the shogun's capital at Yedo where he stayed with his uncle until the following year, hoping to learn some trade or other. He set out on a pilgrimage to the Taga shrine in Omi at the age of nineteen, taking in Kyoto again on the way, when he took occasion to pay reverence to the Imperial Palace. Next he took in the sights of Osaka, passing through Fushimi and Uji, spending about a month on the journey.

Motoōri lost his father when quite young and the family business at Matsuzaka was carried on by his step-brother

Teiji, who later extended the business to Yedo and left Motoori and his mother to see to the Isé end of the concern. Young Motoōri was finally adopted into the Imaida family, who were paper merchants of Isé, but left them the year following, being then 21 years old. The rift was caused by Motoori's want of commercial ability. After the death of his step-brother, however, Motoori forced himself to take an interest in business and he soon adjusted the family estate in an intelligent manner and himself succeeded to the estate and name.

At this time there was very little left of the estate, as not much profit accrued after his father's death ; and now he was quite poor. It soon became evident to the mother that her literary son would never succeed well as a merchant, so she resolved to make him a doctor of medicine, hoping that thereby he could combine erudition with the art of making a living.

For this purpose Motoori proceeded to Kyoto at the age of twenty-three, where he gave more attention to taking lessons with Hori Keizan in Confucianism than to medical science, though it must be remembered that all medical learning in that day was acquired from China and could be had only by mastering Chinese literature. Motoori, however, obtained a much greater knowledge of literature than he did of medicine. The ensuing year he entered for study at the school of Takegawa Kogen, physician to the

Imperial Court, whose speciality was pediatrics. At the age of 28 he graduated from this school and returned to his native place and commenced the practice of his art.

He made a living now, but little more; and all his spare moments he devoted to literature. At this time he read the *Kwanjiko* written by Kamo Mabuchi, a distinguished scholar in the national classics, and was deeply impressed by it. The next year he married, being then at the age of 33; and not long after the most important event of his life occurred, namely, his meeting with the famous and erudite Mabuchi, who happened to visit Isé and to stay at Matsuzaka. The noted scholar was 67 years of age at that time, and he received the young scholar cordially, and the two spent a delightful evening together.

They talked of their ideals and ambitions. The aged scholar told Motoori that he had given a great part of his life to the annotation of the *Manyoshu*, but that, as the *Kojiki* was older, he was sorry he had not taken that up, and he hoped some younger scholar would give a lifetime to it. This inspired Motoori to undertake the great task. He confessed his ambition to become the successor of Mabuchi and the latter welcome the idea. Mabuchi saw in Motoori the makings of a great man and urged him on to the fulfillment of his ambition.

From this time Motoori entered enthusiastically on a study of the *Kojiki*,

keeping up constant communication with Mabuchi by correspondence. The young scholar never neglected to consult his master in regard to all questions of importance. Nor did the old scholar conceal aught from his pupil but told him all that was in his heart and brain. After six years had passed the old scholar died and Motoori was left disconsolate.

To relieve his grief Motoori gave himself up now wholly to the great task before him. It took him a long time to master the meaning and significance of the ancient ideographs, as many of them were quite obsolete. The theology of the work was in itself a puzzle. Even to distinguish between the gods was the labour of a lifetime. Many gods were variously named, and it was very difficult to tell which was which. By the year 1787 at the age of 57 Motoori had completed his commentary on the age of the gods only, having spent over 20 years on it. He also studied and annotated ancient classics like the *Genji Monogatari*, *Tosa Nikki*, the *Isé Monogatari*, the *Iga Monogatari* and the *Sagoromo*. He lectured on these works and had a class of some 140 pupils, the lecture room being in his own house.

His hobby was in collecting bells; and when he built a new house to accommodate the many pupils who came to study with him, he had various kinds of bells suspended in the lecture room; and when he was tired lecturing he would amuse himself by pulling the string attached to

the different bells to enjoy the music of their varying tones. The name usually given to his lecture room was the Bell House, or Suzuno-ya.

The year 1784 was a famine year and the peasantry suffered much. Tokugawa, lord of Kishu, having heard of the wisdom of Motoori, consulted him on certain questions and he replied to them and clearly, and soon came to be recognized as man of mark in political circles. He completed his great commentary on the Kojiki in 1798, having spent 32 years at it. At that time he had 494 pupils, representing all the provinces of the Empire save two.

Now his great desire was to publish the work to which he had devoted most of his life. He had saved some money for this purpose in a small bamboo tube out of his tuition fees, but it was not enough for his purpose. The scholars of old Japan were no more rich than those of Europe in the same period, and had to depend on patrons. Yokoi Senshu, who belonged to a wealthy family of Nagoya, hearing of the circumstances of Motoori, undertook the expenses of publication, and thus the great commentary was given to the world. The whole manuscript was copied out by Motoori himself, then engraved by a professional on wooden blocks and thus printed on native paper. Having completed so colossal a task the famous

scholar was worn out and he died in the following year at the age of sixty-nine.

The remarkable thing is that he was able to write so many other books in addition to his *magnum opus* on the Kojiki. His *Kotoba no Tamano* is a philological work of great value, and his *San-on-ko* is a work of similar nature dealing with the Chinese syllable *han* in the Japanese language; also the sound of *go* and *tang* and nasal sounds.

Motoori did not imitate his master in all ways; for Mabuchi was a man of positive and dogmatic temperament, but Motoori was of a mild and liberal disposition. It is said that after he became a teacher of literature and a writer he was never allowed to abandon the practice of medicine, and often was called out from his lectures or his writing to attend the sick, no summons ever being refused.

No one has had a greater influence on modern Japanese civilization than this scholar of the Kojiki. He had much to do with reviving national interest in the study of ancient classics and especially in the old faith of Japan, Shinto. Motoori showed the people of Japan who and what the ancient gods were, and their significance in the national pantheon and this was further driven home by Hirata Atsutané later. Had it not been for Mabuchi, Motoori and Atsutané, Aston and Chamberlain would never have been able to write on the Kojiki in English.

CITY WATER WORKS IN JAPAN

By Dr. Y. KATAOKA

IT is usual to judge the civilization of a country by its cities, as in them centers the most intelligent and advanced of its people. Taking Japan in this sense one will, perhaps, be disappointed at her civilization. A Japanese city is roughly and hastily constructed, and affects an air of temporization. Solid foundations are lacking and everything seems a mere imitation of things more substantial.

In size Japanese cities are not behind those of western countries. Tokyo has a population of over 2,000,000, Osaka has over 1,500,000 and Kyoto something over 500,000 people. Our great cities, however, are behind those of western countries in regard to the flimsy nature of their buildings, the imperfect condition of their streets and their lack of an organized traffic system, while a further defect is proper protection against earthquakes and fires. For this reason there is a growing conviction among the more intelligent of our citizens that Japanese cities must be reconstructed, a view that prevails in Tokyo to a greater extent than in other cities. In fact the capital is already carrying on investigations in this direction. Greater care is being taken in regard to the construction and repair of streets and in relation to the control of houses erected.

One indication of the rapid progress of

modern civilization in Japan is the number of cities that are constructing or have already constructed a system of water works. The people are coming to realize the importance of having pure drinking water; and care in this respect has greatly decreased epidemics and disease generally. Before the water works system was installed at Osaka the number of victims of infectious disease annually was over 2,000 per 100,000 in habitants, and deaths were about 25 per thousand; but since the construction of the water works system in 1885 the death rate has fallen to 15 per thousand victims of epidemics.

Of course Japan had her ancient system of water works, just as they had in ancient Rome and in Europe; and much attention has always been devoted to the subject. At the end of the 16th century when the Tokugawa shoguns reconstructed Yedo castle steps were taken to bring water for the new city from the Tama river and other streams accessible to the city, these sources being cleaned and made to lend their waters to this purpose. A great conduit was built, and the water brought to the city was pure. At the city of Kanazawa, too, they had a successful system of water works about the same period; and the engineering skill displayed in these works was scarcely

less than that shown by the Romans. The ancient system of water works at Kanazawa is still used for purposes of irrigation. The stone pipes laid underground for ten miles could not be surpassed even to-day for effective use, and no one can examine the system without being struck with admiration. But the men of ability that devised and constructed these ancient works, are unknown to-day, their names having passed into oblivion. But their works still stand to testify to how well they thought and wrought for their country's good and the good of humanity.

The first law for the regulation of water works in modern Japan was enacted in 1889, providing for subsidies to cities willing to inaugurate a system of water works. Yokohama claims the honour of being the pioneer in establishing a modern system of water supply, her works having been completed in 1885. The system was devised by Mr. Palmer, an Englishman, and intended to meet the needs of a population of 100,000. It is interesting to note that the first municipal water works in the United States was constructed some ten years after the Yokohama system was put in; so that in this sense Yokohama is ahead of any town in America. Later the Yokohama water works had to be enlarged to meet the demands of a much greater population.

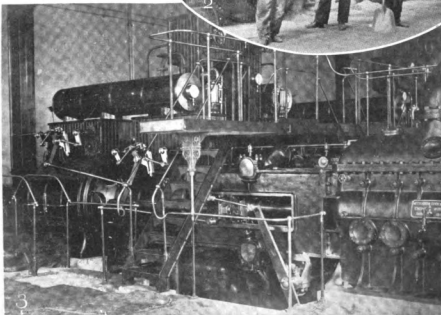
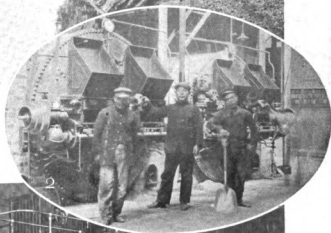
The efforts of Yokohama being so successful, the Government at once encouraged other cities to emulate the example, and soon western systems of water supply began to be seen even in inland cities of Japan. At present some 86 of the leading cities of Japan are supplied with a modern water system, and 17 other cities have a water system under construction. The first city successfully to imitate Yokohama was Hakodate in the far north of the Empire, which completed its water system in 1890, and Nagasaki completed its system in the same year. The smaller cities adopted modern water systems earlier than the

larger cities. Owing to outbreaks of cholera in Osaka there was a tremendous outcry for a modern water system, and the works was started by 1885, and the system was further improved in 1916, the present daily supply being 45,000,000 gallons. Tokyo did not finish a modern system of water works until 1900, and the system has since been improved, and now affords daily supply of 128,000,000 which is sufficient for population of 3,000,000.

It will soon be true that 70 per cent of the cities of Japan enjoy a system of modern water works. All such conveniences in Japan are municipal undertakings, which has not been the case with many European cities, though Paris has recently municipalized her system, and minor cities of France are following suit. In America, too, many of the city water systems are under private corporations. The erection of private water works is permissible in Japan but no corporation has ever attempted to take advantage of it.

A further characteristic of Japanese water works is that they are all on the principle of the English slow filtering system. It has been unnecessary to treat the water with chemicals in any case, and the system has worked admirably. The one exception in Japan is Kyoto where the water works are on the American quick-filtering principle, chiefly because there is no space for the construction of a big reservoir, as the English system requires. The quick-filtering system is adopted in most American cities, except in Philadelphia, for example. According to the testimony of sanitary experts all the Japanese water systems furnish pure water.

It is also to be noted in connection with Japanese water works that all are financially profitable, affording their cities ample margins after paying all expenses and interest on capital invested. Very few of the Japanese systems use meters; but Osaka is one city that does.



1. YODOBASHI CANAL
PUMPING STATION

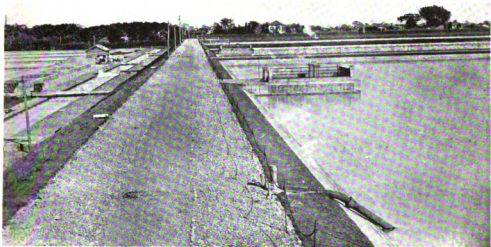
2. BOILER AT YODOBASHI
3. PUMP AT YODOBASHI



YODOBASHI FILTER



OLD HAMURA INTAKE



BEDS, TOKYO



NEW HAMURA INTAKE, TOKYO WATERWORKS



PRINCE YAMAGATA AT THE CHEMICAL INDUSTRIAL EXHIBITION



MARQUIS OKUMA AT THE EXHIBITION OF CHEMICAL INDUSTRIES, TOKYO

JAPANESE CHEMISTRY

By H. NISHIDA

DURING the month of September last an exhibition of chemical industries was held in Tokyo, being the first of the kind in Japan. Though it was not so satisfactory as a first venture, it was nevertheless very significant as to the progress of chemistry in Japan. Most of the exhibits were of such products as have a promising future, and were intended to impress on the public mind not so much what has been done as the development at which the industry must aim. It is clear that in spite of the progress we have made in chemical industries there are many important problems in this line yet awaiting solution. One of these is the relation between quality and price. Production is one thing, but production at a proper price is quite another. The Japanese products are cheap enough as compared with foreign products; but what of the quality? We have the bad habit of being influenced more by price than by quality, and we fancy the same weakness obtains abroad. And so when we get a big order from abroad we imagine that although we cannot produce goods up to sample, the thing can nevertheless be put through. This is, of course, very bad for our commercial reputation.

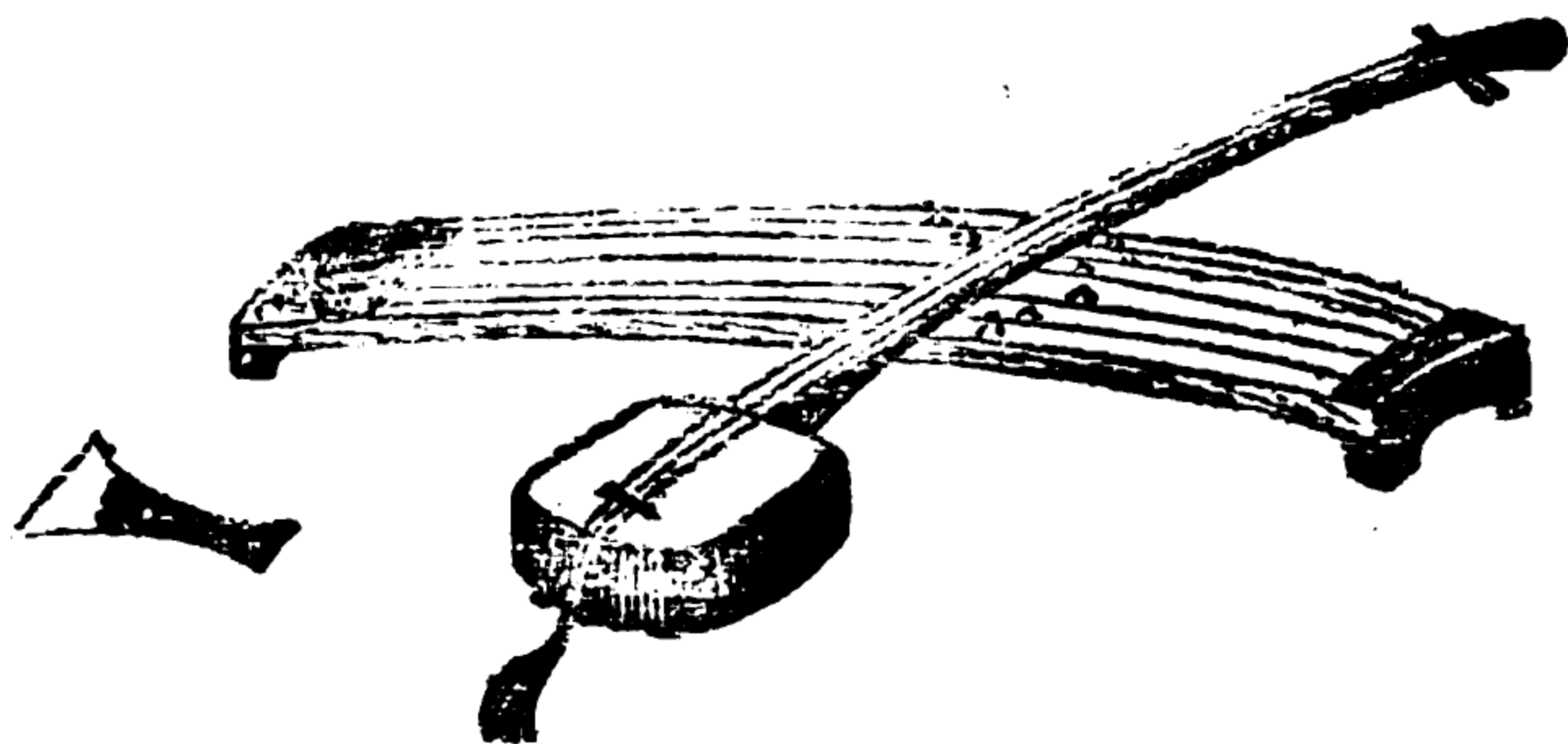
The best way is for Japanese manufacturers to select samples of a medium grade, and which they are sure of being able to reach in quality, and then mark them at prices that will pay. The present custom is to choose and send samples of better quality than they are capable of producing, marking them at prices that are sure to command the foreign market. This custom must be abandoned.

Another lesson we should learn from the Chemical Exhibition is the need of improved methods of manufacture. Some are of the opinion that we have little to learn in this way, but our applications of chemical science to industry are yet quite imperfect. As our chemical industries are of such recent origin there are yet few scientists among us with any practical experience, which is a great drawback. Until there is a closer coöperation between theory and practice our progress must be slow. Our manufacturers have hitherto not paid sufficient attention to the scientific knowledge essential to the turning out of satisfactory products. If they did this more they would be able to invent better means of production and even arrive at processes that could be patented. Only in this way can independence be reached by our national industry.

Furthermore, Japanese manufacturers have much to learn in the way of properly packing their products for export. Already many complaints have reached Japan with regard to badly packed goods sent abroad, and we must understand that negligence in this respect is fatal to trade. No matter how superior the quality of goods may be, if they are carelessly packed they may arrive at destination in a useless condition. At Petrograd it was discovered that the parcels sent by post from Japan had suffered more from bad packing than those from any other country. The difficulty is that Japanese manufacturers do not reckon the cost of packing in their prices quoted, and try to overcome the mistake by using flimsy packing.

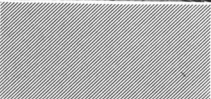
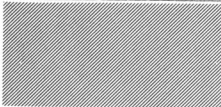
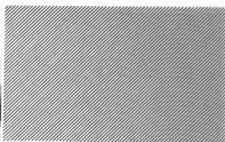
The exhibition of chemical industries also suggests that our manufacturers should improve their materials as well as the machinery and tools now in use in the turning out of such goods. As our

chemical industries have developed chiefly since the outbreak of the war we have not been able to obtain the proper machinery, or even the proper chemicals. Some of the materials, however, we have been able to produce at home, especially dyestuffs, oils, sulphuric acid, fertilizers and rubber goods; and many of these products are already finding their way to foreign markets. Many of our manufacturers have opened up business with foreign countries; and if our processes and products are of the right quality there is indeed a great future for Japanese chemical industry abroad as well as at home. But we cannot expect this until our chemical laboratories are brought to perfection and we have improved our inventions. Many of the producers are lacking in sufficient capital and should seek amalgamation with large concerns so as to be in a position to make the necessary improvements.





TAGO-NO-URA, NEAR NUMAZU



1. A SHIZUŪRA 2. NUMAZU PARK 3. USHIBUSÉ 4. RIVER
KANO AT NUMAZU 5. NUMAZU FROM THE RIVER

A JAPANESE WINTER RESORT

By T. NATSUMA

IN a country like Japan where the summer is hot and humid above most western lands, the question of where to spend the season is one of some importance to those able and needing to get away; but the winters of Japan, though mild in comparison with those of more northern latitudes such as Russia and Canada, are yet sufficiently severe to make the question of an agreeable resort one of no small interest to many. There are numerous pleasant summer places in the Empire, such as Karuizawa for those who like a mountains and considerable elevation above the sea, Kamakura, Oiso, Odawara, Suma and Maiko for those who prefer the sea; but where shall seekers after a mild and even winter betake themselves? Such places are not so many in Japan.

Perhaps the most representative section of the country favoured by those desiring a mild winter climate is in Shidzuoka district, especially around Numadzu, where the temperature is unusually moderate and even, with a plentiful supply of good food within reach. The scenery, too is very fine, with soaring hills all about, and beautiful Fujisan dominating all. The climate there during the winter months is on the whole so mild and generally salubrious as to make the Numadzu district well deserve comparison with the Riviera. The average annual temperature of Numadzu for each month may be seen from the following figures:

January	...	...	...	...	47°F
February	...	...	...	...	43
March	...	...	...	...	50
April	...	...	...	...	61
May	...	...	...	...	71

June	...	...	...	...	81
July	...	...	...	...	87
August	...	...	...	...	85
September	...	...	...	...	83
October	...	...	...	...	71
November	...	...	...	...	60
December	...	...	...	...	54

Thus it will be seen that the temperature of Numadzu runs between 47 degrees in the coldest season to 87 in the hottest days on an average, which is quite rare in a country of extremes of temperature like Japan. The number of sunny days, too, is larger than in most other winter resorts. There is usually a pleasant breeze from the sea with a bracing ozone effect. It was because of the splendid winter climate of Numadzu that the Imperial Family withdraws there when a change of climate is needed in winter. It is said that her Majesty the Empress of Japan regards Numadzu as her favourite resort.

The town of Numadzu itself is small, having a population of no more than 20,000; but all along the coast there are numerous fishing villages, such as Togo, Shidzuura and Enoura, the latter especially having some of the most picturesque scenery in Japan. The view of Fuji from above Enoura bay is the finest in Japan, especially from a point just between Enoura and Mito. Numadzu lies some 84 miles from Tokyo and 34 miles east of Shidzuoka, the journey being about three hours by train from Tokyo. The town faces the bay of Suruga, with Mount Ashidaka rising from the south and Fuji towering into the etherial blue behind, while the Hakoné mountains emblue the eastern horizon.

The Numadzu view of Fuji has often

been the theme of Japanese poets from times of old, and it was also immortalized by the brush of the famous artist Hiroshigé whose painting with Fuji on one side and pines rising before the sea on the other, made Numadzu one of the most noted of the 53 post towns of the Empire.

The late Takayama Chogyu, the Ruskin of Japan, was inspired to write his *Waga-Sode-no-Ki* by the sublime scenery of this district, a work which charms all lovers of the beautiful in landscape and literature. As one reads his description of a walk among the pine groves of Numadzu and the soft reverberating tones of the bells of Seikenji, the heart is filled with delight and beauty.

Numadzu was never more than a tiny village by the sea until the coming of Lord Mizuno, a daimyo of feudal days, who saw the attractions of this neighbourhood and resolved to settle there. He remained until the Meiji period, or at least his family did. The place is all taken up with winter tourists, having no important industrial activities on which material prosperity usually depends. So it is comparatively a quiet place where the peace of nature abides, and her beauty charms. The mellow sunshine of winter days at Numadzu is something that one can never forget nor have too much of. The air ever lends itself to active exercise and pleasant recreation. Recently erected fine hotels offer every accommodation and comfort to the visitor, whether foreign or Japanese. From the hotels one can walk out and enjoy a view from the public gardens of the city, when not taking a longer stroll to the seashore.

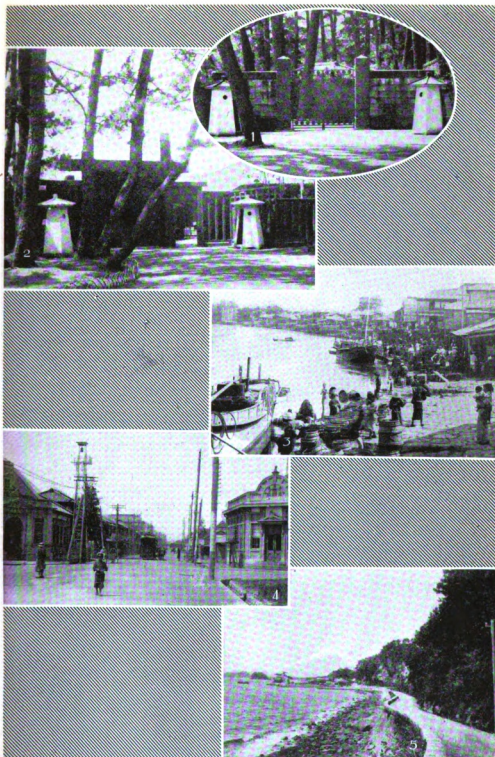
In the surrounding districts, besides the villages mentioned, there are other numerous places of historic or scenic interest. Of these Sanbohama is quite famous. There a fine row of ancient pines makes a delightful promenade with gardens adjoining, while the pure white sand of the shores along the Fuji river shows fair against the green hills behind. Tradition

has it that these pines were planted by Joyo Shonin, the famous priest who built the Jouin temple which is still there, the idea being to preserve the ground from the devastation of floods. The great contorted roots of these ancient pines show what struggles they have made with storm and flood through the centuries, for they were planted somewhere about the year 1550. These pine groves run along the bay of Suruga which faces them like a mirror.

At the temple of Kwannon at Kisegawa is to be seen the tomb of Kamedzuru, a famous beauty of ancient times. She was the daughter of a powerful family of the place named Ono. In the days of the Kamakura Government the two most noted beauties of Japan were Tora of Oiso and Kamedzuru of Numadzu. The lover of Kamedzuru was young Kudo Suke-tsune who was killed during a hunting expedition in the neighbouring hills by the hand of Soga-no-Juro in revenge for the death of his father. His sweetheart Kamedzuru escaped and threw herself over the Momosawa falls on the river Kisé, that she might die with her lover. The people of the locality pitied her and buried her body at the neighbouring temple.

In feudal days Numadzu was a place of considerable importance as a post town along the Tokaido between Yedo and the national capital, all the great southern daimyo having to pass through on their way to pay their respects to the shogun. Even to-day there are some vestiges of its former history. Not far away are two other famous winter resorts, Hakoné and Atami, with their hot springs. But at these places, noted as they are for fine scenery and good climate, one feels more shut in and less at liberty to make extended excursions in pleasant directions and with minimum expense and effort. Consequently Numadzu is looked upon by all Japanese as one of the most favoured winter resorts in the Empire.





1. AND 2. IMPERIAL VILLA, NUMAZU 3. NUMAZU
FISH MARKET 4. STREET IN NUMAZU 5. SHIZUOKA



THE LATE MICHIO DOI EX-PRESIDENT OF
THE OSAKA CHAMBER OF COMMERCE

MICHIO DOI

(LATE PRESIDENT OF THE OSAKA CHAMBER OF COMMERCE)

IN the incessant discussion now proceeding in regard to Japanese finance there are two parties, one pessimistic and the other optimistic. The Tokyo financiers usually take the side of the pessimistic school, while the financiers of Osaka are always more optimistic. This attitude of mind is doubtless created by the difference in commercial and industrial achievement between Tokyo and Osaka. Compared with western countries the Tokyo industries are usually behind the times; while those of Osaka are quite prosperous and up to date. Since the beginning of the war the capitalists of Tokyo have been making investigations abroad and comparing their home possibilities for competition with western industry, with the result that they seem to feel a bit downhearted; but the Osaka men know very well that they can meet western industry on even terms and are going ahead without fear or apprehension. Osaka has been and will continue to be the commercial and industrial metropolis of Japan and the best representative of the empire in the great industrial markets of the world.

Naturally in a great commercial and industrial center like Osaka there is a large number of wealthy men, some of whom have suddenly attained to this position. The hundreds of great factory chimneys that blacken the skies of Osaka and the busy activity of its numerous streets show that wealth is being rapidly

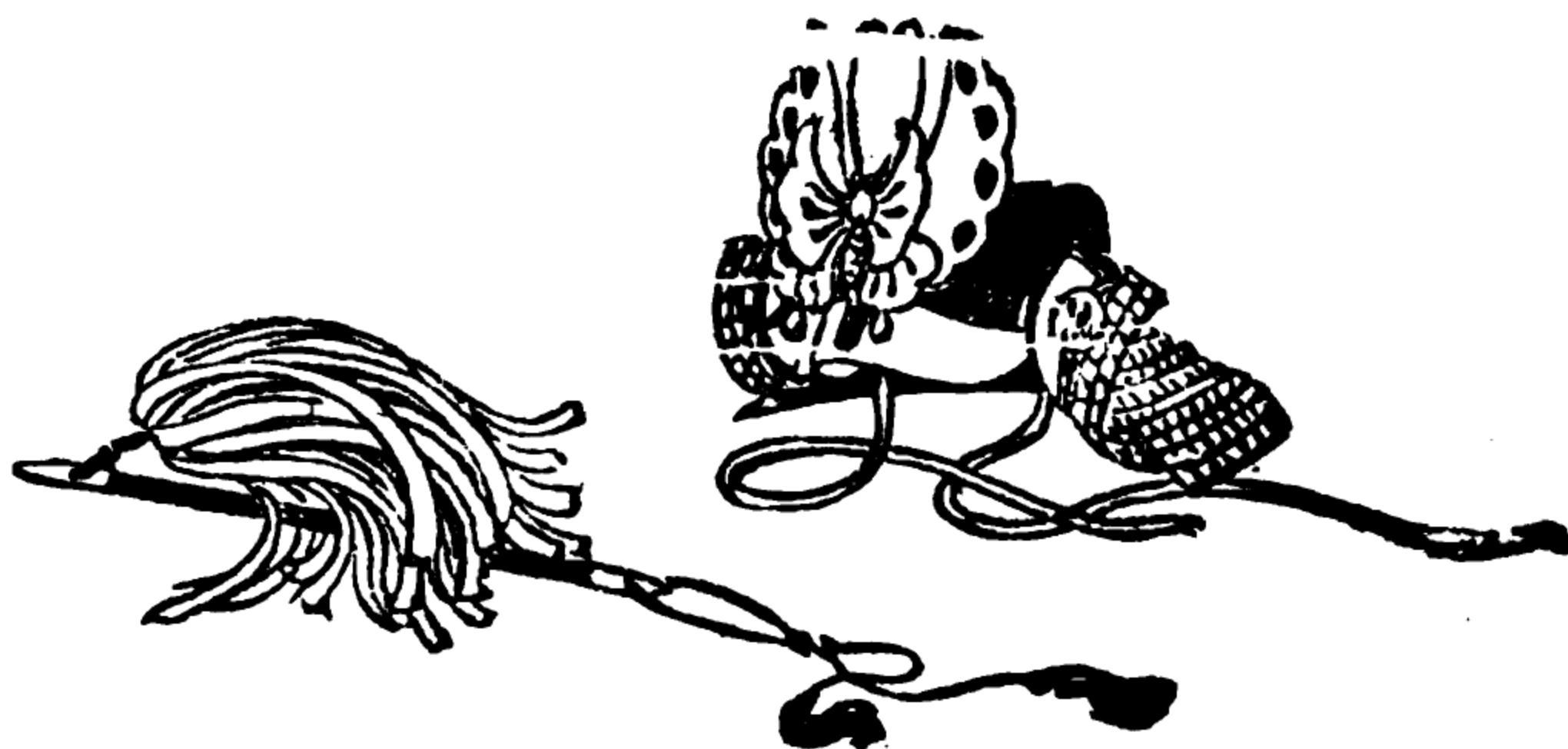
produced there. Among the more prominent men of wealth in Osaka has been the subject of this sketch, Mr. Michio Doi, who has been held in high respect as a model citizen and man of public spirit for some years. Only a few weeks ago Mr. Doi passed away, lamented by the whole Empire.

Mr. Doi was a man of retiring habits and quiet demeanor, and did nothing to make his name known beyond his own city; but his sterling character and strength of personality should be known to the world, especially as he has had a great influence in promoting the prosperity of his city. Simple in his tastes and always preferring practice to theory, Mr. Doi was regarded as an ideal example of a utilitarian. He saw that many men failed by giving more attention to profit than to consideration for those they serve. As president of the Osaka Chamber of Commerce Mr. Doi came into contact with the leading men of business; and many of them he assisted by his example and advice. No man could have held the place in public esteem that had been Mr. Doi's lot for more than ten years without being a man of intrinsic worth.

Mr. Doi was born in Uwajima in the province of Iyo in 1841, being an adopted son of the Doi family. In youth he gave much attention to the literature of Japan and China, and also practised the military arts. His first ambition was to become a

soldier or a politician so that he might serve efficiently his country, as he was very fond of discussing public affairs and urging public works. In time his merit was observed and he was appointed to the Government office at Kawaguchi in Osaka in 1868. Soon he was made a councillor of the municipality in the Osaka Prefectural Office, when he greatly distinguished himself among his colleagues for his skill and assiduity. Both his seniors and juniors alike admired him, and he won the esteem of all his subordinates. Thoughtful at all times, and fair and exact in judgement, and of blameless behavior, Mr. Doi was looked upon as an ideal official and citizen. He was next appointed judge of the Administration office, and among the other judges he was marked out as a man of distinguished ability, noted especially for his great common sense. After holding the office of judge for ten years Mr. Doi was asked to enter the great house of Konoiké as a financial adviser, a position offering such vast opportunities that he accepted it; and there he remained for over 30 years, one of the most prominent men of Osaka.

He had not been long in the great financial house of Konoiké when his influence and ability were felt for the good of the concern and for the benefit of the city. He took a leading part in promoting the modernization of the city, introducing all up-to-date improvements, such as electric light, harbour-works and improved means of locomotion. After he became president of the Osaka Chamber of Commerce his opportunities were still greater, and he always utilized them for the good of all concerned. He was regarded as an ideal president of the Chamber; while his knowledge of the city's history and traditions made him an authority superior to all, on the interests of commerce and industry in that place. There are few of the great enterprises of the city that he had not something to do with either in the way of assistance or advice. Though well advanced in years Mr. Doi was hale and hearty up to the time of his death, showing the keenest interest in all that went on about him. He was to Osaka what Baron Shibusawa has been to Tokyo; and both are regarded as among the grand old men of Japan.



THE OSHIO REBELLION

By K. KIYAMA

DURING the Tokugawa period Osaka was the financial center of the empire, as all the daimyo send their taxes received in rice to that city to be converted into cash ; and a trusty vassal of the shogun was always governor of Osaka, and under him there were two street supervisors, also appointed from Yedo. The city was divided into two sections, known as East and West, and one supervisor was over each division, each employing 30 chiefs of police and 50 ordinary police under him.

In the year 1836 Yabé, supervisor of the West section of Osaka, was succeeded by a man named Atobé, and the latter inquired carefully of his predecessor what was the most important thing to keep in mind in order to fulfill his office well. Yabé informed him that there was a retired policeman who was now head of a family, that was like an unruly horse and had to be watched. He was manageable by skilful treatment but impossible in the face of any haughty demeanor. Atobé, however, took no notice of this warning, thinking Yabé was simply afraid of a policeman that had once served under him.

Oshio Heihachiro was a man not only

feared but much respected by Yabé, who knew him well, as he had once served in the office of the supervisor. Oshio was born in 1793 and was well educated, being much interested in Chinese philosophy. He was a man of strict honesty and of endless energy. At business, too, he was quite adept and was meticulously strict. Though he had never risen beyond the position of a chief of police he belonged to a good family, his ancestors being retainers of the daimyo of Suruga. He was ambitious of greater things than the office of a police superintendent but he had to follow the steps in which his ancestors had walked, as it was the custom of the day. For 13 years he faithfully served in this capacity, all the while knowing himself fitted for greater work ; and during the time that Takai Yamashiro was over him he was allowed to run things much as he liked, which somewhat compensated him in his disaffection. During his time of service he had succeeded in unearthing various criminals and conspiracies and so had won a name for himself as a first-class officer of the law.

Once one of the police officials forgot to bring his seal for signing official

papers, saying he used to suspend it on his neck but had neglected to do so that morning. To this excuse Oshio replied that it was much easier to suspend it from his neck than to suspend it from his mind. At another time Oshio undertook to settle a dispute without letting it come before the law court, and the plaintiff, thinking to influence the arbitrator's mind, presented him with a box of cakes in which were also found many gold coins of the realm. Oshio was much upset by this and showed it with shame to his colleagues. Needless to say the verdict was given against the briber.

In 1830 Oshio resigned office owing to the retirement of his master, Takai, and was succeeded by his adopted son. The old man now devoted himself to books and had among his friends such great men as Rai Sannyo, being regarded as a man of great literary culture. Yabé, the new police commissioner, was accustomed to summon Oshio to his office and ask his advice on important matters in the city administration, and when he retired he advised his successor, Atobé, to do the same.

A period of great disasters now succeeded. In 1828 there were floods in Kyushu, and from the year 1830 there were seven years of famine in the empire. The price of rice arose so that the poor were compelled to subsist on the cheapest of vegetables and even of these they could not get enough. During Yabé's time he had acted on the advice of Oshio in

collecting funds for the relief of the distressed, but when he was succeeded by Atobé in 1836 the latter ignored Oshio and made no attempt to seek his counsel. He was indifferent to the poor and allowed the rich to corner the rice markets, and under his administration bribery among officials increased to a scandal. At all this Oshio was justly indignant. He sold his library and bought food for the starving poor. This went but a short way; so he approached the Konoiké family and other millionaires of Osaka and collected some 50,000 *ryo*, equal to 1,000,000 *yen* in modern money; which he devoted to the relief of the poor.

On hearing of this Atobé, the chief commissioner of the West section of the city, asked the millionaires whether they could not contribute a much greater sum at his request, seeing they had contributed so much at the request of one who was not an official of the Government. In that day it was not an uncommon thing for the Government to request the wealthy to make such contributions; and when the rich men of Osaka heard of the request from Atobé, they were apprehensive of further exactions by the authorities and their contributions to the fund Oshio had created began to fall off. At this Oshio was naturally indignant, and so he decided to visit the officials and the cruel rich with vengeance. He conceived himself to be an instrument in the hand of heaven to punish the selfish officials and to

distribute the money of the heedless rich among the starving poor, a very dangerous doctrine, as time well showed.

On the morning of February 19th, 1837, Oshio, with a few men, set out to burn the houses of the wealthy who had refused to contribute to the charity fund. Some 300 persons joined his expedition, including tradesmen, farmers and people picked up by the way. The police at once set about arresting the party as rebels. To prevent this Oshio's men made an attack on Osaka castle from the Tenjin bridge, but the garrison removed the bridge span and the rebels could not cross and so they were diverted toward Kitahama where many rich men lived. The homes of the millionaires were attacked and some 40,000 *ryo* carried off from the Konoike family. The rebels were fired on from Osaka castle but the range was too long for the guns. Other guns were turned on them but the range of these was too long and the shots went harmlessly over the heads of the rebels only to destroy the homes of innocent people beyond.

Finally the soldiers and police marched out to attack the rebels. When the rebels faced the troops on the street the horse which the chief of police was riding, bolted and its master fell to the ground. The troops thinking their leader had been shot, took fright and retreated. As the

battle subsequently increased Oshio saw he could not hope to win, and took a boat on the Yodo river and hid himself under the Tenman bridge. Afterwards he took refuge in the house of Miyoshiya Gorobei in Aburakakemachi in Osaka. The police learned of the presence of stranger at the house through a maid servant and soon surrounded it. The family fled, and Oshio thereupon set fire to the house and committed suicide.

The consequences for the remaining rebels was pathetic. They all suffered severe penalties; and had to part forever from their loved ones, some leaving behind aged parents, other fond sweethearts, and others wives and little ones. Judging from the character of the rebels their act was not one of wanton rebellion, for some of them were men of position. It was simply the rise of the poor and the honest against the rich and selfish, of labour against heartless capital. To-day they would be regarded in western countries as good socialists desiring to avenge the wrongs of the poor. Even in Japan there are many who still account Oshio as a hero and venerate his tomb. He is looked upon as a man who had the courage of his convictions, like Saigo Takamori, and Nakaye Toju the sage of Omi, of whom Japan now has so few examples.



KOGO-NO-TSUBONÉ

IN the days of the great man Kiyomori there lived a girl named Kogo-no-Tsuboné, who was so fair of face and form that all men fell in love with her. She was the daughter of Sakuramachi Chunagon and played well on the native harp. One of those who came under her charms was Reizei Takafusa, a son-in-law of Kiyomori. He did his best to win the fair maid to him by writing letters to her; but he had to continue his pleading in this way for some years before she began to heed him. At last, moved by his ardent affection, she deigned to write to him, to his inexpressible delight and joy.

But about that time the attractions of the girl began to be felt in the Imperial palace and she was summoned to present herself there; and, of course, could not refuse, though it was against her will. Takufusa was in despair at the loss of his charmer, and sought occasion to meet her in her new sphere.

One day he had business in the palace precincts and loitered outside the room where she was, a bamboo screens eparating him from the lady of his heart. Her position prevented her from noticing

him, and he knew that it was vain to expect any formal response. So he composed a poem and threw it over the screen into her presence. As she was unable to receive it, she ordered a page to throw it out. Takafusa at once picked it up, and fearing detection, he hurried away home. From this time he became very morose and refused to be comforted.

His wife, the daughter of Kiyomori, knew of his liaison and hated the fair maid, Kogo-no-Tsuboné, with great bitterness. But another daughter of Kiyomori was in the Imperial palace, and she also began to see that the love formerly bestowed upon her was now devoted to the new charmer, Kogo-no-Tsuboné. Thus the pretty girl had deprived two of Kiyomori's daughters of their husbands, not through any fault of her own, but just because she happened to be the unfortunate possessor of prepossessing beauty.

Kiyomori was, of course, very angry when he heard of the plight of his two daughters. He began to fear that Kogo would really be the undoing of his family. "We cannot have ease of mind so long as Kogo lives," he was heard to declare.

Accordingly his retainers determined on her destruction.

Kogo knowing of the plot to do away with her, and feeling that somehow a scandal might be caused in the Imperial Court, hid herself. So one night she escaped from the palace and betook herself to a place of concealment. The Court was filled with gloom and unbroken melancholy at her departure. At this time Kiyomori called his daughter from the Imperial Court back to his house, saying that she should not share her place with Kogo-no-Tsuboné. Kiyomori also controlled the Courtiers and prevented their visiting the palace, so that it was left isolated and alone.

On the night of August 15 the moon shone beautifully bright, filling every nook and corner of the city and its palaces with unobstructed splendour. The Emperor summoned an attendant but none responded. The palace seemed quite deserted save for the solitary presence of its Imperial Master. One attendant named Nakakuni was within hearing, however, and he at last defied the orders of Kiyomori and came to the call of the Emperor. He was interrogated and required to tell the whereabouts of Kogo-no-Tsuboné. Nakakuni said he did not know where she was. He was at once ordered to go in search of her. Having heard that she was concealed at Saga-no he departed thither.

Now Sagano was rather a big place and he knew it would be a difficult task to find the girl. But he recollected that when she was in the Imperial palace he used often to accompany her with his flute as she charmed the company on the harp or *koto*. He bethought him that on such a night as that was, when the moon was so beautiful, Kogo, no

matter where she was, could not fail to play before the moon. If he wandered about the streets of the town he would be sure to hear her music and detect where she was staying. Even should he fail the first night, he would have many other nights, if the moon was not clouded.

He had armed himself with a personal letter from the Emperor, for he knew that she would not return with him otherwise. This the Emperor was glad to give him, and also a horse to carry him. Reaching the suburbs of Sagano, he listened for sounds of the *koto* but no strain thereof was to be heard. He persisted patiently, however, and at last as he neared the pine grove of Kameyama he heard the tender chords of a *koto* wafted on the night wind. In the grove he spied a tiny cottage and knew the sounds had issued thence. The music was too well played to come from any hand but one; and as the theme was *sofuren*, "An Absent Lover," he knew he had found the place of the fair Kogo's concealment.

Nakakuni dismounted and knocked gently on the door. A maid came to the door, but refused to believe him an Imperial messenger, as she thought so high a personage could not be found desiring to enter so lowly a hut. Nakakuni handed her the Imperial missive and was immediately ushered into the house, where he was ceremoniously received by Kogo herself. She informed him that she had just made arrangements to go to the temple of Ohara the next day to become a nun, and had taken out the *koto* to hear once more its heavenly strains before retiring from the world.

Against so hasty a step the Imperial messenger advised her, saying that in any

case she would have to obtain Imperial sanction. Nakakuni obtained her answer and returned to the palace. It was nearly dawn by the time he got back. All through the night the Emperor had been waiting for him. He was ordered to return to Saga-no and bring Kago back to the palace. He knew this procedure would offend Kiyomori but he must obey the Imperial behest. So an ox and cart were secretly despatched for Kogo. She had not long returned when she gave birth to a daughter.

As soon as Kiyomori heard of what had happened he ordered one of his retainers, Suyesada, to kill Kogo. The latter, however, was so filled with compassion for the poor innocent girl that he tried to save her by having her become a nun at the Ohara temple, as she at first desired. Thus she devoted her remaining years of innocence and beauty to the service of Buddha, the all-merciful. It was a long, sweet life, for she was only

twenty-three when she entered the convent.

The disappearance of Kogo from the world left the Imperial palace in darkness and sorrow, for the Imperial affection never waned for her through life, complaining that there were some pleasures that even an Emperor could not have. When the Emperor departed that life in 1165 his last request was this he might be interred at the Seikanji temple where the convent of Kogo was. And thus the love of the Emperor Nijo for the fair Kogo became a famous story, still widely known in Japan.

When one sees a painting of a beautiful Japanese girl playing the *koto* in a tiny cottage and a Courtier playing a flute outside the door with a horse him, the fair moon beaming down on the scene, one knows well where the artist got his theme. It is the picture of Kogo, and Nakakuni waiting to take her back to her Imperial lover!



MONTHLY RECORD OF EVENTS

(OCTOBER 25 TO NOVEMBER 25)

Oct. 25.—Mr. Roland S. Morris, the new American ambassador, and family, arrived in Tokyo.

Oct. 26.—H. I. M. the Emperor visited the annual Exhibition of Fine Art at Ueno Park.

Oct. 29.—M. Nicholas Zenopol, envoy from Roumania, arrived in Tokyo seeking to conclude a treaty with Japan. He presented a letter from the King of Roumania and intends to establish the first Legation of his country in Tokyo.

Oct. 30.—The new American Ambassador proceeded to the Imperial Palace and presented his credentials from Washington to his Majesty, the Emperor.

Frank Champion, an American aviator, was killed at Kochi by the fall of his aeroplane while performing feats before a vast throng of people. His Japanese friends are preparing to erect a monument to his memory.

Oct. 31.—A grand military review in honour of his Majesty's 39th birthday was carried out at the Yoyogi parade ground, Tokyo, attended by all the high army officers and high officials of State, as well as foreign ambassadors, whom his Majesty invited to a banquet at noon. The Foreign Minister gave a banquet in the evening.

The Imperial Birthday was utilized as Flower Day to collect funds for

sufferers from floods and the typhoon, large sums being realized.

Nov. 2.—H. I. M. the Empress attended the Chemical Industrial Exhibition at Ueno Park.

Nov. 3.—H. I. H. Princess Higashi Fushimi gave birth to a son. The day happened to the anniversary of the the birth of her father, the late Emperor.

Baron Kubota was gazetted as a privy councillor.

Nov. 5.—Their Imperial Majesties the Emperor and Empress left by train for the Grand Army Manœuvres held near Kyoto, the occasion being taken advantage of to make an Imperial visit to the mausoleum of the late Emperor.

Nov. 7.—The new Japan-American Agreement concluded by the Ishii Mission to the United States was formally published, and favourably received in official circles of the Empire.

Nov. 8.—A great scarcity of small coins being experienced, the Department of the Treasury issued subsidiary paper money in denominations of 10, 20 and 50 *sen* bills.

Nov. 10.—The Shotokukyu Palace, the residence of the ex-king of Korea, was destroyed by fire, the loss being over 900,000 *yen*.

His Majesty the Emperor gave notice

that the Imperial Diet would meet on December 25.

Nov. 13.—His Majesty the Emperor visited the Grand Army Manœuvres in the south at Hikone, attended by an official retinue and the foreign military attachés.

The Department of Agriculture and Commerce issued a second forecast of the year's rice crop reducing the total to 275,000,000 bushels on account of the recent typhoon.

The Nippon Yusen Kaisha announced its total revenue for the year as 69,450,000 *yen*, the net gain being 29,000,000 *yen*, the annual dividend to be about 50 per cent.

Nov. 14.—In a collision of tram cars at Tannowa 4 persons were killed and 71 injured.

Nov. 15.—Two Japanese representatives of the Young Men's Christian Association sailed for America to proceed to the Front in France to take part in Y. M. C. A. work there.

The Oshima Steel Manufacturing Company was inaugurated with a capital of 6,000,000 *yen*, Baron Okura and Mr. Asano being the principal stockholders. The new company is expected to do much toward supplying Japan with more shipbuilding material.

Owing to the increasing importance of Chemical Industries in Japan a joint meeting of all those interested in such industries was held in Tokyo to organize a Chemical Industry Association and make other important arrangements for the progress of chemistry.

Nov. 16.—The S. S. *Kamakura Maru*,

which had been on duty in the Mediterranean Sea, returned with sailors who were to be replaced by others to be taken for service in that place. Most of the sailors brought back were either wounded or invalided home.

Nov. 17.—Mr. W. Hardy, who was a sailor on board Commodore Perry's ship, when that gallant officer first opened the doors of Japan to intercourse with the outside world, reached Japan on a visit from his home in Oregon. Though over 80 years of age Mr. Hardy still looked every inch a sailor and wore the uniform of a man-of-war's man, and remembered distinctly all the details of the negotiations carried on between Commodore Perry and the Shogun more than 60 years ago. The old sailor has been feasted and feted by the Japanese all over the Empire.

The Imperial Government appointed Viscount Chinda, Japanese Ambassador in London, and M. Matsui, Japanese Ambassador in Paris, as Japanese delegates to the Allied Conference to be held in Paris.

Nov. 18.—Mr. Hardy, the American sailor, made a formal visit to the monument in memory of Commodore Perry's landing at Kurihama, where he offered a prayer and received a cordial reception from the citizens.

Nov. 20.—The Imperial Chrysanthemum Party was held at the Akasaka Palace attended by their Majesties and over 2,000 invited guests. Sailor Hardy also attended and was presented to the Emperor.

CURRENT JAPANESE THOUGHT

By. Dr. J. INGRAM BRYAN

The New Agreement With America

The new Agreement concluded with the United States by the Ishii Mission to that country has on the whole been welcomed in Japan, though naturally there is some criticism. It is satisfactory to note that America and Japan have no ground for divergent opinions as to their policies in China and that they are equally determined to co-operate for the overthrow of Germany. But some of the Japanese papers find it difficult to reconcile certain statements in the new Agreement with reason and fact. The Agreement recognizes Japan's position in China; but as that has been an established fact existing for some time already acknowledged by Britain there is some anxiety to ascertain why America should now be specially asked to admit it. And the reasons for the admission are ambiguous to many Japanese. Japan's special relations to China are declared to arise out of her "territorial propinquity" to that country; which, if true, would mean that British India, French China and Russia, all have similar special relations with China, as their territories are also contiguous to China. Thus the new Agreement involves restriction of Japan in relation to China to which Japan's possessions are contiguous, but does not bind America to any special policy in regard to the countries to which she is contiguous. This last criticism, is of course, beside the mark, as the new Agreement is with regard to Japanese and American policy in China, and therefore could have no bearing on countries to which American territory is contiguous. But the Japanese cannot admit that their country's relations with China are merely those arising out of her contiguity to that country. In that case they would be only similar to American relations with Mexico, for example. Japan's relations with China are far more vital and intimate than this. Happily, from a Japanese point of view the new Agreement lays emphasis only on Japan's not taking any commercial or industrial advantage of her special position in China, thus leaving her free politically. The territorial and sovereign integrity of China is not to be menaced by either party to the Agreement. But as Japan already

holds a lease of that part of China in which she is most interested, for the next hundred years, this is a question probably of more interest to America than to Japan. A great many things can occur in a hundred years, or even in less; and as circumstances alter cases, they may sometimes alter agreements.

Civil Government At Tsingtau

The recent decision of the Imperial Japanese Government to replace the Military Administration at Tsingtau by a Civil Government has caused a good deal of discussion, especially in China, from whose authorities it has protest. As Military Government is not drawn a usually replaced by Civil Government in conquered territory until the destiny of such territory is formally decided or agreed upon, the action of the Japanese authorities is viewed with no small measure of suspicion by the Chinese Government, especially as Japan's position at Tsingtau embraces a wider field than that formerly occupied by Germany. Failure to consult China before taking the step has further tended to complicate the situation. The *Asahi* declares that the change at Tsingtau is one in name only, as the principles of military government are still followed by the new régime.

Since the beginning of the war in Europe Japan's gold specie has increased from some 353,000,000 *yen* to over 1,500,000,000 *yen*; and the Empire has been compli-

mented abroad on acquiring so large an expansion of credit. A large part of the accumulation, however, has been utilized for the benefit of the Allies. About 446,000,000 *yen* has been used in flotation of bonds for the Allies, and some 70,000,000 *yen* more in purchasing Allied bonds and treasury notes. The redemption of Japanese Government and municipal bonds in Allied countries has consumed at least 254,000,000 *yen*, while investment of 321,000,000 *yen* in foreign markets and in loans to the Allied Governments accounts for another considerable portion of the total. In various economic undertakings abroad about 47,000,000 *yen* more has been invested. The balance, amounting to about 359,000,000 *yen*, is held in Japan. Thus it will be seen that although Japan has been the recipient of an enormous increase of specie she has been devoting most of it to Allied interests for the winning of the war.

It was hoped by many that after the conclusion of the new Agreement with America there would be an end of discussion as to the motives of America and Japan in China, but the vernacular press still keeps up the old bogey of conflicting interests between the two countries in the neighbouring republic. American officials in China are accused of attempting to prejudice Chinese officials against Japan, and the explanation given to the Chinese authorities by the American Minister in Peking with regard to

the Japan-American Agreement is taken exception to by some of the Tokyo papers, which see in the Minister's interpretation a divergence of view from that entertained in Japan. It would seem that the new Agreement will be made the subject of dispute from now onwards, as there appears to be no agreement as to its exact significance and interpretation.

Labour Unrest Since the war began the cost of living has increased enormously in Japan without anything like a corresponding increase of wages, with a consequent increasing degree of disaffection in the labour world. Strikes for higher wages and better treatment have been a marked feature of industry during the last two years. The strike at the big Mitsu Bishi Dockyard at Nagasaki was one of the most serious disturbances in the history of Japanese labour, over 10,000 men being affected. Recently there was a riot at another dockyard when the buildings were wrecked by some 5,000 angry workmen. When it is remembered that in some sections of the Empire, such as Osaka, prices have gone up as much as 60 or 70 per cent while wages have not advanced above 6 per cent, the pinch felt by labour can readily be imagined. Thus while the wealth of the capitalist has been increasing at an unprecedented rate the lot of the labourer has seen no improvement. To make matters worse the attitude of capital toward labour is unsympathetic, leaving the latter no relief save from revolt. Japanese industry has not yet begun to realize that the personnel of production is as important as the product, the latter depending on the former. If industry is to make the progress expected

more careful attention will have to be given to the material interests of labour. This is all the more necessary in a country like Japan where labour unions are prohibited and disaffection is left without redress.

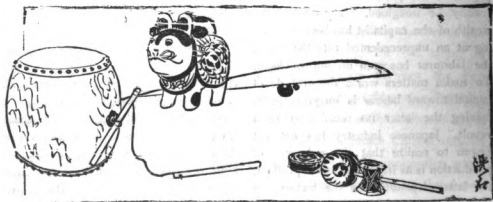
Woman in The Majority One of the difficulties of Japanese labour, retarding the progress of proper organization, is that the majority of the labourers are women. Out of the more than 800,000 factory workers in Japan more than two-thirds are women, who are easily under the control of their bosses. In any case their careers are constantly changing by marriage, illness or other change, some factories changing the entire staff in less than three years. When skilled labour is more in demand and men can be induced to attain efficiency for life service no doubt the condition of labour will much improve. The reason why strikes are more to be seen in dockyards than elsewhere is because there the forces of labour consist of men. Since the ban on steel and gold exports in America Japanese industry will be further affected and doubtless strikes will form an increasing feature of industry in this country.

President Wilson's Message To Congress It is encouraging to note that the magnificent message delivered by President Wilson before Congress was printed very fully by the leading papers in Japan, and quite favourably commented on by most of them. The unselfish attitude of America toward the war, and the unwavering determination of the people to push the fight to a victorious conclusion are particularly admired. Some of the papers are careful to point out that the aim of

America in this war is not quite the same as that of Japan. While America is endeavoring to make the world safe for democracy, Japan aims simply at bringing about conditions that will preserve the peace of the world and especially in the Far East. Japan has not suffered from the evils of autocracy and is in no way bent on a democratic policy. Such questions are of occidental origin and importance. The *Asahi* emphasises the fact that the President avows that while America is determined to put down German militarism she has no desire to interfere with the internal administration of Germany. The *Chugwai Shogyo* warmly commends the speech of President Wilson for the loftiness of its ideal; and the *Sekai* thinks it is the greatest utterance ever delivered by a president of the United States. The *Nichinichi* also admires the highmindedness of the message to Congress and the spirit in which America champions the cause of the

weaker nations, with no territorial ambitions of her own.

In the next number of **A New Serial** the JAPAN MAGAZINE begins a new serial, the translation of a novel from the pen of one of the most famous of modern Japanese novelists, the late Soseki Natsume, a biography of whom appeared in the JAPAN MAGAZINE some years ago, under the heading, "The George Meredith of Japan." Mr. Natsume was the most distinguished member of the psychological school of fiction writers in Japan, during his lifetime, and since his death a year or so ago, his works have attracted even more attention than during his lifetime. After studying in England and making himself acquainted with the best in English fiction, he returned to Japan and was professor of Literature at the Imperial University, Tokyo for some time, devoting most of his life to writing novels.





1. MRS. E. FRANK BARKER, WITH EXAMPLE OF HER HANDWRITING IN JAPANESE 2. CAPTAIN HARDY, COMMODORE PERRY'S OARSMAN, PLANTING A TREE AT THE PERRY MONUMENT, IN MEMORY OF HIS VISIT TO JAPAN



1. RECEPTION AT MORNING STAR SCHOOL, TOKYO, FOR FRENCH TEACHERS 25
YEARS IN SERVICE 2. GIRLS DRESSED FOR THE SHICHIGOSAN FESTIVAL 3.
BANQUET GIVEN BY THE BELGIAN MINISTER TO JAPANESE NEWS PAPER MEN

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

10

Contents for February, 1918

SOME OF THE YEAR'S MASTERPIECES	Frontispiece
ANOTHER YEAR OF ART	
(PHOTOGRAPHS)	F. Yamazaki 549
EFFECT OF JAPAN-AMERICAN AGREEMENT	
(PHOTOGRAPHS)	Hon. K. Hayashi 559
KANAGAKI ROBUN	S. Saito 563
FEMALE EDUCATION IN JAPAN	Dr. Sawayanagi 567
RIVERS OF JAPAN	
(PHOTOGRAPHS)	Y. Ikawa 569
YOSHITO OKUDA	
(PHOTOGRAPH)	F. Nishiyama 575
RED POPPY (A NOVEL)	
(PHOTOGRAPH)	Soseki Natsumé 577
FORMOSAN SUGAR INDUSTRY	
(PHOTOGRAPHS)	Teizo Ito 583
THE ENGLISHMAN	Dr. J. Ingram Bryan 586
CHEMICAL INDUSTRIES	Dr. T. Takamatsu 591
POLICE OF OLD YEDO	Y. Shinohara 593
AGRICULTURE IN JAPAN	Dr. K. Takahashi 596
AROUND THE HIBACHI:	
" PARENTS OF SELL "	Anon 599
MONTHLY RECORD OF EVENTS	Nov. 25 to Dec 25 601
CURRENT JAPANESE THOUGHT:	
1. A Year's Trade	
2. Ships Launched	
3. Russia	
4. At the Peace Conference	
5. Taireido	
6. A Purchasing Agency	
7. International Honesty	Dr. J. Ingram Bryan 603

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

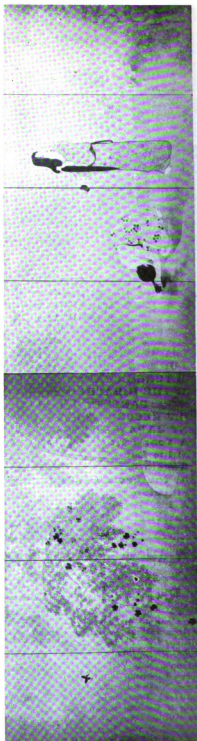
Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



YOJŌ BY HIRAFUKU HYAKUSUI



KUROKAMI BY KABURAKI KIYOKATA



1. CAMELIAS BY TSUCHIDA BAKUSEN 2. GEIUNRIN BY HASHIMOTO KANSETSU 3, 4 AND 5 AMANOHASHIDATE, MIYAJIMA AND MATSUSHIMA BY KAWAMURA MANSU



BURYO TOGEN, FOLDING SCREENS BY IKEDA KEISEN



THE DOJOJI, FOLDING SCREENS BY MATSUOKA YEIKYU



THE GOD-WIND, A FOLDING SCREEN BY KOMURA TAUN

THE JAPAN MAGAZINE

VOLUME EIGHT FEBRUARY, 1918 NUMBER TEN

ANOTHER YEAR OF ART

By F. YAMAZAKI

THE eleventh annual exhibition of Fine Art, held by the Department of Education, opened at Uyeno Park, Tokyo, in the autumn of 1917. The number of visitors during the time the exhibition continued was over 200,000 and the interest shown in the year's achievement in painting and sculpture was as intense as in previous years. The number of pictures offered for exhibited by Japanese artists was 2,204, of which only 165 were accepted and placed in the galleries. Most of the pictures were landscapes and human figures.

Among the paintings, *Yojo* from the brush of Hirafuku Hyakusui, attracted considerable admiration. It represents a loyal Chinese rushing to avenge his master's death with a sword. The vigor and manliness of the hero is well brought out. The motive, derived from an ancient stone engraving of the Han dynasty, is portrayed in the strength and simplicity characteristic of the artist, and well in keeping with the antique sentiment involved. The piece is in the style of the *nangwa* school. The horse and cart are in deep black, but leave an impression of grandeur. The humorous surprise of the driver is, perhaps, not in keeping with reality. But the picture quite deserves the notice it received.

In his *Kurokami* Kaburaki Kiyokata

depicts two beautiful women washing their hair in a stream on a summer morning, advantage being taken by the artist to draw a pleasing contrast between their ivory skin and their black tresses against the limpid stream. There is a remarkable unity of surface in supporting the sentiment, which is all the more remarkable in a painter of *genre* pieces usually supposed to lend themselves to superficiality. The women are in the style of the age of Hideyoshi at Kyoto. The bamboo grove and flitting butterflies form a pleasing and romantic background. Both in the lines of dress and figure the tasteful elegance of the artist is seen; and the piece is free from the suggestion of vulgarity often present in pictures of famous beauties.

Tsuchida Bakusen in his *Shunkin Chinsei-no-zu* attempts by means of a clever combination of birds and flowers to portray the spirit of spring, the piece being sketched in modern style. It is an old theme, of course, especially in Chinese art, but the inspiration of the artist lends it wonderful freshness. The filmy-white cherry blossoms and the red camelias against a gold ground shaded with blue are impressive; and all the other trees, as well as the birds, are natural and well done. The harmony of gold, blue and green is agreeable, though the general composition is slightly decorative.

The skill of the *nangwa* school is well illustrated in Terasaki Kogyo's picture entitled *Hakuba-san Hachidai*, representing a vast snowy valley under white clouds that veil lofty peaks of the Japanese Alps. The artist reveals his profound knowledge of the technique of Japanese painting in this effort, indulging in marvellous displays of the device known as *koyoshun*, mountains rolling like creases in lotus leaves, and the blue and green spots of the *tendai* strokes for trees on distant hills. While all this is very true to the art of the *nangwa* masters, the snow is dealt with more after the manner of the Tosa painters. Perfect as this piece is in mechanical execution, it yet lacks something of the substance of art. Perhaps it is too objective, and still indifferent to the mystery of nature. It emphasises the grandeur and dignity of nature more than the power thereof; which we deem a defect in such subjects.

There were two pieces on large canvases, one by Komuro Suiun entitled *Soran Gunsho*, and one by Ikeda Kaisan called *Buryo Togen*, both in the *nangwa* manner and faithful to its ideals and conventions. Komuro minutely filled his space in detail, which left the admirer at a disadvantage in being unable to see the spirit of the whole when drawing near enough to the canvas to see the details. It is a question whether the artist had sufficient experience to attempt so ambitious an effort. Ikeda's piece was a Chinese fairy-land of peach blossoms that bloomed the year round, and was well worthy of the eminent place that this artist occupies in Japanese estimation. If the picture had any defect, it was in the way of overmuch stillness.

Perhaps the most beautiful of all the landscape pieces was the *Satsuma Roku-*

dai by Yamanouchi Tamon, showing scenes from the coast of Satsuma in Kyushu. The soft paper which allowed the ink to run was utilized to increase the elegance of the style in a remarkable manner. The picture suggests the style of the Bijutsu-in school in its eclecticism; but in the depiction of trees, mountains and rivers the artist reveals much of his own personality.

Some degree of ancient Japanese tradition breathes from the canvas of Matsukata Yeikyu's *Dojoji*, telling the tale of pretty girl who fell in love with an itinerant priest and followed him till he took refuge from her in the Dojoji temple, concealing himself in the big bell; when the girl turned into a demon who melted the bell and consumed the refugee alive. The piece is after the style of the Tosa school and is very carefully done, though the arrangement of the figures might be improved. One does not wonder that the picture was awarded a prize.

The *Nippon Sankei* by Kawamura Manshu is an effort in foreign style, showing landscapes famous for their beauty, Matsushima, Itsukushima and Amanohashidaté, the whole showing a remarkable refinement of art. The sea parts are especially well done, and the whole is intensely interesting. Though there is nothing of depth about the picture it attracted much admiration and was given a medal. Kawai Gyokudo's *Koharunoyu*, showing men and women washing vegetables in a stream near a grove in the evening, with a ferry boat crossing the river, well depicted a scene common in Japan, though the motive is done too quietly and without extraordinary observation. The drawing, however, is in harmony with the great reputation of the artist.

For the motive of his *Yukyo-no-aki* Shuzan Hida went to the famous work known as the *Hojoki* written by Kamo Chomei of the Kamakura period, the scene representing the old scholar and pessimist in his tiny hut on the mountain side, a lonely stream of water from a bamboo pipe his only company, save the falling leaves and sportive squirrels about his isolated habitation. While the spirit of loneliness is well brought out, the trees are too light and the Buddhist picture in the hermit's hut is too minutely drawn, to preserve fully the harmony of the piece as a whole. The artist was the only member of the Bijutsu-in Society of artists in the exhibition on this occasion, and his effort was awarded high merit.

Hashimoto Kansetsu selected as the subject for his portrait *Geiunrin*, a famous artist of the Yuan dynasty in China, the work being well done, though the background requires some explanation if it is to be appreciated. The artist represents a new candidate for honours in the art world of his country and shows great promise. The *Kamikaze* by Komura Taiun had for its theme the famous battle with the Tartar invaders under Genghis Khan in the 12th century, when the enemy was beaten back by the Japanese navy and the *kamikaze*, or god-wind, believed to have been sent by heaven to save the Empire. The subject offered the artist every opportunity for skill in the depiction of waves, in which he has specialized.

In the department represented by paintings after the European manner the selection showed more care than in former exhibitions, only 92 being accepted for judgement. Nakamura Fusetsu, an artist who has devoted great skill to painting portraits of old men, had a picture entitled

Soho, a sage of ancient China, which was done in sombre style in blue tones. The painting is based on the legend that a sage was once seen washing his ears in a stream, and when Soho asked the reason of it, he replied that the Emperor had asked his opinion as to the desirability of his abdicating and withdrawing from the world, and that as his ears were polluted by hearing so filthy a question he was washing them. Thereupon the other sage went off with the cow he had brought to wash in the stream, saying the water was too dirty to wash even a cow, after having washed the ears of a man who had heard so polluting a question as that propounded by the Emperor of China. The picture gives the sage returning with his cow, and is admirably done.

The picture of a castle by Minami Kunzo shows a summer scene with a five-storied tower rising through the trees, revealing fine harmony of colour without too much art. The complicated contrast between the lines of the castle tower and those of trees is well done. So fresh a mode of portrayal in a piece that smacks of history reveals remarkable skill, and well supports the reputation this artist is winning in the foreign style of painting. Wada Sanzo a pupil of one of the great French artists, had a piece entitled *Bar-nogogo*, but though the theme was Japanese there was somewhat of a foreign spirit about it. This lack of unity together with something of vagueness injured the total effect in some degree. Mitsutani Kunishiro had a picture of nude women playing in April, which showed considerable skill, especially in the harmony of the figures, but the conventional arrangement of fowls after the Japanese manner introduced an alien element that must be regarded as a defect.

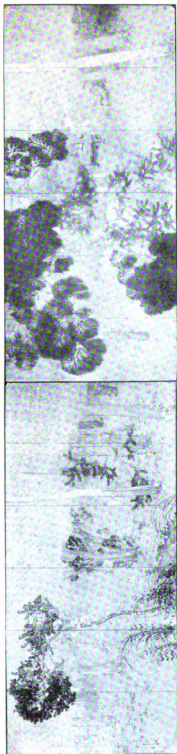
Kanayama Heizo, a young artist who graduated from the Tokyo School of Fine Art and then studied in Paris, has been fortunate in having pieces selected by the art jury from the first, and at the exhibition just closed he won an award for his *Korisuberi*, showing a skating scene on Lake Suwa. Katata Tokuro showed considerable merit in his *Gijo buyo-no-dzu*, a picture of a dancing geisha whom he had seen at the Beppu Spa. Kono Mishinari's portrait of himself was a distinguished effort in painstaking detail. Another portrait by Tokunaga Hitoömi was noteworthy only because the artist elected a famous man for his subject, Dr. Wadagaki.

In sculpture there was no great example of achievement. Shinkai Taketaro's *Enman* represented a young couple sitting together, in which the human body was treated with rather too much energy. A piece representing a man struck by lightning from the chisel of Kitamura Seibo showed a remarkable knowledge of muscular anatomy. A child carved by Tatehatake Taimu well reveals the innocence of childhood, the piece receiving favourable mention; while *Boyo*, the

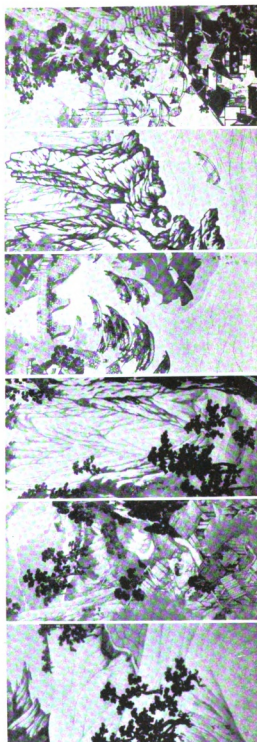
statue of a nude man looking seaward, from the hand of Ogura Uchiro, is very well done, the countenance showing itself impressed by the vastness of the ocean. A statuette in wood by Hasegawa Yeisaku represented a woman of the old days, suggested by something the artist had seen at the Shinyakushi temple in Nara. A life-size equestrian statue by Ikeda Yahachi presented an admirable study of animal life, especially in the tame animal's control of its muscles.

On the whole it may be said that while the last exhibition of painting and sculpture did not reveal any new development in the art of the nation, it suggested steady progress, though too slow to please the severer critics. The annual exhibition given by the Department of Education represents the more conservative side of Japanese art, while that of the Bijutsu-in, treated in a recent number of the JAPAN MAGAZINE, stands for the attitude of the more modern and progressive artists. A good deal of criticism has been raised in Japan over the interference of the police with the nude in art, the official attitude in this respect being rather eccentric.





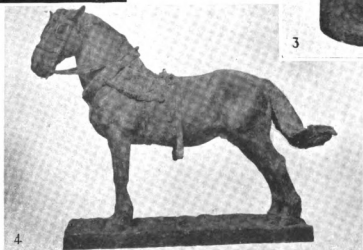
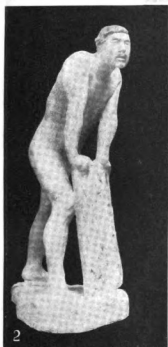
AUTUMN BY HIDA SHUZAN



SIX SCENES FROM SATSUMA BY YAMANOUCHI TAMON



1. SŌHO BY NAKAMURA FUSETSU 2. DANCING GEISHA BY KATATA TOKURO
 3. A SALOON BY WADA SANZO 4. SKATING BY KANAYAMA HEIZO
 5. PORTRAIT OF HIMSELF BY KONO TSUSEI 6. A CASTLE BY MINAMI KUNZO



1. A CHILD BY TATEBATAKE TAIMU 2. GAZING AT THE SEA BY OGURA UICHIRO
3. EVIL STRUCK BY LIGHT BY KITAMURA SEIBO 4. IN BLINKERS BY IKEDA YUHACHI



PROFESSOR KIROKU HAYASHI, M. P.

EFFECT OF THE JAPAN-AMERICAN AGREEMENT

By The Hon. KIROKU HAYASHI, M.P.

(PROFESSOR OF DIPLOMACY IN THE KEIOGIJUKU UNIVERSITY)

OBVIOUSLY the most beneficial result of the new Agreement between Japan and the United States is the clearing away of misunderstandings and misconceptions with regard to the relations of the two countries, thus rendering more permanent the foundations of peace in the Orient and contributing toward an international postbellum policy, as well as facilitating the means for hastening the end of the war. It is most significant that the provisions of the new Agreement, when published in the press, met with a very general approval.

The portion of the Agreement in which the people of Japan are most interested is that which acknowledges Japan's possession of "special interests" in China, especially in that part to which her territory is contiguous. Of course much interest attaches to the right interpretation of this clause. To what part of China does it refer, and what are the special interests involved? In my opinion it is intended to refer to South Manchuria and Eastern Inner Mongolia. Whether it should be interpreted to in-

clude Shantung and Fukien is problematical. So far as the wording of the Agreement goes these provinces might also be included in Japan's special interests.

As to the "special interests" themselves interpretations differ. According to Mr. Nakahashi Tokugoro, formerly president of the Osaka Shosen Kaisha, as quoted in the *Asahi*, Japan's special interests include those of an economic nature, but in my opinion this is precluded by the concluding portion of the Agreement, which affirms the "open door" and "equal opportunity" for all nations in the realm of commerce and industry in China, so that Japan can have no special commercial or industrial interests in any part of China. I am inclined to hold that Japan's special interests in China, as conceded by the new Agreement with America, include only such political preëminence as is consistent with China's sovereign independence and territorial integrity.

In Japan's Agreement with Russia as well as in the Anglo-Japanese Alliance

"special interests" are also named, but only such interests as are common to both countries to the convention; but in the Agreement with America the special interests refer only to those of Japan, and therefore have a significance greater than is implied in the term "special interests" as used the Russo-Japanese Convention and the Anglo-Japanese Alliance. Dr. Sakuzo Yoshino, of the Tokyo Imperial University, writing in the *Central Review*, holds that the term "special interests" being necessarily vague in meaning, there must have been a secret understanding between Japan and America regarding its import. With this view I cannot agree. Were such a favour possible it would be all to Japan's good; but the parties to the Agreement probably did not go so far as to define the scope of Japan's special interests in China, or even to lay any great stress on their reality.

Statecraft is something that seems to thrive on vagueness, and always leaves room for further definition. Japan and the United States have long been good friends and a general understanding is as good as a very definite one. No secret agreements are necessary. When the dispute arose over the immigration question some persons supposed that the two countries were on the verge of a clash, but the problem was one of small importance, and they soon adjusted it. Recently America's desire to expand here economic interests in China gave rise to suspicions in Japan, leading to danger of misunder-

standing. But Americans also misunderstand Japan's attitude toward China. This was all the more remarkable in view of the fact that Japan had frequently announced to the world her determination to respect the "open door" policy in China as well as the integrity of China. The same principle was affirmed in the Anglo-Japanese Alliance and in the Franco-Japanese Convention. Yet in spite of these repeated affirmations in regard to Japan's policy in China, suspicions continued to gain ground in the United States. And the situation was rendered more acute by the machinations of Germany in her efforts to estrange Japan and America. And so Japan came to entertain growing suspicions as to American policy in China.

An anomaly of the situation was that while Japan was making declarations as to her policy of respecting the sovereignty and integrity of China, there was no admission of Japan's special interests in that country arising out of the special relations of the two countries. As Japan began to realize that want of recognition of these special interests might lead to international trouble in future, she desired to have such formal recognition. Japan's relations with China are not to be regarded in the same light as those between America and China. America's interests in China are purely economic, but those of Japan are far more vital and important. China's fate affects the very existence of Japan as a sovereign state.

Although Japan freely and heartily desires the independence and territorial integrity of China, and is ready always to respect the "open door" and equal opportunity for all nations in China, she nevertheless desires to have America and the world acknowledge her special relations with China and the very special interests arising therefrom. Surely America could not take exception to this attitude!

Yet up to now America had not recognized these special interests of Japan in China, but, on the contrary, was rather disposed to disregard them. The Japanese indeed had come to doubt whether America did not regard her interests in China as on a level with those of Japan, though the latter is contiguous to China while America is 6,000 miles away. Consequently the question loomed like a dark cloud on the horizon of Japan-American relations. The fact that the recent Agreement has banished this cloud and brought about a complete understanding between Japan and America regarding this vital question is a matter for profound satisfaction.

Now that we have the repeated declaration of the American Government as to its confidence in the sincerity of Japan's affirmations concerning her policy in China, we feel more at ease, especially in view of the avowed determination of the two countries mutually to insist on their declared policy being carried. In this way the new Agreement goes a step further

than the Root-Takahira Agreement in 1908, acknowledging, as it does, Japan's special interests and announcing a mutual determination to preserve the integrity of China. Nothing is said of ways and means for opposing those who may attempt to interfere with the Japan-American policy in China; that is a matter for subsequent consideration. For the present it is sufficient that Japan and America have agreed upon and announced their attitude toward China.

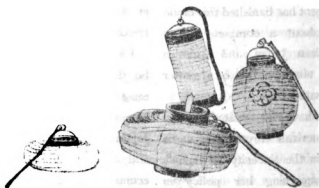
And so the outcome of the negotiations is that America has obtained Japan's pledge not to use her superior advantages in China for economic purposes, while at the same time Japan has obtained from America a guarantee to support Japan in her special interests against any other party threatening them and to prevent any other country establishing a sphere of influence against other nations in China. Thus all ground for uneasiness in regard to the question has been removed.

Of course no diplomatic question can be decided in a onesided way; there must be the principle of "give and take." The new Agreement will benefit both Japan and the United States. America and other countries obtain equality of economic interest in China, while Japan acquires political paramountcy in China. Political preëminence is a special privilege and this must give a special position. A special position implies some rights, of course, while it has necessarily

some corresponding obligations. These rights and obligations are not mentioned in the new Agreement, nor, can they even be conjectured from the announcement made by the two governments. They must sooner or later appear, however, for reasons of common sense if for no other, with the development of international diplomacy. Japan certainly will not be likely to forget or neglect her special obligations arising out of her special interests in China, while exploiting the latter. Japan will be especially careful not to injure the principle of China's sovereignty, territorial integrity and the equal opportunity for all nations; and as for utilizing her special interests in China

without violating any of the above principles, that must be left to mutual agreement between Japan and China.

It is therefore a matter for congratulation that the two countries most concerned with the destiny of China should have reached this important and amicable Agreement as to their policy in China, and expressed their determination to see that their agreement is carried into effect. The announcement of the new Convention is assuredly regarded as an epoch-making event in the history of relations between the Orient and the Occident, and a guarantee of the peaceful progress of Japan's policy in China.



KANAGAKI ROBUN

By S. SAITO

TOWARDS the close of the Tokugawa period Japanese literature for the most part fell into decay. Ryutei Tanehiko, one of the leading writers of the period, passed away in 1842; and the same year died Tamenaga Shunsui, famed for his popular love tales. Bakin, the author of the immortal *Satomi Hakkenden*, and the greatest of the nation's writers of fiction died in 1848, leaving his *Asahina Juntoki* half finished. The surviving remnant of writers were of a class hardly worth mention. Some of these were able to obtain readers only by rewriting in easy style Bakin's novels. Others were more noted for their anonymity than their ability, calling themselves simply novelists. The most prosperous were those who wrote simple and mediocre plays for the theatre, their position being not unlike the scenario composers for the modern film makers. Lacking in art and ability many writers could obtain patronage only by appealing the lewd and obscene.

Of this motley throng arose to eminence Kanagaki Robun. He was the connecting link between the Tokugawa days and the Meiji period. Kanagaki was a writer of charm and formed a fitting genius to cover the transition period between the old and the new Japan. He was the morning star of the new age, revealing the good and evil of both the old and the new eras.

Kanagaki Robun was a pen-name his real name being Bungo Nozaki. He was

born in Yedo in 1829, the son of a fish-monger. From childhood he showed a love of books and literature, and early became an expert in poetical composition, especially in the epigramtic verse known as *hokku*. The father, though of a humble calling, had inclinations in the same direction, so that the talents of the son were in some measure hereditary.

The young aspirant to literary honours had but a very different education. At the age of nine his father apprenticed him to a prosperous contractor to the feudal clans, named Matsumura. At this time the boy used to save every penny of his pocket money to buy books. One of his first purchases was the *Hiza Kuri-gi*, by the famous humourist Jippensha, Ikkyu the Mark Twain of Japan. This book is a volume not unlike Huckleberry Finn, and still popular in Japan.

The boy's master had a relative named Tsudo who had been sent to him to reform as he had been a ne'er-do-well at home; and this man had many boon companions with whom young Kanagaki got acquainted. As many of them were of a literary turn of mind the boy enjoyed their company, and learned from them how to compose *waka* verse and epigrams. The boy later took lessons in composition from Hanagasa Rosuké, a well known romancer of the day. At the age of fifteen he resolved to devote his life to writing, and selected Robun for his pen name, the syllable *Ro* being taken

from the name of his teacher. Later his father fell ill, and his brother and sister being minors, he returned home to look after the family, but went every day as usual to attend his master's office. It was during this strenuous period that the youth wrote one of his popular novels, one of the yellow-cover variety, and succeeded in getting a publisher through the mediation of a friend.

Kanagaki early came under the influence of such writers as Kyoden and Sanba, two noted novelists of the transition period. They gave him inspiration to write of the under side of current life, and to cultivate the art of portraying human feeling with great delicacy and power. It was a style of writing full of satirical humour: every joke had its sting.

To prepare for such writing and to familiarize himself with his theme Kanagaki used to frequent the gay quarters of the city and mix with the lowest classes of the population. Nor did he hesitate to taste for himself the bitterness of vicious pleasure and to become one with the abandoned and the depraved. Naturally his best friends were astonished and grieved at his methods and strongly disapproved of his habits. The old contractor, his master, whom he still served in the usual capacity of clerk, reproved him for his conduct and threatened to dismiss him unless he reformed. At this Kanagaki gave up his connection with the contractor and determined to depend on his pen for a living.

The young writer now took up quarters in a cheap inn and began seriously to devote himself to composing fiction, taking his environment for his theme. As his name was not yet well known he had difficulty at first in obtaining publish-

ers. His parents were now dead and his brother and sister gone out to service. He had therefore, no one to look after but himself. He nevertheless found it impossible to make ends meet and was obliged to go back to his family in the country and seek help from his relations. Finding the life of a priest the easiest way out of the difficulty he became a student at the local temple and had his head shaved according to the Buddhist custom. Needless to say he did not show much devotion to the recitation of *sutras*, preferring to give most of his time to the composition of comic tales and adventures, putting in funny extracts from the religious literature with which he came contact. Half a year of temple life was more than he could endure, and soon he found himself back again in Yedo, having been turned out of the temple.

Now he sought to make a living by acting as clerk in a book shop. Not succeeding in that he became watchman to a gambling den, and later a professional composer of comic poems, going from place to place. He saw that the people were fond of songs, and the idea now occurred to him to compose popular songs, and have them published for sale. While this did not bring him such money it brought him fame, which is essential to money. The publishers of his songs made so well out of them that they presented him with a house at Yushima in Hongo in 1853. Having now a home for the first time Kanagaki gave himself more devotedly to composing novels, and in off time wrote advertising circulars for merchants. He wrote novels for publishers at the rate of one *sen* a page, which was equal to about ten *yen* for fifty pages in present currency. At this rate he earned a good living; but he was

always in poverty as he spent all his income in dissipation. In later years he married and lived a more regular life.

In the year 1855 there occurred in Yedo a disastrous earthquake, laying waste a great part of the city, and our novelist barely escaped with his life. This gave him a chance to compose a comic tale on the earthquake, which was published with illustrations from the pencil of Shojo Gyosai, a noted artist of the Ukiyoé school. The effort proved popular and had a large and profitable sale. Encouraged by this success he made further efforts in the same direction, and soon had orders from various publisher for such composition. Thus the earthquake was the making of Kanagaki. It is but one more proof of the old theory that the success of an author often depends more on the luck of circumstance than real merit.

In 1857 appeared a three-volume novel from the pen of Kanagaki, entitled *Misao-no-matsu Tsuki-no-Kagekiyo*, with frontispiece and illustrations by an artist named Yoshi-iku. This novel was far superior in taste and style to any of his previous ventures; and was printed on good paper with excellent type. The issue of this novel gave the author great pleasure, as it seemed to confirm his position in the world of fiction.

Kanagaki started on an excursion up Mount Fuji in 1850, with some old friends, going by way of the seven hot springs of Hakoné. He made a series of jokes out of this trip and published them in a volume entitled *Kokkei Fujimodé*, or A Comic Trip up Fujisan, the book bringing the author's fame up to a level with that of Jippensha Ikkyu.

In the midst of all this the times sud-

denly changed. The shogunate passed away and the Imperial Restoration was accomplished and foreign ideas began to take possession of the country. Even the ancient name of Yedo was changed to Tokyo and everything seemed different. Kanagaki was invited to accept a position in one of the newly opened government offices. It was in the office of the Governor of Kanagawa, which required a man with full knowledge of social conditions, a merit which Kanagaki fully possessed. And he was appointed secretary to the provincial government. To rise from a vulgar romancer to the dignity of a government official was indeed a remarkable change. Now he made official tours through the rural districts, making speeches and promoting popular education.

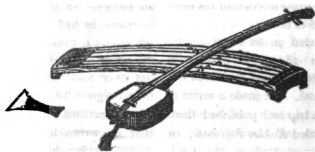
One evening while he was stopping at a hotel he overheard a conversation among guests in the next room, of which he himself was the subject. They were talking about a writer of novels who had become a government official and was touring the country talking to the people about the duty of people elevating themselves by higher education. The whole thing seemed to them quite ridiculous. One of them went on to suggest that perhaps the upstart official would prove an example to their sons in dissipation, to which he had given most of his early life. This conversation cut Kanagaki to the quick. Deeply grieved, he could not get over what he had overheard and at once resigned his position, returning to a life of literature. It was about this time that he wrote his famous *Seiyo Hisakurigé*, taking his characters from the famous work of Jippensha and making them go on a tour through Europe where the customs were so different from those

of Japan. The two noted characters, Yajiro and Kitahachi, start on a steamer from Yokohama and proceed to London, their antics by the way proving exceedingly humorous. Most of the information about western lands was obtained from a volume called *Seiyo Jijo*, or Things European, written by a scholar of the day named Yukichi Fukuzawa, founder of the Keiogijuku University, to which Kanagaki added other hints obtained from people who had been to Europe. The book proved immensely popular.

About this time the author was appointed editor of the Yokohama *Mainichi*, a newspaper then started in that port. In 1876 he started a paper of his own called the *Kanayomi*, and soon became a frequent contributor to the fast increasing periodical literature of the day. During

the early years of the Meiji era Kanagaki was regarded as one of the leading literary lights of the nation. After the death of his son in 1886 he retired from literature, giving a farewell banquet in honour of the occasion.

The last days of the veteran writer were happy and peaceful. He continued to contribute occasional articles to important periodicals up to the year 1893 when he passed away at the age of sixty-six, sincerely mourned by all lovers of entertaining books. Though not a writer of supreme merit Kanagaki could characterize life with an unerring pen, and may be regarded as one of the most representative authors of the transition period. His *Fuji Modé* and *Seiyo Hisakurige* will be read as long as tired minds require some form of amusing mental recreation.



FEMALE EDUCATION IN JAPAN

By Dr. SAWAYANAGI

(EX-PRESIDENT OF THE IMPERIAL UNIVERSITY, KYOTO)

BOTH foreigners and Japanese have hitherto much misunderstood the position and practical ability of Japanese women. Of course this misunderstanding has prevailed more among foreigners than among Japanese, since they often assume that in general knowledge as well as in social status the women of Japan are quite inferior to those of western lands. Japan knows, as well as any other enlightened country, that the progress of a nation cannot be maintained by educating its men only; she knows that unless woman enjoys a corresponding advancement in status and self-consciousness there will be difficulty.

It is not easy to say just what the present intellectual and social advancement of women in Japan is; but any one attending the meeting of the female department of the Imperial Educational Society recently would have been struck by the intellectual force and cogency of the speeches made by the different women taking part in the discussions on the educational questions coming before them which showed their remarkably rational attitude concerning some of the more important problems of life. There was certainly no evidence of lack of knowledge or education on their part; and a more man might well be proud of them.

Most of these women were teachers, of course; but it was a revelation to me to hear how frankly and clearly they stated their views on important questions with all the independence of men, and that before an audience of several hundred persons. That the Japanese woman, who

has in the past taken such an extreme view of modesty and the duty of silence, should thus suddenly show a remarkable ability to talk intelligently and forcibly as well as wisely, seems to me evidence of remarkable development in recent years. Hitherto it has been the custom for women attending mixed conferences to abstain from open statement of views on the questions discussed; and this naturally led some to suppose that Japanese women had no views to express. The conference already alluded to proves that the Japanese woman no longer regards silence as a virtue when she deems it her duty to speak out.

The men of Japan have long been prone to regard the arguments and opinions of women as too sentimental for practical attention, and that woman everywhere was apt to be more irrational than otherwise. The conduct of the women composing the educational conference in Tokyo showed that such assumptions on the part of men are quite mistaken. The Japanese are particularly liable to excitement, and the Japanese woman has been thought more open to this weakness than the sterner sex, but I am beginning to think that in some ways the women of Japan are not so liable to be carried away by the emotions of the moment as is the Japanese man. At any rate the women teachers of Japan seem to me not inferior to the male teachers, in regard to soundness of wisdom and freedom from mere sentiment. In her refinement of speech and orderly method of presenting her case, too, the Japanese

female teacher was actually superior to her male colleague. It is quite evident that when the time comes that the women of Japan will be expected to state their views on important questions, they will be able to express them freely and lucidly as well as resolutely and have thus a good influence on public opinion.

On mentioning my convictions to a leading barrister, he intimated that he had little or no knowledge of the status and ability of western women and could not compare them with the women of Japan; but he was ready to believe that the Japanese woman was capable of stronger determination than the Japanese man. At least such was his experience in dealing with them as a lawyer. Whether she is to be regarded as superior for this capacity or not, it is undoubtedly hers. He went on to say that while chastity or death was still an open question with most women in western countries, it was not so in Japan where the honourable woman always preferred death to loss of chastity. This was a matter, he said, that a lawyer always had to keep in mind when conducting law cases. When a woman is warned against perjury in court she often shows more resolution in sticking to her testimony than a man. He will frequently retract under the circumstances, but a woman seldom will do so. She is much more courageous in adhering to her statements than a man is.

Until I attended the conference of female educators I had not been accustomed to understand how remarkably eloquent some Japanese women are in stating their views. What struck me was the general excellence of the speeches made rather than the particular eloquence of any one. Those who desired to speak on certain subjects at the conference were asked to give notice to the chairman, and it was astonishing the number of applications for time to speak that were sent in. In most cases the speakers were limited to eight minutes, and the woman usually said all they wanted to say in that time,

and said it well. I question whether most men could have done it, as men generally waste the first few minutes in a useless introduction. As the Japanese woman is less accustomed to public speaking she might well be expected to fall into the mistake of wasting time in prefatory remarks; but in the examples above instanced she showed excellent circumspection and due sense of responsibility. It may be that the Japanese woman has a natural talent for eloquence, that might do wonders if developed.

It is not too much to say that this conference of female teachers may be taken to represent the progress of the women of Japan as a whole. These women came from all over the Empire. They show that education has influenced the women of Japan much more than one might suppose. Now that the Japanese woman holds rational and excellent views on questions of education she may be expected to state them with dignity, force and without hesitation, and therefore exercise a wholesome influence on civilization. Japan is not without those who deprecate the intensive education of women and discourage their coming forward very prominently in public matters, as likely to have a dangerous influence on female character and home life. But no thoughtful person will fear any danger from the advancement of female education. At all events the advantages are far above the disadvantages it may entail.

On the whole female education is making very satisfactory progress in the Empire. Recently a first class female university has been established in Tokyo. The total number of female teachers in Japanese schools is over 40,000 as against 120,000 male teachers. The proportions are small compared with American and European schools but it is fast changing in favour of women. The recent conference of female teachers has given further impetus to an interest in woman's education in Japan in national circles, and it is to be hoped that it will be permanent.

RIVERS OF JAPAN

By Y. ISHIKAWA

AS Japan is a land of great mountains and valleys with numerous plains interspersed between, the rivers are also numerous, though none of them can be called large in comparison with the vast water courses of Europe and America. What they lack in size and length, however, they often make up for in interest and beauty. The average river of Japan is rapid and narrow, hurrying quickly on its way to the sea. And for the most part they are as shallow as they are narrow, but the water is usually clear owing to the sandy or rocky nature of the bed. Japanese rivers gain in picturesqueness as one approaches the sources, which are always high in the more elevated regions of the country, where the young stream often rushes between lofty precipices and giant gorges, describing whirls, curves and frequently imposing waterfalls. In such regions the pine-clad cliffs surmounting the silver torrents hasting on their way to become tributaries to quiet streams form magnificent views for the tourist and the ordinary citizen of Japan on a walking trip. As the streams descend to the lower levels they widen into rivers that water vast and fertile plains, which produce sufficient rice to feed the millions of the empire Japan.

Along the banks of Japanese rivers thrive well populated towns and villages, often picturesquely situated and sometimes of historic interest, many of them going

back through centuries of stirring history. In fact some of the more important towns and cities of the country are never thought of without the rivers on which they are situated rising into recollection. One can no more think of Kyoto without the river Kamo, or of Tokyo without the river Sumida, than one can think of London without the Thames or of Paris without the Seine or New York without the Hudson.

One of the longer and more important rivers of Japan is the Toné. The Tonégawa, as it is familiarly called, is not only the longest but it is the largest in the empire, considering the volume of water that flows its bed, and the degree to which it can be safely navigated. To the Japanese mind the river Toné is among streams what the beautiful Fujisan is among mountains, the one faithfully and bounteously watering the fertile plains that feed millions, while the other forms an object of enduring beauty and inspiration to the millions that daily gaze upon its soaring outlines and summit divine. The river Toné takes its rise in the mountains of the province of Kozuké, and flows a distance of 217 *ri*, equal to 541 miles, to the Pacific Ocean which it reaches at Cape Inubo. This great river drains the eight provinces of the Kwanto district, and also helps to form the great marshes and small lakes of Shimosa. The Toné is indeed one of the main arteries of Japan, as necessary

to the life of the nation as the Nile is to Egypt. No famine has ever invaded its banks from time immemorial, and it is truly regarded as the mother of northern Japan. When Yedo was the shogun's capital the city owed much of its prosperity to being in proximity to the River Toné, which thus gave rise to the great development that has been experienced in that part of the empire.

In the course of its long journey to the sea the river Toné flows southward, penetrating the province of Kozuke and coming near the flourishing city of Mayebashi; and thence it turns towards the province of Musashi and runs eastward, touching the villages of Kawamata and Nakasé, where it is tapped by canals that water the thriving paddy fields in the eastern portion of Musashi, supporting the agricultural population from which Tokyo draws its food. One branch, called the Naka river, runs into Tokyo bay. As the Tonégawa turns east from Kawamata it widens to about 2,000 feet, receiving as a tributary the Watarase river, and in the neighbourhood of Kurihashi it widens still further and presents a more imposing appearance. From the ferry at Kurihashi magnificent views of Fujisan are obtained with Mount Tsukuba and the Nikko ranges on the other side in the distance, the one branch being called the Akabori and the other the Gongendo. Along the Gongendo frequent floods occur when the waters rise after heavy rains, and great embankments have to be maintained there, to save Tokyo from inundation. In the days of the shogun the city was always exposed to danger from this source, and the authorities always had five thousand straw bags ready to be filled with clay and put into the breach in time of emergency. The late Emperor once

honored this section of the river with a visit, and there is a monument now to mark the place and the occasion.

Near where the Toné divides there is a small village called Sekiyado on the Gongendo branch. Here the stream bears southward through the plain of Musashi near Tokyo, the water at this place being known as the Yedo river, which is not the same as another stream of the same name in Tokyo. The electric care on the Keisei line from Oshiagé crosses the river near Ichikawa station. Thence the river runs near Funabashi where stands one of the largest wireless telegraph stations in Japan. In the vicinity of Ichikawa the river Toné becomes famous for its trout fishing, and it attracts a great many visitors, especially in summer. The neighbourhood is rich in historical and literary associations and for this reason people of culture are found among the many that frequent its shores. Places of such interest are the Sonei temple and Satomi park as well as Konodai.

One of the sights of the Tonégawa is the number of boats with their white sails, that are always coming up or going down the stream. As one approaches the river the sails can be seen in the distance long before there is any suspicion of a stream, and loom up mysteriously like white wings sweeping over the plains. Before the advent of railways these river boats did all the transportation, and the villages along the stream were prosperous centers for cargo in transit. This is especially true of the village of Sekiyado, which has now fallen upon evil days, being rather poorly off. In the old days all the produce from Oshu used to wait there for transportation, whence it was shipped down the Yedo river to the shogun's capital. Fish from Choshi

came there, too, for transmission to Yedo, and the fish merchants from Yedo always had their agents there looking for bargains. Thus the village had an active and prosperous connection with Yedo. These days are now gone forever, and the railway has monopolized all the old traffic. The lazy sails that make the landscape of the Tonégawa so picturesque, and the antiquated steam vessels that blow tired whistles along its banks, find scarcely enough to pay their way. The drying nets of the fishermen now hang where once there was the busy activity of barter and trade.

From this section onward to the mouth of the river the stream flows quietly and uneventfully with few places of any special interest. For places and scenes of greater interest and beauty one must ascend the river to the districts near its source. Every river in Japan is rich in historical and scenic associations, and the Toné is no less distinguished in this respect. Until recent years no one had fully explored the sources of the Tonégawa, lying as they do in the inaccessible fastness of the mountains. But if one proceeds up the river through the province of Kozuke between the mountains of Akagi and Haruna one comes to a little town called Numata, beyond which there is a dense forest near the village of Fujiwara. It is in this forest that the river Toné takes its rise, but the exact spot no human eye has ever seen. Thickets of white *hinoki*, larch, maple and *keyaki* fight for preeminence along these ancient hills, while underneath somewhere the waters of the ancient river issue forth, though no one yet knows the secret of its eternal springs. The traditions of the people of Fujiwara village are against attempting to ascertain the sources of

the river. They aver that all who have tried it, have come to a bad end. They believe that the original springs are guarded by a demon which devours all who trespass on the sacred sources of the stream. Only the most obstinate persons ever invade the precincts of the river source and they never come back. The sources have grown in solemnity and awe with the increasing number of victims added by succeeding centuries. Now no one can be found foolhardy enough thus to risk his life. The last victim was a *yamabushi*, a kind of mountain hermit who about 150 years ago lost his way on a journey from Kozuke to Echigo and straying into the sources of the river never returned. But it is said that at the source sits an image of a goddess from whose breasts flow the first waters of the river. So the sources of the Tonégawa must be left in the mists with which they have been wrapped from the beginning.

Above the town of Numata there is a bridge crossing the stream at Tsuginoyo, where one sees a flag always flying. Beneath this flag lies a stone known as Mozayemon Jizo, with which are associated some remarkable traditions. It is said that in ancient times there was a daimyo named Sanada, lord of the district, who was a great despot, increasing the taxes of the people fivefold and imposing a tax even on every baby born. The people of the 177 villages within his domain could no longer endure his rule, and sent deputies to Yedo to complain to the Shogun. The lord was very angry when he learned what his subjects had done, and he killed the leader of the malcontents, Mozayemon and his wife at the spot where the stone now lies in the river bed of the Tonégawa. On the hill above, the farmers had the image of

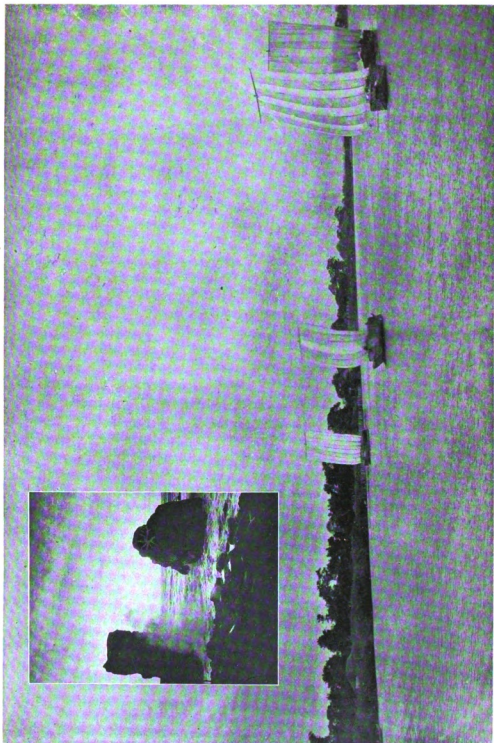
Mozayemon carved in the form of Jizo, and ever since worshippers in distress come there to seek divine help.

Some 25 miles down the stream stands the Oyen-ga-iwa, not far from the city of Mayebashi, near the village of Soja on the opposite side of the river. The tradition is that in the old days Mayebashi castle was held by one named Akimoto Nagatomo, who brought back with him from the wars of the period a pretty girl, named Oyen. Her skin was like unto fine wax and white as the roots of a sapling. The girl always pined for her far-away home, though her captor loved her and tried to make her happy. After three years her lord died of a mysterious illness. When mass was said before the spirit of the dead lord at the local shrine the widowed maiden came to burn incense before the soul of her deceased lord, as was the custom. At that moment she fell dead, and blood flowed from her mouth. At the same moment the great rock known as Oyen-ga-iwa appeared in its present position; and the belief of the villagers is that the spirit of the departed maiden turned into the rock. There are stories and tales innumerable to the effect that people have seen the ghost of the lovely lady seated on the rock on certain nights in spring when warm showers are

falling, combing out her beautiful tresses in the rain. Some go even so far as to say that the fair lady was no other than one of the mistresses of the great Hideyoshi that had been stolen from Osaka castle when it fell.

The grounds where the old castle of Mayebashi formerly stood are now occupied by the Prefectural Office; but near by is a great hole full of deep stagnant water, which brings bad luck to all having anything to do with it. It is said that this spot was used for foul purposes in days of old, and that at the bottom of it the spirit of a woman once done away with still wreaks vengeance on the family of the castle. Her name was Otoro; and being envied on account of her fellow waiting maids in the lord's family, because the lord was in love with her. She was slandered to the lord by averring that a tiny nail found in the lord's food was put there by Otoro. The lord believed the slander and had her tied up and thrown into the watery abyss. From that time the castle was visited by destructive floods every time river rose with the season's rains, and could never be safely constructed again. Such are some of the traditions of the Toné river, that still find credence and interest among the people that live along its extensive reaches.





THE RIVER TONÉ

CHOSHI COAST



THE LATE BARON OKUDA

YOSHITO OKUDA

By F. NISHIYAMA

THE subject of this sketch, the late Baron Okuda, was mayor of Tokyo for but a short period, but in that time he left his indelible mark as a leader on the municipality and people. The degree to which he was revered by all classes may be seen from the profound sorrow that followed his decease and the crowds that followed him to the grave. Indeed it is hardly too much to say that no citizen, since the death of General Baron Nogi, was mourned so widely or sincerely by the people of Japan. His eminence as a legislator and a scholar was only exceeded by his depth of character, which impressed itself on all who came in contact with him. To his distinguished gifts as jurist and administrator Japan's great men all bear witness.

As a rule the late mayor was as reticent in demeanor as his countrymen are proverbially reputed to be; but this did not prevent him pushing his opinions to effectiveness when the case demanded it. In his somewhat pessimistic attitude of mind he was rather a contrast to his predecessor, Baron Sakatani, who was usually optimistic. But both mayors were alike in seeing that things were efficiently done after it was once decided to do them. They were never satisfied with work half-done. As everyone looked forward to a bright future for him, Baron Okuda's death was a sad surprise and a great loss to the whole nation.

Before his appointment to the mayoralty Baron Okuda had been a member of the cabinet and was head of the Chuo University. During the two years and two months of his incumbency of the mayor's office he carried through an immense amount of work, mainly by the force of an iron will that stopped at no

hindrance. No problem seemed to baffle his remarkable mind, and he soon reached a solution on questions confronting him. When the question of increased tram-car fares came up, the Mayor decided in its favour and promptly enforced the decision. In the same way he succeeded in bringing about an amalgamation of the various electric light companies of the that the next day he committed *seppuku*. This in itself is sufficient to show the stuff of which the Okuda's were made.

After finishing his course at the schools of his native province young Okuda came up to Tokyo, and graduated from the Law College of the Imperial University in 1884, subsequently becoming an official of the Government. Finally he arose to be Chief Secretary of the House of Representatives, and later was appointed vice-Minister in the Department of Agriculture and Commerce. He was also at one time Minister of Education, and afterwards President of the Legislative Bureau. Leaving official life in 1901, Baron Okuda was elected to membership in the Imperial Diet as a representative of his native province, and was nominated a Court Councillor by the Emperor, who also made him a member of the House of Peers. When the Yamamoto cabinet came into office Baron Okuda was, first, Minister of Education, and later, Minister of Justice, discharging both functions with eminent ability. Then in June, 1915, he was appointed Mayor of Tokyo.

The late Baron won distinction also as an investigator regarding the best interests of the Imperial House, his plans for its readjustment and administration winning much approval. For this purpose he made a study of the customs of the royal and princely houses of other countries, in which line of knowledge he had no

superior in Japan. The late Emperor had such confidence in Baron Okuda that when it was proposed that Korea should be annexed to Japan his Majesty secretly summoned him to the Imperial presence to ask him as to the proper way to deal with the royal house of Korea. It was on his advice that royal family of Korea was placed in the same rank with Imperial princes.

In education, too, he exercised a noble and permanent influence. The Chuo University was veritably his creation, and has done good work in the promotion of a sounder study of jurisprudence. It was in recognition of his merits that the present Emperor raised him to the peerage, with the title of Baron. The late Baron never sought but rather municipality. These questions had been lying over for years awaiting official decision, but Mayor Okuda alone seemed able to solve the difficulty. He had the faculty of being able to reconcile and harmonize conflicting opinions and interests in the interest of the work in hand. To have the credit of such achievement in a municipal assembly is not within the power of many men.

His method of going about the reduction of city expenses and the increasing of the city's revenue was characteristic of the man. The mayor began by reducing his own salary by a large degree, and then he dispensed with all unnecessary officials and clerks in the city offices. He arrived at the City Hall every morning regularly, on foot and in common civilian clothes. He spent so much money on others that, although he was rich when he became mayor, he was poor when he died. His gifts to the lower-salaried officials of the city took all his spare cash at New Year time. The self-sacrificing aspect of his character was enough to make him immortal among his fellowcountrymen.

Those who have made a study of the character of the late mayor affirm that what he was came from his persistent practice of selfculture, though he owed much to heredity as well. Born in 1860 in the province of Tottori, the son of a

samurai family, he was early adopted into the family of an uncle, a younger brother of his father to whose influence he owed much in the formation of his character. The family was noted for its devotion to loyalty and the strictest of discipline. When the leader of the Tottori clan attempted to side with the shogun at the time of the Restoration, the Okuda family, in a spirit of burning reverence for the Emperor, attacked him and he with twenty other disloyal associates, perished at their hands. Thus was the clan brought to unanimity of opinion regarding the Imperial cause. Mannosuké Okuda, father of the late Baron Okuda, was so filled with sorrow at the violence he was obliged to inflict on the opponents of the Imperial cause, avoided public office, and all his appointments were accepted only after much persuasion. Once he accepted office, however, none excelled him in the assiduity and efficiency with which he executed the duties of his office; and it was no doubt his carefulness in this respect that hastened his death. Combined with his strength and firmness of will, were a gentleness and generosity that won the hearts of all. He was a man that understood and felt fully the nature of responsibility. This in itself is a distinction in a country where it is often so lacking. He never signed a paper or official document without perusing it; nor did he shift any of this responsibility to his deputies, as is sometimes done. This made his work so much more arduous than it would otherwise have been. But he was determined always to make himself responsible for blunders in his administration, and gave his life in the effort to make himself equal to such responsibility. On the 23rd of July he attended the City Office for the last time, and after about a month of illness he passed away. He was accorded a municipal funeral, when 80,000 citizens followed his body to the grave. Thus passed a man, who though born poor, yet raised himself to the highest efficiency and honour, and won the complete approval of his Emperor and country.

RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

I

ONE day in spring Mr. Kono, a Bachelor of Arts, and Mr. Munechika, a Master of Arts, were walking along one of the suburban roads of Kyoto on their way to ascend Mount Hiyei.

"How long a distance is it to the mountain, and which direction do we take?" asked Kono, halting a moment to wipe the perspiration from his forehead with a cloth.

"Indeed I do not know much about it myself," replied his companion. "It is probably no difference from which side we ascend. As for the direction, there is the mountain in the distance."

Munechika was a man with a square, set face, and body to correspond. He gazed at the heights of Hiyeizan rising through the hazy sky of spring.

"What a terribly stubborn thing a mountain is!" he sighed as they proceeded. "But we can easily climb it, I fancy, as it does not look so much from here", he added rather scornfully, belittling the difficulties before them.

"You speak as if you saw the mountain distinctly only now for the first time, but it has been visible ever since we left our hotel in Kyoto this morning. It is very remarkable if you did not notice it from Kyoto," continued Kono.

"Well, as long as I can see it now it does not much matter, does it?" said Munechika. "At any rate it is hardly worth discussing, and we shall find ourselves on the summit in no time, I suppose."

But Kono continued to fan himself with hat, taking care to let his breast have some of the breeze, opening his kimono that covered a long, slender body.

"You think mountains are stubborn things, do you?" said Munechika.

"I do, yes. It looks so set and solid as if determined never to move", replied he, squaring his shoulders and holding them stiff in imitation of the mountain.

"You know one is determined not to move only when he *can* move! Is not that so? And is not that as true of mountains as of men?"

"Yes," said Munechika. "I know that."

"Do you think that mountain really can move?" queried Kono, mysteriously.

"You are as fond of recondite argument as usual, I see," retorted Munechika. "I suppose if you came into this world for that purpose it cannot be helped," he continued, laughing. "But let us get on!"

Munechika proceeded ahead of Kono, swinging his cherry stick as he walked.

The silence was at last broken by Kono asking how far it might be to the summit of the mountain. Munechika estimated it as about two and a half miles, or so.

"Two and a half miles from where?" blurted Kono.

"I do not know from where. In any case that is a matter of no importance when speaking of a small mountain in the vicinity of Kyoto. Whenever I travel with you I find that you are a fellow who is always planning but never carrying out, and so I usually fail to see anything worth while. It is rather inconvenient!"

"Well, I think it was rather rash of you to induce me to join you on this trip," replied Kono. "You have succeeded in persuading me to follow you, but you do not even know where to begin the ascent of Mount Hiyei, what to see when on the summit, nor where to descend."

"What plan does one need for climbing an insignificant hill like that?" demanded Munechika.

"You call that an insignificant mountain, do you? Do you know how high it is?"

"No, I cannot say that I do. Do you?"

"No!"

"Then what are you talking about, when you don't know yourself?"

"Now do not get excited," said Kono. "We are both in the same condition and should be humble. Although there may be an excuse for our not knowing the altitude of the mountain, it seems to me there is none for our not planning what to see on the trip to Mount Hiyei. We

should at least know how much time it is going to take."

"If this trip is so unsatisfactory to you let us take a different one," suggested Munechika, mischievously. "I might have time to take several trips while you are making up your mind about the affairs of this one."

Munechika's stout form jostled along at a good pace, with lanky Kono in full pursuit.

As they approached the foothills of the mountain a woman in a black kimono came into view. A red *tasuki* held back her sleeves and she was carrying on her back a bundle of firewood as long as herself.

"The women of this neighbourhood are fine to look upon," remarked Munechika. "Indeed they are veritable pictures!"

"I wonder if they are what is called *oharamé*," said Kono.

"Probably not," thought Munechika. "No doubt they are from Yasé."

"But the *oharamé* are usually found in this locality.

"Now can you guarantee the truth of that?" insisted Munechika.

No, I can't, but the name sounds good enough for this place.

"If we are to be governed by elegant names we must remember that even they vary in their significance, as for instance, constitutional government, pantheism, loyalty and filial piety."

"What of the title we bear?" asked Kono. "Is not *gakushi* (scholars) something to be proud of?"

"Had I supposed that was all it amounted to," said Munechika, "I would not have taken my degree, "But I thought you were going in for the elegant title of diplomat.' "

"Yes, but that is not so easy to attain."

"How often have you failed in the examination for it?"

"You know very well, it was only once," replied Kono, peevishly.

"But isn't that enough to make your future doubtful?" suggested Munechika.

At this Kono only laughed.

The two travelers were still going on in this garrulous way when they found that they had unexpectedly reached the summit of the mountain.

For some time they were lost in the grandeur of the view. Lake Biwa lay far below like a mirror enshaded. They could do nothing but gaze in complete absorption of mind.

Now while Kono and Munechika were visiting Kyoto an intimate friend of his named Ono, was reading Shakespeare's *Anthony and Cleopatra* with Fujio, Kono's younger sister, at her home, with Nakano, a young bachelor of Arts, listening beside them.

"Mr. Ono," said Fujio, glancing up at him with a bewitching pair of eyes, "does this woman in the play intend going to Rome?"

Being instructor to the fair pupil, Ono had to hold himself responsible for Cleopatra's deeds; so he said: "No she did not go there."

"Then if she did not go, neither will I," said Fujio, roguishly.

"In reading Shakespeare one gets in insight into the character of woman," continued Ono. "In dealing with female character the great dramatist was in his own domain. Whenever I see Cleopatra as depicted by Shakespeare I am possessed by a remarkable feeling. I feel like a man fallen into a pit out of which I cannot get, and then Cleopatra emerges

from purple shades to rescue me. She, the only one, appears like a fading colour print in purple smoke rising triumphant. Her love is not like the gentle breeze, nor is it the love of lamentation; it is the love of the storm and tempest!"

"Is Shakespeare so explained?" cried Fujio, wistfully.

"That is my interpretation of him," said Ono. "When Anthony marries Octavia in Rome, Cleopatra inquires about the matter from a servant, with burning jealousy, which shows her character vividly. She is curious about every detail of Octavia: her height, and whether she is as tall as Cleopatra; also the colour of her hair, whether her face is round, her voice low, and her age, and so on."

"And how old was Cleopatra?" asked Fujio.

"About thirty, perhaps," said Ono.

"Then she is quite as old as I am," remarked the girl. She smiled as she spoke, inclining her head a little, coyly. As a matter of fact Fujio was only twenty-four, and Ono was three years her senior.

"Does a woman become more jealous as she grows older?" asked Fujio.

This was a puzzler to Ono. The room was only one of six mats; and the two friends sat opposite to each other. The conversation was just beginning to get interesting when Fujio's mother came in, having been out somewhere.

At this Ono excused himself for having stayed so long and prepared to take leave; but Fujio's mother asked him not hurry away. They were all women in that house, she said, and felt the want of company.

Thus encouraged Ono ventured to inquire when Kono was expected back

from Kyoto; and the mother said the time of his return was still uncertain.

"He must be enjoying himself very much in Kyoto, as the season is at its best now," said Ono.

"I wish you could have been with him," broke in Fujio. "You have been there, have you not?"

"Yes, I am so familiar with Kyoto that I do not much care to visit it now."

"O, have you no enthusiasm for Kyoto;" cried Fujio.

"Not in the least," replied Ono, calmly.

At this the mother drew near and thanked Ono for his care in teaching English literature to her daughter. Then she asked Fujio where the little thing was

that she entrusted to her some time ago.

"Here it is," said Fujio, gayly, and then took out a gold chain, which she hung on Ono's breast, remarking with joy that it became him well. In this the mother acquiesced happily. Ono, the while, looked bashful, and was silent.

"What is the meaning of this?" he at last found words to say.

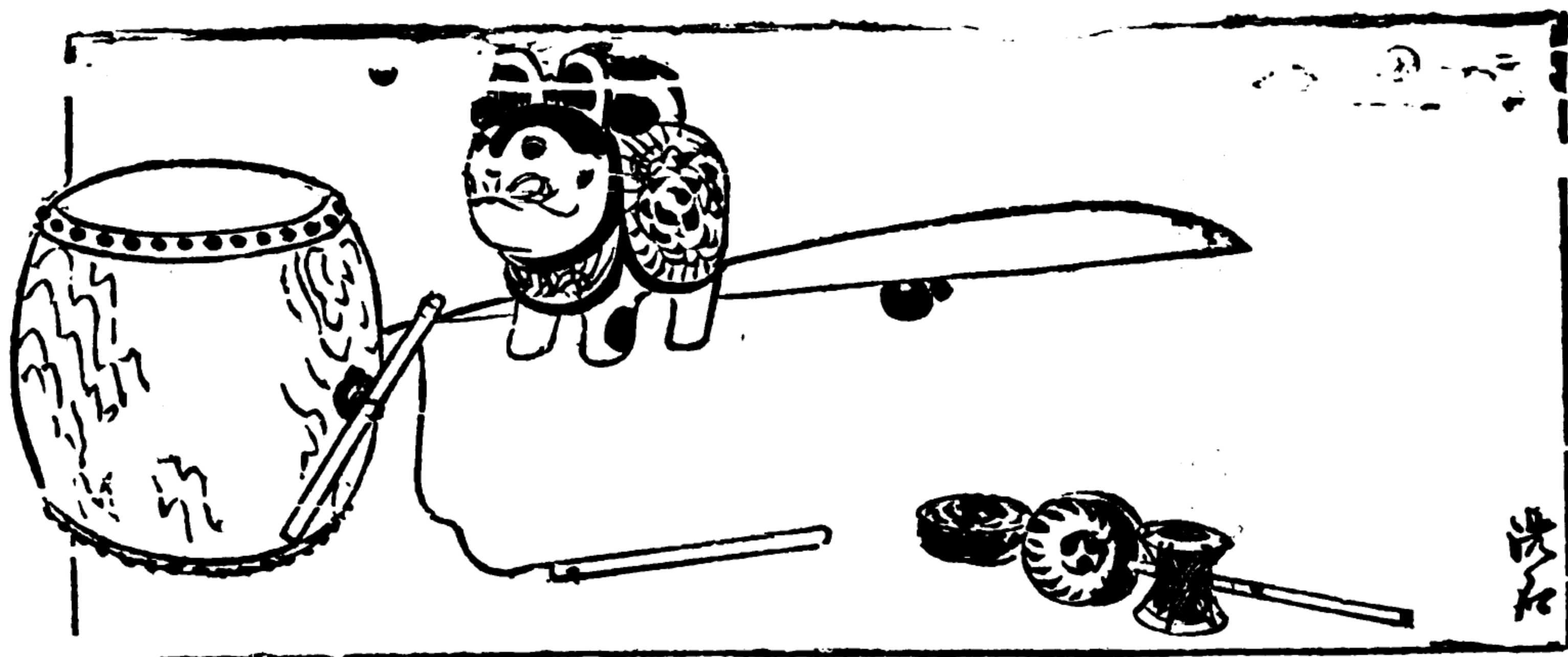
The mother smiled significantly.

"Will you not accept it as a gift from me?" Fujio ventured to ask, looking softly at him with averted face.

Ono was still quiet and silent.

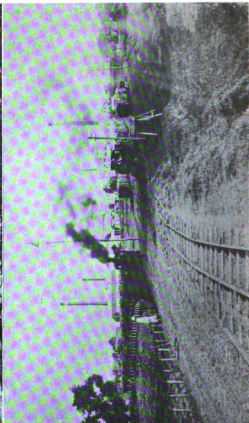
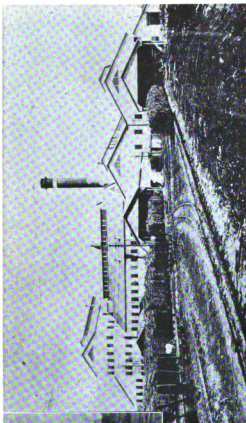
"Then I'll take it back!" said Fujio. She removed the gold chain from Ono's breast.

(To be Continued)





THE LATE SOSEKI NATSUME
AUTHOR OF "RED POPPY"



FORMOSA SUGAR CO.
ENSUIKO SUGAR CO.



LIGHT-RAILWAY FOR TRANSPORTING SUGAR CANE
FIELD OF SUGAR CANE

FORMOSAN SUGAR INDUSTRY

By TEIZO ITO

(EXPERT IN THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

AS the sugar industry in Japan has seen remarkable development in recent years and is coming to occupy a place of increasing interest in foreign markets, the subject deserves the attention of all who desire a knowledge of progress in Japan. The sugar industry has experienced its greatest development since the outbreak of the European war. In 1915 the output of sugar in Japan proper was 140,000,000 *kin* and in Formosa about 420,000,000 *kin*, a total of 560,000,000 *kin*. In 1916 this arose to some 700,000,000 *kin*. At the same time exports of sugar from Japan have naturally increased and imports correspondingly decreased. Comparing the first nine months of 1916 with the same period in 1917 we have the following figures:

	Exports	Imports
January to September, 1916... ..	¥9,701,157	¥7,211,401
January to September, 1917... ..	19,101,341	4,835,331

Thus there was an increase of well over nine million *yen* in exports of sugar in the first nine months of the year as compared with the previous year, and a decrease of over two million *yen* in imports. If this tendency continues Japan will soon be independent of imports of sugar.

Though sugar has been cultivated in

Japan proper for more than two centuries it has made no remarkable development, owing to lack of progressive methods and neglect to introduce the growing of sugar beets. Moreover the sugar cane is not well adapted to the climate of Japan proper, which is that of the temperate zone. Consequently all the important developments in the sugar industry have been confined to Formosa.

In Formosa sugar has been cultivated since the 16th century, being introduced by the Chinese. When Formosa was occupied by the Dutch in 1624 sugar was already a staple product of the island. For the next forty years the Dutch did all they could to develop the industry. When Teiseiko of China drove out the Dutch in 1666 he devoted much attention to the cultivation of sugar cane, importing new plants from Fukien, after which rapid progress was made. After the island passed under the full control of China some 20 years later, no remarkable progress was seen in sugar cultivation. However, the industry was steadily carried on and the output was exported to Japan, China, England, North America and Australia.

In 1895 when Japan came into possession of Formosa she was too much occupied with the subjugation of the

savages to give proper attention to the sugar industry, and it declined until 1898 when the Government resolved to protect and encourage it. In 1902 the industry came under official protection, and with increase of capital, knowledge and modern methods both cane cultivation and sugar refining underwent radical improvement. To-day Formosa is one of the great sugar producing centers of the world.

The cultivation of sugar in Formosa is entirely from cane. The attempt was once made to introduce the sugar beet in Hokkaido, but it was not successful and soon abandoned. Not even in Japan proper, where doubtless the sugar beet might be expected to thrive, has any attempt been made to grow it. The raw materials for sugar in Japan proper are all obtained from cane. The chief centers of sugar-cane cultivation in Japan proper are in Kyushu, the Luchu islands and a small district in Shikoku, the production being insignificant compared with Formosa. In that island the Government has introduced various new species of cane from Java, Hawaii, Louisiana and great improvement has been experienced not only in species and methods of cultivation but in sugar machinery. Originally the only sugar cane in Formosa was what is known as the *bolbon*, a kind of bamboo cane, well suited to the climate and needing little care in cultivation. With the introduction of new and better-yielding species by the authorities the original species has declined as the native cultivators are coming to prefer the new species. The Hawaiian species, known as the rose-bamboo, is most successful in Formosa, thriving even on barren or unirrigated soil.

Previous to Japan's occupation of the island Formosa had never in any one year

produced as much as 100,000,000 *kin* of sugar, the methods adhered to being primitive and impractical. Most of the cultivation was extremely careless and the only sugar mills were in straw huts and only buffaloes were used for motive power. Japan soon saw that such antiquated methods could never meet the situation and bring the industry to full development. The authorities had the best modern machinery introduced from the United States, sugar companies were organized and big refineries built, to which the small buffalo mills had to give way. By the old methods not more than 45 per cent of the juice and some 7 per cent of the sugar were obtained from the cane, but under the new system as much 80 per cent of the juice and 15 per cent of sugar were extracted. No wonder that the island saw a remarkable increase in the annual output of sugar.

The area under cultivation has also extended to an acreage much greater than formerly, about four times that under cultivation at the time of Japan's occupation in 1895. During the past ten years or so the output of sugar from Formosa has increased more than sevenfold in value, as may be seen from the following table:

Year	Crude Sugar <i>Kin</i>	Refined Sugar <i>Kin</i>	Molasses <i>Kin</i>	Value <i>Yen</i>
1906	120,182,442	7,205,975	1,373,107	7,174,390
1907	120,288,181	4,173,093	1,512,511	7,252,389
1908	105,575,122	3,626,405	1,946,169	9,020,332
1909	199,689,420	4,190,239	12,123,690	20,420,628
1910	338,135,815	2,266,051	37,516,371	39,119,140
1911	449,803,071	446,022	35,138,557	48,878,344
1912	292,645,391	—	59,325,018	38,772,488
1913	119,149,244	—	42,951,438	18,942,083
1914	251,279,219	—	37,234,916	36,922,429
1915	347,466,389	—	73,862,647	58,828,938

The development of the sugar industry in Formosa owes not a little to the energy and direction of the large sugar companies that have been established there, bringing

in adequate capital and forming an association for the protection of the industry. Among the more important of these companies are the following :

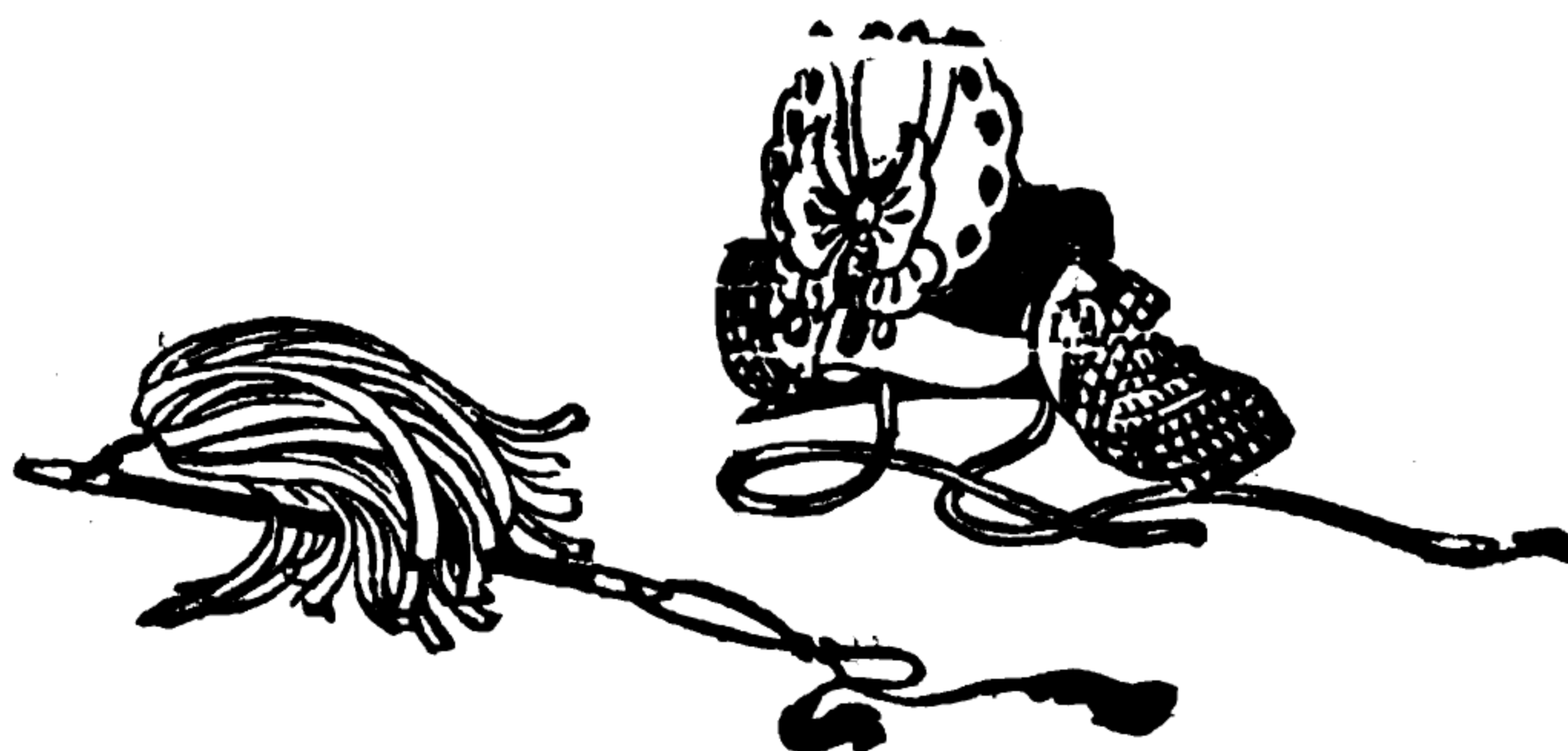
	Capital <i>Yen</i>	Eastab- lished	Last Divided
Formosan Sugar Company... ..	29,800,000	1900	23%
Dai Nippon Sugar Company	18,000,000	1896	20
Meiji Sugar Company... ..	12,000,000	1906	26
Oriental Sugar „	11,750,000	1907	36
Ensuike „ „	11,250,000	1907	25
Imperial „ „	7,500,000	1910	29
Niitaka „ „	5,000,000	1909	42
Rinhongen Sugar Company	3,000,000	1913	?
Shinko Sugar Company	600,000	1908	?
Tainan „ „	5,000,000	1913	15
Taito „ „	3,500,000	1913	7

The output of sugar in Germany, Austria and Russia, three of the largest sugar producing countries of the world, having greatly declined since the war, the demand from Japan has been greater. Germany and Austria have been importing sugar beet seed through Holland to try to increase their crop; and Russia, who before the war exported as much as 300,000 tons of sugar a year, is now importing more than that. Great Britain, which is one of the great sugar consuming countries in the world, has reduced the annual consumption by 200,000 tons

annually, on account of the war, and France is adopting a similar policy, while America is raising the import duty on sugar from one to one and a half cents a pound, not only to increase national revenue but to lessen the annual consumption. The following table represents the world annual consumption of sugar *per capita* :

	Population	Consumption <i>per capita</i> <i>Kin</i>
England	46,600,000	91.15
America	101,577,000	82.80
Germany	68,000,000	51.72
Russia	136,210,000	24.83
France	39,610,000	41.71
Japan	50,000,000	13.33

It will be seen from the above table that the *per capita* consumption of sugar in Japan is very small compared with some other countries and especially as compared with the annual output of sugar in the Empire. But with a steady decline of output in some of the more important sugar producing centers there is a bright future for the industry in Japan where the annual output is increasing; and the big sugar manufacturers are preparing to extend the trade in all directions, even to the South Seas.



THE ENGLISHMAN

Dr. J. INGRAM BRYAN

"Every one of those islanders is an island himself, safe, tranquil, incommunicable."—*Ralf Waldo Emerson.*

WHEN Emerson penned these words half a century ago he was less facetious than he supposed and struck a profounder note with regard to British individuality than he intended. These islanders, like safe and tranquil islands, have well withstood the storms of time, surviving alike the hosts of Rome and Cæsar, of Dane and corsair, of Philip and his Armada, of "Boney" and his veterans, as they will no doubt now survive the Teutons and their Kaiser. The continental tides have swept in vain the shores of Albion, save to her enrichment and completion. Of Roman, Dane and Norman none but the Briton remains.

It is not, however, the invulnerable aspect of the Englishman that I want to touch upon at this time, but his alleged incommunicability: his manners and their accusers. Is the Englishman so grossly reserved as he has been commonly described?

The Englishman, always a prominent figure, whether in the world of politics, finance, trade, transportation, literature, or war as to-day, was never more conspicuous than he is at this moment in human history, standing, as he does, for the principles and ideals on which all future progress for mankind must be based; and, what is more, dying for them.

There is certainly nothing of the incommunicable about the Englishman's attitude to-day; nor is he now any other than he has been for a thousand years or more. We have always taken for granted that, though the Englishman said little, he invariably meant the little he did say; and somehow managed to make himself understood. Such a phrase as "the Englishman is as good as his word" has too long passed as a current aphorism to be flouted now. It was left for the crafty Kaiser to pretend the assumption that what the Englishman said he might not mean; that when he declared by treaty he would never tolerate the violation of Belgian neutrality it amounted to no more than a "scrap of paper;" which indeed does not show the leader of the Teutons in the light of so doughty a warrior as he would have the world understand, since had he believed the Englishman to be as good as his word he would have hesitated to plunge Europe into carnage.

"We don't want to fight;
But, by jingo, if we do,
We have the men; we have ships,
And we have the money too."

There is nothing particularly ambiguous about this: it is so plain that the wayfaring man, though a fool, need not

err therein ; and it has been the slogan of British policy in regard to any disturbance of the 'status quo in Europe for a considerable period. Neither Philip the Second nor Napoleon had difficulty in knowing what it meant : their only difficulty was in evading it, a problem now facing the Kaiser.

The Englishman incommunicable ! The Germans are finding him a bit more communicable than is either quite convenient or safe just now. However little his words may have meant to Hun statesmen in the past there is no doubt that the Englishman's missives to-day are deadly. The Englishman has undoubtedly always made the best quaker, thought it must be admitted, he has not made so many of them, yet England is the greatest nation of citizen soldiers the world has ever seen. While the Englishman will probably agree that he has never been conspicuously bound to his brethren by what Lamb calls the "agreeing spirit of incommunicativeness," yet he has always believed that sympathy was possible without "the gabble of words." And when it comes to fairplay and the value of the pledged word the Englishman has never been a shirker : he abhors an equivacator and he hates a neutral. Was not that what the French Ambassador at Washington meant when he declared that Frenchmen always looked to America for equality but to England for liberty ? And wherever men of English blood have ruled this spirit has always prevailed ; for England is not all of England : the British lion has her whelps in all lands. And how they flock home to her standard from all seas in this hour of crisis when the liberty of all mankind is at stake !

Among those less highly developed socially the Englishman has not always

been popular ; and sometimes to a degree suggesting a spirit of malignity. He has been accused of lacking *gush* : too cold and phlegmatic on first contact with strangers, among whom apparently he never expects to entertain angels unawares. Upon receiving an introduction, even to the prettiest girl, in the room, the Englishman shows no emotion ; he simply says "How do you do !" and that is all there is to it, while his fellow-guest of the old world or the new is profuse in expressions of delight at being presented to the fair stranger ; and his Allies of the Far East aver that they have the honour of hanging on her honourable eye for the first time.

Thus the average Englishman is supposed to be a poser and not easy to chum up with quickly ; his gelid attitude is assumed to be impervious to the warmest approach ; and those who insist on cracking his shell, or even knocking on it, are apt to find themselves regarded as bounders or at least under suspicion. The Englishman is a stickler for good form, and would feel embarrassed if he had to pull you out of the ditch without a formal introduction.

But, after all, are we quite sure that the Englishman's attitude of reserve and sense of good form are not the mark of a nobler character and a higher civilization than are suggested by the more affable and ingratiating manners of countries with somewhat different social standards and traditions ? Is it natural or reasonable that a stranger should expect to be received on terms of fraternal equality ; and is it to be demanded that men generally, much less Englishmen, should be different from Charles Lamb who declared that it was impossible for him "to like all people alike ?"

The best judge of such matters ought

to be he who has lived much among all races and civilizations and has had adequate opportunity of estimating the degrees of their development. With this experience I cannot well help having cognizance of the divergences of character and temperment obtaining among different nations, as betrayed by the manners of men and women where it has been my lot to reside. And long residence even among the reputedly politest peoples has not convinced me that the Englishman has much, if anything, to gain by imitating others: his own manners have at least the saving grace of lacking hypocrisy. One is almost invariably impressed with the fact that the overfervid manner is apt to be only too often artificially assumed for the sake of representing the intruder as other than he is. It is, of course, quite natural, and in some degree human, that people should desire to seem better than they are; but the average well-brought-up Englishman does not consider this quite playing the game. Indeed he has too often a false modesty that fails to do justice to his personal merit. On the other hand he is often in danger of swinging toward the other extreme after he does get acquainted and assuming an attitude of cocksureness that tends to despise others. He has so much faith in England and English ways that he can hardly realize that in a few other countries they may do some things quite as well as in dear old England. This weakness, which some ascribe to supercilious pride and undue national egoism, but which is the result of insularity and the revolt against bad form, should not be allowed to discount one's appreciation of the superiority of English manners and the Englishman's aversion to the cad. There is

some basis of sound judgment in the suspicion that undue cordiality is too apt to be no more than a form of deception to cover up what is repellant: the manners of the confidence man.

It is not, of course, in every case true that demonstrativeness of manner becomes a cloak to screen the objectionable, a bait to hide the hook, as it were; for in countries where this emphatic frankness with strangers is taken for bigheartedness, the loud manner is very likely to be contagious if not contaminating. Who of us has not known a boisterous friend that was as genuine of soul as he was violent in manner? But this does not preclude insistence on the probable wisdom of the Englishman in assuming an attitude of caution until acquaintance ripens into friendship. The English manner may not be quite so apathetic as it sometimes seems; it is safer to be tepid than to scald or get scalded.

Over against this hesitating demeanor of the Englishman in his first intercourse with strangers we have the openmindedness of the new world and the almost grovelling attitude of the old, especially Asia, which often gives the Englishman a feeling of embarrassment if not misgiving. He knows only too well that even manners may descend to perfidy and become bicipital, either assuming a bold and bluff exterior, seeking to pull the wool over the eyes of the unwary, or the unduly abject attitude wherein butter would not melt in the mouth, so to speak, humiliating itself into the good graces of those it would thus lose itself to win. The one is a weakness of the juvenile West, and the other a weakness of the senile East.

In the more newly settled sections of

the great West this brusque affability was apparently a necessary order of things in pioneer days when all sorts and conditions of men and women had to mingle in the rough-and-tumble of new nations travailing to the birth. Those involved in the process came out as best they could ; if some deteriorated, others became the forbears of a better breed. As the mass got shuffled some arose to respect the old forms and conventions while others remained content with easier ways, which were often more primitive than moral. A society in the later stages of emergence from its pioneer period will carry in some measure the accretions of its experience. Even in the so-called wild and wooly west there is every indication of a stage of evolution above society in the raw. But it is still difficult for the English gentleman to pass himself off in the more rustic sections of occidental society without being accused of affectation and a self-assumed superiority, simply because he refuses to descend to colloquialisms and boorish unconvention. It is hard to be accused of putting on of good manners and correct speech. Consequently the Englishman abroad is often taken for a prig or a snob when he is only standing up for the culture of his fathers, for the liberty of being an Englishman. The Englishman is therefore, usually happiest at home. Culture naturally gravitates toward its center. What lover of culture does not love England? No one wonders that men like Kipling, Gilbert Parker and Henry James preferred England when it came to settling down ; for how can an artist in word and thought endure the crude inartistry of a society that sneers at grace of manner and intonation as affectation? And what admirer of correct form would

not gladly escape to England from being embraced and kissed on the continent? To a real Englishman there is something vital about all these things.

The oriental manner, forming so great a contrast to that of the West, is the outcome of ages of serfdom and oppression. The manners of the extreme orient and the extreme occident meet in that they are alike survivals of a time when it was necessary for every stranger to persuade those whom he approached that he was not an adversary ; for in the early days the stranger was as likely to prove an enemy as not. Assassination and espionage were as common in the East as highwaymen were in the West. Fear of the stranger has always been a mark of primitive society. The stranger had to be treated as an enemy until he turned out otherwise ; and consequently he did all in his power to win the favour of his host as soon as possible ; for which purpose he was often obliged to go to extraordinary lengths in order to be convincing. In the west a bold and hospitable manner went best on both sides, until it was seen how those meeting thus would finally hit it off together ; for as often as not you were entertaining millionaires unawares while in the extreme orient the grovelling, kowtowing manner of approach won most confidence, as it does still. The West was peopled with freemen and the East with slaves. The abject attitude is the only way in which an inferior in the East can approach a superior simply because you desire the grace superior. Indeed the exaggerated ceremoniousness of oriental manners, reminds one of the no distant days when the life of the inferior was absolutely in the hand of his superior and the former had to approach the latter

always with his face in the dust, if he would be welcome. Half a century ago the ordinary subject of Japan could not look on the face of even his daimyo and live. When the great man passed along the highway, in every hamlet and on every road where he went the people at the command of outrunners had to fall on their faces in the mud on pain of death, not daring to lift a countenance until their lord had gone by. Naturally the manners of modern Japan are largely a reflection of a time when a word from a superior meant death to an inferior.

Thus it will be seen that in the rude free life of the new world as well as in the despotic system of the extreme East manners were purely utilitarian and self-interested; they did not express the soul and culture of the stranger, nor indeed of the host. In the lands of freedom it created a society wherein efficiency was more sought after than good form and where morals were happily often superior to manners. In the orient it created a society wherein form was everything, as obedience is the first law of slavery and etiquette and morals are the same thing. The western girl does not care so much whether her young man lifts his hat every time he meets her as she does whether he has paid for the hat and is able to pay for hers when he marries her; she does not notice so carefully if he always rises from his chair when she enters, but she has keen mind for ascertaining whether he owns the chair and can provide a good home. With her it is not manners, but making good, that maketh man." The oriental, on the other hand, wants a wife that he can own, body, soul, and spirit; and you can expect little of him unless you show a manner willing to wipe the dust off his feet to win his confidence.

Now the Englishman, who has been a free man in a highly civilized and long-settled country for many centuries, cannot be expected to linger still in that stage of social evolution where either effrontery or servility may be considered essential to success or good manners. He does not feel the need of doing anything special

to impress his honesty or hospitality on those whom he meets: he is no more than he pretends to be: and he is no less. Leave him or take him, as you like: he will not bribe you by his manners if he cannot win you by his worth.

The intrinsic character of the genuine Englishman was never seen to better advantage than it is at this time of unprecedented crisis. Is there anything in the annals of nations comparable to the fact that in the last three years more than 5,000,000 Englishmen have come forward *voluntarily* and offered to give their lives for their country and the ideals that have made England what she is? In the face of this, the largest voluntary army that the world has ever seen, who can doubt the stuff of which the Englishman is made? One has only to look at the photographs illustrating the roll of honour in the public press to see faces of a higher type of manhood than any other army of the world can command, the humanest and the most intelligent soldier in the records of war. This is said (and by an Irishman) not in any spirit of invidious comparison that would even for a moment detract from the heroes of other nations, but simply to show that in the practical working out of things, the Englishman is not, after all, a bad sort of chap: he has undoubtedly made good. As a man, therefore, his attitude to strangers cannot be supposed inferior either in sincerity or form to the more demonstrative good-fellowship of his cousins overseas on the one hand, or to the obsequious deference of his dependencies or Allies in the Orient, on the other. In the modern world circumstance has singled out the Englishman to be leader in the fight for that true ideal of freedom which means responsibility. He is not content with having the biggest and the richest empire in the world; he will have an empire that stands for the freedom of the nations, or die fighting for that ideal. The Englishman may have had his tyrants to domineer, but, alien or not, he has never obeyed them!

JAPAN AS A COUNTRY OF CHEMICAL INDUSTRIES

By Dr. T. TAKAMATSU

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

THOUGH the European war must have done human civilization much injury, there is no doubt that has proved of considerable benefit to Japan in a scientific and industrial way. Indeed the necessities it has forced on us have made Japan like a new country, compared with what she was before the war. The economic benefit alone is enormous, as much gold coming into the country in three years as ordinarily would take ten years to come in. And among the many industries that have been pushed forward by war conditions none have made more progress than our chemical industries. In fact almost the entire progress made in this direction has been due to the war. Whether the same rate of development will continue after the war, however, is another thing, for it will be no easy matter for Japan to compete with the great chemical industries of western nations. A good deal depends on how well we prepare for the contest and with what determination we carry on the enterprise.

It will be remembered by those familiar with the history of Chemical industry in Germany that progress was not realized without immense determination and effort. Germany underwent great sacrifices and expended much energy to overtake England in chemistry, medicine and finance. And the power which Germany wielded in the world was due largely to her chemical and economic advancement. And this she accomplished in the short

space of forty years or so, since the Franco-Prussian war. Up to that time Germany had suffered from French imperialism in a political and economic way; and to get rid of this incubus the whole German nation disciplined itself in a military sense until able to attain the desired freedom. From that time Germany began to build up a powerful empire of finance and politics, with a view to making the colossal leap in which she is now engaged.

What must be emphasised is that Germany clearly saw that the way of advancement lay through scientific knowledge, and she applied the indemnity received from France to the diffusion of scientific education among her people, making chemistry the basis. So sound was her principle and so efficient her system that no foreign country could compete with her. Thus although England was the founder of the world's chemical industries, Germany by thorough and systematic education assumed the leadership in this department of progress. German scientific policy was backed up strongly by such leaders as Bismarck, and every attempt was made not only to produce chemicals of every description but to produce them cheaper than other countries. England has been ahead of Germany in producing great scientists and inventors, while never suffering the disgrace of using science for nefarious purposes; but she fell behind Germany in power to unify her people in the

direction of universal scientific education and knowledge. Germany's defeat of England in the realm of chemistry is what makes it so difficult for England to defeat Germany in a military way now. If Germany is not to be admired in some things, she is certainly to be admired for her devotion to chemistry. What the world must come to realize, if it is to profit by the example of Germany, is that the foundation of that country's strength has been a universal knowledge of chemistry. It is an example that Japan especially must strive to emulate.

Before the war Japan was dependent on Germany for many of her chemicals, and chemical knowledge was not much pursued. Comparatively little interest was taken in chemical industry, though it was making some progress, to be sure. When the war broke out the industries in Japan which were depending on chemistry, were thrown into confusion by the stoppage of imports from Europe. Not to be thus defeated, our leaders of industry set about producing their own chemicals. But Japan was as Germany was before the Franco-Prussian war, lacking in the necessary knowledge and experience for progress in chemistry. Even now, after three years of energy and direction, our leaders in chemical industry are loath to spend the money necessary to a proper knowledge and experimentation in the realm of successful chemical progress. They allow profits to loom more important than knowledge, forgetting that in chemistry there can be no progress without sound knowledge and constant research. It is true that a change in the proper direction is already evident, but there is still much need of a more intelligent view of the situation. Our people will no doubt in time come to see that chemical industries are not matters of profit merely, but the center of gravity in any military struggle our nation may have to face.

What a disadvantage Germany would

be at in this war had she been unable to utilize such weapons as gas in withstanding her enemies. In the manufacture of powerful shells and gunpowder, too, a knowledge of chemistry is paramount. When the supply of nitric acid was cut off from South America, Germany was not greatly inconvenienced, for she had already learned to make it from air. It is certain that the Germans would long ago have met defeat but for their efficiency in chemical industry. This war has proved a contest in science as much as in arms and economics.

There are those who think that chemical education and progress should wait on Government patronage and subsidy, but I am not of these. Chemistry is a science that thrives best by being independent of everything save practical utility. If chemistry cannot live except by such protection as import tariffs provide, it had better be abandoned. Chemical industries are generally more or less related and interdependent. For instance, if the import tariff on soda was raised, all the industries using soda would be affected; so that while chemistry would be helped, other industries would be injured. Chemical industries, therefore, should make their way without relying on official protection. No doubt it will take some years for Germany to recover her chemical supremacy after the war. There is no need to be afraid of her dumping her manufacture, as some seem to think. If Japan now prepares for post-bellum enterprise in chemical industry she will be in a fair way to meet all competition in this respect. We must devote our best attention to the acquirement of knowledge and the production of cheap goods of good quality. This is as essential to the progress and safety of the nation as any other industry. It is necessary to national wealth as well as to national welfare. Japan's fortunes and her future depend on mastering the principles of chemical industry.

POLICE OF OLD YEDO

By Y. SHINOHARA

IN the Tokugawa days Japan did not have an Imperial constabulary system covering the entire country, as at present. Each feudal lord adopted a system of his own. In districts under the direct control of the shogun, however there was a uniform police system, as, for example in Yedo, the shogun's capital.

In Yedo there were two *machi-bugyo*, or administrators of justice, who regulated all affairs pertaining to police, justice and so on, in the city. The city was divided into two sections for the sake of better administration, and one *machi-bugyo* exercised jurisdiction over each. Those familiar with Japanese history will remember the name of Judge Oōka, one of the most distinguished and original judicial officials of old Japan. Interesting anecdotes of him have appeared in the Japan Magazine from time to time.

For the sake of convenience the administration of each section under *machi-bugyo* was divided into two parts, one concerned with police management and justice, and the other with executive matters. There were *yoriki*, or police inspectors, *dōshin*, or police sergeants, and *tesaki*, or detectives. Some of these police officials were men of distinguished character, like Oshio a sketch of whom appeared in these pages recently. Another was Chikage Kato who made himself famous as a zealous supporter of the government, scrutinizing all schools and organizations to see that nothing was

taught or propounded which was likely to interfere with loyalty to the government. It will thus be seen that the interest of the government and the police in the thought of the nation, which is a conspicuous feature of modern Japan, is nothing new, but a policy Japan has inherited from the spy system of the Tokugawa days.

The police in those days usually carried a baton about two feet long, with a sort of hilt at one end, with cords attached to it, these having two red tassels at the ends. This weapon was known as *jutté*. Some police officials were allowed to carry swords, but not the ordinary officers of the force and they wore ordinary clothes. Each police officer carried also a linen or hempen rope with a loop at one end, to bind the hands of a prisoner when arrested, the hands being bound behind the victim's back. The Japanese police officer never used handcuffs, nor do the present police officials do so. In the executive department most of the officials were veteran citizens of the empire, their offices being often hereditary. The various wards of the city had headmen who administered local affairs, the office too being hereditary. Under these again were men known as the *nanushi*, and Yedo had 284 of these. They acted as magistrates and heard small civil cases, or acted as witnesses. The *nanushi* had to be a popular man who enjoyed the confidence of the community.

During his tenure of office he received a pension from the government and was not permitted to engage in any occupation outside his official duties. He also received something from landlords and householders in his district. He exacted fees also from those assisted in law cases. Other officials were the *ōya* who collected the rent for property owned by the city, and gave tenants notices served by the city office. It is said that old Yedo had some 20,000 of these; so that the tax official is also not a new thing in Japan. The *oya* acted as advisers to the *nanushi*, five being selected every month for this special purpose, all serving on this committee of five in course of time. The *ōya* was made responsible for the conduct of tenants in his district and he had them under his thumb to a large extent, so much so that there arose a proverb to the effect that the *ōya* were as fathers and the tenants as children. Some of these took so personal an interest in society that they would not rent space to a family with a young son in the same place with a family that had a young daughter, lest there might be a case of love. When quarrels occurred the *oya* had to face the wrath of the *machi-bugyo*. In lists of citizens the name of the tenant and his *ōya* were always set down duly together.

What is true of Yedo was true of towns outside, each town, however, small, having its *nanushi* and *ōya*. Every town also had its police office known as the *jishinban*, a small building about 12 by 18 feet, corresponding to the police office of to-day. The *ōya* of the towns and villages took turns in occupying this office, and the village or town officials held their meetings there; so it was at once a police box, a police office and a village assembly room. When a stranger

appeared in a town or village the officials of the *bugyo* had his conduct and movements carefully watched, and they often met at the *jishinban* to discuss him, trying to ascertain whether he was to be regarded as a suspicious character.

Always beside the police office stood a small room occupied by an official known as the *bantaro*, who acted as a messenger of the officials and sometimes went about collecting charity funds, carrying an iron rod as he walked. At night it was his duty to patrol the streets, clapping two blocks of wood together to scare away robbers, a custom still followed in Japan. His hours of patrol were from 6 p.m. to 4 a.m. In this time had to make six rounds, with about two hours between each round. It was his duty to report fires; and his wife had to cook rice and have food ready for those suffering on account of a conflagration.

During a fire in a town or village a banner representing the place stood in front of the fire, and at night a long lantern of paper, these matters being attended to by the *bantaro*.

From the above it will be seen that the administrative system under the shogun was on the whole one of self-government.

To show what the office of an *ōya* meant in those days the following incident will suffice. A certain master-carpenter missed one of his apprentices, who had not turned up for work in the morning as usual. So he went to the home of the young man and demanded the cause of his absence. The boy was lying at home idle, and carpenter was indignant. But the lad gave the excuse that the *oya* had carried away all his tools and so he could not go to work. The reason given for this was that the family had not paid their rent and the

oya had commanded the tools to be taken for the rent. At this the master gave the boy some money to pay the rent and ordered him to go and recover his tools. The boy, however, had to return without the tools as the *oya* said the rent was still short by a few sen. The carpenter was very angry at this and contended that the *oya* should not have caused such inconvenience for the sake of such a trifling sum, causing a man to lose a whole day's work. The carpenter thereupon went himself to the *oya* and demanded possession of the tools, but the official declined to surrender them, saying it was very remarkable that a man who professed to build houses should think it proper not to pay the full rent for a house. Neither side would give in; and the case had to be brought before the headman, who rendered the following verdict:

"The carpenter is in the wrong, not to have paid the rent in full; but relations between *oya* and tenant should always be reasonable and humane; and in taking the carpenter's tools as security for the rent, the *oya* deprived the carpenter of the means of earning the rent; while the master-carpenter in paying the rent for his apprentice is to be commended for his humanity."

This incident well illustrates the methods of government and communal administration that prevailed in the days of the shogun; and the verdict so humanely correct and vague still left the disputants to work out their relations on a basis of justice and humanity. We can have no doubt that after this oracular utterance the three parties to the dispute came to an amicable solution of the trouble.



AGRICULTURE IN JAPAN

By Dr. KOZO TAKAHASHI

PUBLIC attention in Japan has recently been drawn more and more to the importance of developing the nation's agricultural resources, especially in view of the restrictions to immigration and the need of supplying raw materials for commerce and industry which have received unprecedented impetus from the present war. The war also directs attention to the importance of being able to command adequate food supplies in time of emergency. This is a question that must prove of no small interest to every one concerned with the future of Japan. 'In case of emergency could Japan depend on her present food resources? To what extent is she dependent on imports of foodstuffs? To be independent in respect of food is an ambition that Japan must intensely cultivate.

There is no doubt that one of the main reasons why Germany has been able to hold out so long in this war is that she has developed her agricultural resources to their fullest limit. Though more or less cut off from supplies through neutral countries Germany yet manages to live and prosecute the war, showing that she has been able to produce enough food to supply her people up to the present. Those who have studied the question over that development of agriculture in

Germany is something unique, and that her resources are developed sufficiently to supply food enough for ten months out of each year. Indeed there is no other of the first-class Powers except Japan and America that could hope to attempt this in case of emergency. Though Japan is behind other countries in commerce and industry she can hold her own with most western countries in agriculture, and may be regarded as practically selfsupporting in the way of foodstuffs. In this respect France and England cannot compare with her. It is said that the food products of England could not support the population of that country for more than two months. The fact that Japan, which is also an island, is more independent in regard to food is significant as indicating her status and importance as the leading country of the Far East. Japan can be called the Britain of the Far East only in respect of Geographical position; but in other respects she is far more independent of oversea countries than Britain. Japan would not care to be called the Britain of the Orient in an agricultural sense.

It is a great matter of pride to Japan that although she is but a small archipelago of East Asia she is yet able to feed her population independently of other countries. But as the population in-

creases and the country looks forward to a great expansion of commerce and industry, still more care must be devoted to intensification of agriculture so as to maintain our independence with regard to food supplies. Rice and barley are the staple foods of Japan, especially the former. The average annual yield of rice is about 260,000,000 bushels; which, if reckoned at about 4 *yen* a bushel, would reach an annual value of over 1,000,000,000 *yen*. The yearly crop of barley totals over 86,000,000 bushels. These two crops have to feed the 55,000,000 people of Japan proper, which does not allow a *per capita* consumption part of the annual crop of rice and barley, however, is used for brewing purposes. At all events Japan feels quite sure that in case of emergency she would be able to support herself, just as Germany has been doing. At present Japan is not only selfsupporting but is exporting foodstuffs in considerable quantities.

Japan's export of agricultural products in 1916 was as follows:

	<i>Yen</i>
Tea	16,081,977
Rice	11,197,356
Peas	7,873,069
Beans... ..	6,758,672
Peppermint ...	2,410,628
Wheat	2,266,107
Mushrooms ...	1,655,416
Peanuts	1,286,000
Oranges	1,165,341

There is also a small exportation of barley; and straw manufactures exported reach an annual value of over 3,000,000; beer 2,700,000; and soy over 1,000,000 *yen* in value. The most important of Japan's agricultural products are rice, peas and beans. Before the war Japan used to import as much as 50,000,000 *yen* worth of rice, especially from India and China; but imports have been falling

off, and in 1915 they fell to a value of only 3,087,616; while exports have been rising steadily.

It is noticeable that with the increase of population in Japan the *per capita* consumption of rice has decreased and other cheaper foods have been coming more into use, while the output of rice itself is gradually increasing. The situation is due in some measure to the fact that western countries have begun to eat more rice, and since the war it has been mixed with wheat flour to make bread. The increasing demand for rice has made the cost of living very burdensome to the middle classes in Japan. Hitherto Japan has been known as a tea and rice producing country; but to-day she is coming to be looked upon as a good producer of peas and beans. Exports of these have enormously increased since the war, especially to England and America. Some of the Japanese farmers have grown suddenly rich from bean and pea harvests alone. As this industry is capable of great expansion in Japan the future for peas and beans is very bright.

Considering the area of land capable of cultivation in Japan the population must be regarded as enormous for the size of the country; and this makes our ability to be selfsupporting as regards food all the more praiseworthy. It also indicates the remarkable development that has been seen in agriculture in recent years. Though the progress has not been always in a scientific direction it has yet been a fact of experience and to be commended as very promising for the nation. In Japan agriculture is a very ancient industry, and even if our farmers have not the advantage of western methods, they have the experience of 30 centuries behind them. The Japanese

farmer is in possession of a crystallized system of knowledge based on practical experience that is more valuable to him than modern methods. What one has to bear in mind is that now when Japan has a population of nearly 60,000,000 of people she is supporting herself just as readily as when she had only 30,000,000.

Whether Japan will be able to keep up a food-producing capacity equal to the rate of her increase of population is the question that most concerns her at this time. But considering the fact that in Japan all agriculture is manual and carried on in the most economic way possible, there is hope for more development still. Japan knows that she is bound to produce the largest amount possible from the limited arable area at her disposal, and to this task her people have set themselves with a will. While western lands are experimenting with

machinery and theory the millions of Japan are toiling with the knowledge gained from centuries of experience and producing the utmost that the land can yield. Nothing the West can do will do better than this! Japan's methods of agriculture are much more suited to her needs and circumstances than western methods. She gains all she can from knowledge of occidental agriculture, but she adopts only what improves her own prospects. The rough, mechanical methods of the Western farmer have not proved suitable to the small farm plots of Japan. Indeed it is a grave question whether the adoption of Japan's agricultural village system in western countries would not greatly assist in solving the "back-to-the-land" question which is now absorbing so much attention in Europe and America, and give every man his plot to cultivate.





“PAENTS TO SELL”

ONE day in Kyoto, in times of old, a man was heard going along the street crying out: “Parents to sell! Parents to sell!” to the astonishment of the citizens, who had enough to do to support the parents they had without undertaking further obligations, while many regarded the announcement a grave reflection on filial piety. How there could be in the capital such an ingrate as wanted to sell his parents no one could well make out. Some remarked that it was only one more sign of the moral degeneration of the times, while others said that the disloyal fellow should be at once done away with.

The man continued his rounds, however, and ceased not to shout his astonishing cry; “Parents for sale! Parents to sell!”

In a remote corner of the city lived a newly married couple. One night the husband said to the wife: “What a disgraceful thing it is that a man should sell his parents! To-day I heard a fellow going about the street offering to sell his parents. As for me, you know I lost my parents when I was a child and have never had the privilege of honouring them; and you are in the same position, are you not? Your parents died when you were a child. Alas that neither of us should have had the chance to give honour to parents; it is a grievous fault indeed. Now if that fellow wants to sell

his parents what do you say to our taking them and honouring them till death, as we have no parents of our own on whom to practise filial piety?”

The wife agreed to her husband's proposal. Thereupon he awaited the return of the vendor who proclaimed his parents for sale.

In due time he arrived, still calling out: “Parents to sell!” The parentless couple called him in, and asked where were the parents he was anxious to dispose of. He replied that they were at home in his house, the father being 68 and the mother 63 years of age. Both were still hale and hearty, and of good disposition.

“And the price?”

“Only 100 *ryo*,” replied the man.

“It is very cheap for the two!”

“Why, it's a big price, even for the two,” said the husband. “We have recently married and only just built a house and are not very flush with money. Can't you come down a bit in the price?”

And thus they entreated the man to reduce the price, but he declined to take off anything. After much talk and long be eseeching, however, they brought him down to 80 *ryo*. The bargain being closed, the man was asked to produce the goods, and he agreed to bring them the following day. They did not come, but the vendor himself arrived and proposed that the young couple should come to his house; and so they followed him to the

outskirts of the city, carrying the 80 *ryo* safely in a parcel.

Contrary to their expectation they arrived in front of a very elegant house with an imposing gateway and entrance.

Being duly shown in with great ceremony, they were treated politely, and were surprised to notice the fine finish and costly decorations of the house. The two guests were greatly puzzled as to why the occupants of such house should want to sell their parents. The wonder reached its climax when the old people appeared. They were a fine, smiling old couple, dressed in expensive clothes.

The old man at last spoke up and said: "Are you the people who want to buy us?"

The man admitted this; and the old couple began to heap thanks and gratitude on him and his wife, intimated that they hoped their new son and daughter would love them and care for them, as they had no son and heir of their own and hoped to leave their fortune, which was considerable, to the son and daughter who should take them in and care for them in old age.

"At last," exclaimed the old man, with joy, "we have found a son to adopt, and who is willing to be thus received; and in a godless age like this when children are often not disposed to serve their parents, it is very fortunate that we have been able to find you; and such a kind-hearted couple too. We sent a crier about the city proclaiming that we were for sale, hoping thereby to find an heir. We are more than pleased that he has found those willing to take us. As for the price we can let him have that; and then you may consider our property and

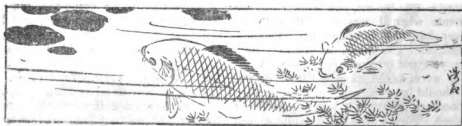
all that we have at your disposal."

The young couple sat in dumb amazement as they listened to this remarkable outcome of the transaction, but yet no doubt regarded it as a right reward for their filial piety. They could not but believe the two old people quite in earnest, and so they closed the offer there and then.

After this they all had tea together and then the new son and daughter were shown over the place, and were still more impressed by the good fortune into which they had fallen. After various inquiries they found out that the old couple had long lived there and were regarded as millionaires by the neighbourhood.

The man who had gone around looking for purchasers for the old couple, now became a servant in the new household, and proved a loyal and faithful hand the rest of his days. As for the young couple they turned out to be kind and loyal children to the old man and woman, rendering their declining years happy and comfortable, while they enjoyed the wealth into which they had come, with wisdom and prosperity. Indeed it was one of the happiest families of the whole place.

When the fact came to be known to the people of Kyoto they at last learned the meaning of the strange words they were accustomed to hear for three or four days: "Parents to sell! Parents to sell!" and many were the regrets on the part of parentless sons that they had not had the foresight or the filial piety to have forestalled the fortunate couple to whom had occurred the thought making up for their want of living parents by adopting the suggestion of the vendor and buying what he offered for sale!



MONTHLY RECORD OF EVENTS

(Nov. 25 to Dec. 25, 1917)

Nov. 26.—Viscount Ishii and his party arrived home from America and received enthusiastic reception.

In order to meet the domestic demand for wool, the supply of which from abroad has been cut off by the war, the Government decided to rear sheep in Manchuria and to have the Imperial Diet set aside the sum of 8,000,000 *yen* for that purpose at the next session.

Nov. 27.—The eleventh annual meeting of the Russo-Japanese Association took place in Tokyo with the President, H.I. H. Prince Kanin, in the chair. The number of members present was 120, including the Premier and the Minister of Foreign Affairs as well as the Russian Ambassador.

His Majesty the Emperor attended the graduation ceremony of the Higher Military College.

Nov. 29.—A dividend of 50 per cent for the term April to September was adopted at a General Meeting of the Nippon Yusen Kaisha, and it was decided to increase the Company's capital from 44,000,000 to 100,000,000

yen. Since the war the Company opened new lines to South America, West Australia, Liverpool and New York, and the 99 largest steamers under the Company's auspices represent a tonnage of 450,000.

The Kokugikan, a noted wrestling hall in Tokyo, was burnt down, and one of the wrestlers who held himself responsible for the fire, attempted to commit suicide by hurling himself into the flames, but was rescued. The building cost over 1,000,000 *yen* to erect and could accommodate 30,000 spectators.

Dec. 1.—The Kaigai Kogyo, a new immigration society for the purpose of sending Japanese to foreign lands, held its inaugural meeting and announced a capital of 10,000,000 *yen*.

The Tobacco Monopoly Bureau decided to increase the price of cigarettes and cut tobacco by 20 per cent.

Ikeda Shoin, the famous woman painter of Tokyo, passed away.

Dec. 3.—The Department of Finance announced the Budget for the coming

year at total of 722,500,000 *yen*, which is 110,000,000 more than last year, the increase to be met by appropriating some 69,000,000 *yen* from last year's surplus, the remainder to be made up from increased taxation and raising the price of tobacco and postal rates. Transit tax and the consumption tax on kerosene are to be abolished.

Dec. 10.—The Nippon Yusen Kaisha decided to run a quarterly service to Port Said with a steamer of 6,000 tons.

The Tokyo Stock Exchange was destroyed by fire, caused by defective insulation.

Dec. 16.—The Uraga Dock Company launched a new steamer of 10,000 tons, built for France.

Dec. 17.—Mr. Yamashita, president of the Yamashita S. S. Company, offered a donation of 1,000,000 *yen* toward the extension of the Government's aeroplane service.

The Government carried out a general change of governors in the various prefectures, supposedly for political reasons.

Dec. 18.—Mr. Hepburn, an American banker, contributed 500,000,000 *yen* for the establishment of chair of American history and institutions in the Imperial University, Tokyo.

M. Xenopol, Roumanian Minister to Japan, died in Tokyo, the funeral taking place on the 20th, and attended by high officials of State. A beautiful wreath was sent by his Majesty the Emperor.

Dec. 22.—The Government decided to open a Legation in Argentina, and a consulate-general at Chingtufo, Yunan, Petropavlovsk, Capetown and Panama.

An explosion of gas at the Kirino colliery, Fukuoka, entombed 377 miners, all of whom lost their lives.

Dec. 23.—Baron Aoyama, one of the most distinguished physicians in Japan, and one time attendant on the late Emperor, died. He had for many years been dean of the medical faculty of Tokyo Imperial University.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

A Year's Trade

The year 1917 shows an unprecedented record of trade in Japan. The total of imports and exports amounted to over 2,777,637,000 of which 1,683,780,000 represented exports and 1,093,857,700 imports, an excess in Japan's favour of some 589,923,000 yen. It has been estimated, however, that when the full returns for the year are made up the 1,683,780,000 will total more. If the figure anticipated is realized it will be 795,747,000 yen over the total for 1916. Of course this abnormal expansion of trade has been due largely to the war, and may not be maintained after the conclusion of peace.

Ships Launched

Last year was also a record one in the number of ships launched from Japanese yards, the total being 69 vessels representing an aggregate of 299,684 tons. Of these the Osaka Steel Works launched 61,000 tons; the Uraga Dock Company 32,200; Mitsubishi yards at Nagasaki 23,185; the Mitsubishi yards at Kobe 19,811; Kawasaki Dock Yard 112,250; the Ishikawajima yards 19,811; Juginagata Yards 4,200; Ono Steel Works 5,250; Harima Yards 3,750; Matsuo yards 3,030; Asano Dock Yard 24,759; Harada yard 1,850 tons.

Russia

The situation in Russia has for many months been causing serious apprehension in Japan. Of course the main danger lies in Germany gaining influence in that country and possibly ultimate control of the Siberian railway when it would be only a matter of course that submarines would be transported to

Vladivostok and shipping in Far Eastern waters be menaced. It is not too much to say that this is a possibility that Japan could not contemplate with equanimity. If this war has taught any lessons one of the more important of them is that prevention is better than cure, and we should hope that Japan would be prepared to prevent Germany being even likely to succeed in securing such influence in Russia. Japan certainly could not stand by and see any of the other Allies do what the world would expect her to look after.

At the Peace Conference

In an article in the *Kobun-sho* the distinguished jurist Dr. Sakuye Takahashi, emphasises the attitude that his country should assume at the peace conference that is to take place on the conclusion of the war. First of all, he says, Japan should insist on retaining the South Sea islands she has taken from Germany, to which he thinks none of the Allies would take exception. Japan, moreover, should insist on Germany being prohibited from ever again securing concessions in China, and the Powers meeting at the great conference should be asked to recognize formally Japan's superior position in China, on the ground that such a position is necessary to enable Japan to protect China from alien aggression and therefore to preclude an enemy gaining a footing on oriental shores. If the conference does not strengthen Japan's position in the Far East and render her more secure against aggression it will be of no benefit to her, thinks Dr. Takahashi.

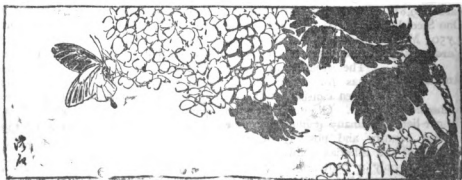
Taireido

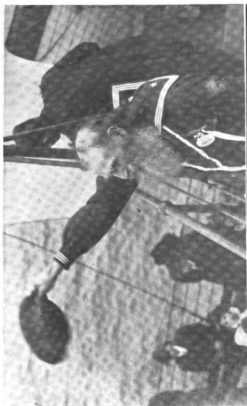
In reference to an article on Taireido, which appeared in the Japan Magazine some time ago, the editor has received numerous letters of inquiry from various parts of the world; and he begs these correspondents to take notice that he has handed their letters to Mr. Tanaka, the founder of the Taireido system of thought, who will send replies in due time.

International Honesty

In a speech at the dinner welcoming home Viscount Ishii from America, Baron Shibusawa made some interesting remarks on international good faith. The Baron said he had been over forty years engaged in organizing business and promoting productive industry, and had found that in economic enterprise it was easy to deviate from the path of honesty if one was not careful. To promote business with profit and still conform to principles of righteousness and humanity was regarded by most business men as extremely difficult. The Baron had discovered, however, that questionable practices were always shunned by the best business men. No real progress was possible so long as there

was any discord between morality and economic activity! If credit be the life and soul of business there can be no cheating! Baron Shibusawa hoped that the commerce of Japan would never be married by deceit or falsification. If this was true of trade it should be much more true of relations between Nations. Is the international morality of to-day in accord with the morality demanded of individuals? Looking at Europe one would suppose that among some nations international morality was dead! Too often over the friendly tea-cup there had been an exchange of lies. The chief virtue of Japan's new Agreement with America was that it was a declaration of Truth. Honesty has always been a principle of Japan American relations. Nothing more pleased Viscount Ishii during his negotiations with Washington than the frank and open manner in which American officials discussed and faced every international question. The statesmen of America and Japan based all their negotiations on truth, sincerity and confidence. This principle should prove a Gospel for the political world! The remarks of Baron Shibusawa were received with enthusiastic applause by the large and distinguished company.





CAPTAIN HARDY WELCOMED IN JAPAN

A PRESS INTERVIEW



FIRST SIGHT OF JAPAN FOR 60 YEARS



PRAYING BEFORE CONNODORE PERRY'S
MONUMENT AT KURIHAMA



VISCOUNT ISHII AND PARTY RETURN FROM AMERICA



BANQUET TO NEW AMERICAN AMBASSADOR AND MRS. MORRIS
BY AMERICAN FRIENDS ASSOCIATION



GRAND ANNUAL MILITARY MANOEUVRES AT SEKIGAHARA

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

11

Contents for March, 1918

H. E. BARON SHIMPEI GOTO	Frontispiece
A POLITICAL LABORATORY	Baron S. Goto 611
SETSUBUN	
(PHOTOGRAPH)	T Matsuki 615
ASPECTS OF PHYSICAL GEOGRAPHY	
(PHOTOGRAPHS)	Dr. Yamakami 619
KENJIRO YAMAKAWA	
(PHOTOGRAPHS)	S. Fujii 623
JAPAN'S POLICY POSITIVE	Dr. Ninakawa 625
THE RIVER KISO	
(PHOTOGRAPHS)	S. Ikawa 628
JAPANESE FOOTBALL	
(PHOTOGRAPH)	S. Yamashita 633
KIUCHI SOGORO	
(PHOTOGRAPHS)	S. Iguchi 636
FUTURE OF THE PACIFIC	Dr. Mitsukuri 641
RED POPPY (A NOVEL)	S. Natsumé 644
JAPAN'S IRON INDUSTRY	Dr. Kamura 647
GENERAL PRINCE KATSURA'S	
FAN (POEM)	Don C. Seitz 650
THE CHILD MIND	
(PHOTOGRAPHS)	T. Sasano 653
AROUND THE HIBACHI: AN	
INDOLENT BARBER	Anon 655
MONTHLY RECORD OF EVENTS	Dec. 25 to Jan 25 659
CURRENT JAPANESE THOUGHT:	
1. Premier Terauchi on the Situation	
2. Possibilities of Peace	
3. Significance of the War	
4. Indo-Japanese Relations	
5. Our Readers	Dr. J. Ingram Bryan 661

PRESIDENT
S. Hirayama

MANAGER
Y. Nakatsuka

EDITOR
Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance	Yen 5.00
In Foreign Countries, (post paid) per year in advance	" 6.00
Single Copy, 25 cts., 1/	" .50

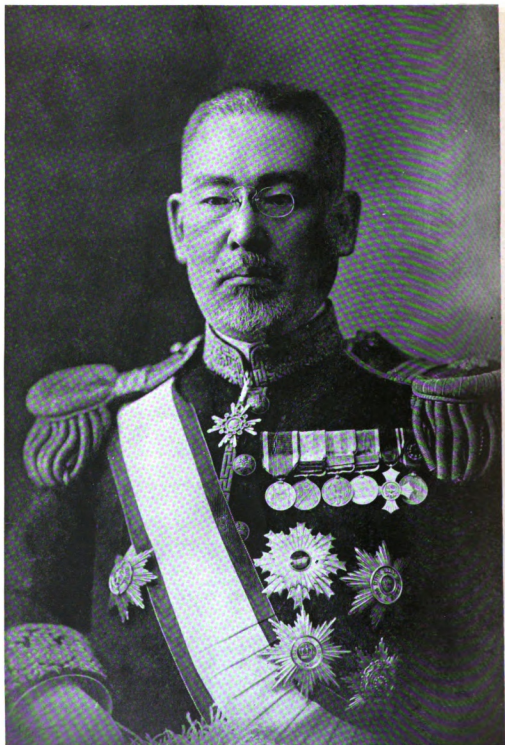
Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



H. E. BARON SHIMPEI GOTO

THE JAPAN MAGAZINE

VOLUME EIGHT MARCH, 1918 NUMBER ELEVEN

A POLITICAL LABORATORY

By BARON SHIMPEI GOTO
(MINISTER OF HOME AFFAIRS)

WHEN one speaks of the possibility of an international laboratory of politics the world is surprised or amused, and the question is at once asked as to who is to organize it and who are to be its students. I do not propose to enter into any very deep discussion of it here, for that would be neither easy nor practicable, but I may say that it is quite the duty of the rising generation to face the duty of providing such a laboratory and having their students take lessons in it, with a view to practising what they learn there.

Every great power moves from a center; and every such center has a basis or foundation. This is as true for the nation as for the individual. What is most important to bear in mind is that the mind has an axis round which it turns. To my mind the axis of the modern mind is the past, round which it constantly turns; and it is an axis for healthy thought; for it is only by ability to know and compare the past and the present that the future can be foreseen and met. Men must be provided with and acquire sound knowledge of home and abroad, of what is far and near, of all that affects their country and their lives; and only when the national mind has so stable an axis as this to turn upon, can it unerringly choose between the false and the true, the strong and the weak points at issue, and so advance along lines of true and permanent progress.

When the minds of individuals, com-

munities and nations begin to revolve round the wrong axis, round ignorance, prejudice, or other erroneous basis of thought, they penetrate but little into truth, do not see things as they really are, branch out from wrong angles, obstruct progress and become blind leaders of the blind, the result being great loss to all concerned. Such a process is as futile as a dog barking at its shadow, or looking for the bone which is in its mouth. Jewels may be found even among things ancient; nor are such jewels to be rejected simply because they are old. While I do not advocate clinging to old things simply because they are old, and thus run the risk of falling into extreme conservatism, I still contend that it is our duty (and even necessary) to discriminate carefully between things good and things not, and hold fast to the good.

At present Japan is flooded with new thought from the West; and our people are liable to be carried away by the glamour of its attraction. Some are ready to swallow every new thing holus-bolus, without due reference to its value or character. Who will say that caution is not necessary here? This want of discrimination is surely an evil! We want new things in Japan, but only tested things! Let the wheel run on new ground if progress so demands, but let it still run on the old axel; let thought imbibe new ideas, but let them revolve round the old axis. While it is our duty not to be stubborn it is yet our duty not to be fickle. Let everything be passed

through the international political laboratory which I advocate !

In discussing the importance of new things in connection with national life things political are essentially involved. Everything points to politics nowadays; and so political considerations and arguments cannot be avoided. But political arguments and theories are as complicated as they are varied; and the only profitable discussion is that which is above mere expediency and bases its opinions on independent judgement. Fundamental principles cannot be deduced from private consideration and compromise; they must be dignified and impartial to be sound. One is bound to reach some definite conclusion as to what principles and policies are best. But no such conclusion has yet been reached, simply for want of the political laboratory which I advise establishing and using. The scientist is so far wiser than the politician and the statesman; for he has his chemical laboratory where everything is put to the severest test. But for political arguments and theories of government we have no test save blundering talk and wild experiment, often disastrous. But if by laboratory method we go back through the generations both perpendicularly and horizontally, right and wrong, truth and falsehood, beauty and ugliness can be as easily discerned as your face in a mirror! Does any one allege that this is no more than a mere ideal which the majority of people cannot be depended on to adopt, seeing they know so little about the best things, such as right, and truth and beauty? We should have more faith in humanity! At any rate it is absurd and wicked to have our scientific theories tested practically in a proper laboratory while leaving our political hypotheses to

the realm of poetry and dreams, with consequent calamity.

Is not this the cause of the cataclysm now devastating all Europe? The only light out of this darkness is that it may prove the testing fires of a laboratory that will purge out the dross and prove what is the good and acceptable will of Heaven. The nations involved may have nought but victory as their aim and end but Heaven will lead to truth. The strong points and weak points of national policy will be made clear. The result will be a world-institution for the attainment of the best means of adjusting differences and governing nations peacefully and humanely.

Now that the circumstances of the war have furnished us with the beginnings of the great political laboratory, or testing place, for the ideas that absorb us in connection with government and country, let us make use of the means afforded with all far-sightedness and wisdom, and decide what our nation has to learn from the test provided. Japan can no more forget her own past than she can forget herself. She has to put herself through the test of the laboratory without losing her own identity. Her special spirit and character are permanent. Every important principle and fact she must test, knowing accurately the kind and number of them, and learn the nature of each reaction as a result of the test. All the research resources of England, America, Russia and China must be brought to our aid. In the laboratory test now in process in Europe no nations have been changed more than France and Belgium; and there are several small neutral countries which have also their reactions; but England, America, Russia and China will afford the best illustrations to Japan as

to what reaction may be expected from the test of vital principles. These four countries have undergone great changes since being subjected to the laboratory created by the war; and we see that the prevailing reaction is toward democracy. Germany, Austria, Italy and the Balkan States have also been passing through the acid or fiery test, and show characteristic reactions, notably Germany; but for the present I prefer to deal only with the reactions in England, America, Russia and China.

It has frequently been stated that the present war is essentially a struggle between democracy and militarism. Democracy is a chemical element which, if introduced into militarism, destroys the latter. British democracy has touched German militarism and the process of reaction is a slow but sure disintegration of militarism which is poisonous to human progress. But as a result of the test there are indications that democracy itself may be affected by the tendency it is supposed to destroy; it may itself become impregnated with militarism. Then which will be the more dangerous: a bureaucratic or a democratic militarism? America stands for republicanism as opposed to imperialism; but the laboratory experiments now going on indicate that there is a reaction of republicanism towards imperialism! This is a question of paramount importance and worthy of our constant and careful study.

Again there is the question of socialism, which some have imagined to be one step further in progress than democracy. Socialists have fancied that if they had their way democracy, imperialism and militarism and all the other evils would be done away, and the world filled with peace and happiness. But in the

great test to which Socialism has been subjected in the political laboratory of Russia what has been the result? The reaction there is steadily towards disorder. The interests of the people are not protected and industry threatens to go to pieces. Again, the establishment of a republic was supposed to cure the ills of China. But has the condition of China been bettered thereby? Is not the reaction from the laboratory test confusion worse confounded?

We have thus seen democracy, republicanism and socialism taken as chemicals for the laboratory test of militarism with the hope that the reaction might be toward permanent peace and happiness for mankind. But it cannot be denied that the test has resulted in the opposite of what had been expected! Has the democratic and socialistic ideal of doing without an army proved practical, or extremely fallacious? What is the condition of the countries where these ideas have prevailed; and what is to be their political destiny? The correct answer to these questions may be found in the report found in the laboratory test to which the war has subjected them.

All this has a significant lesson for Japan. Her history, reaching back over 2,500 years, shows that her national spirit and constitution are the most powerful and permanent in the world. They have been impregnated by western thought but have not thereby been essentially modified or changed. Thus subjected to the testing fires, the Japanese constitution has not been even so much as corroded; it has come through the fire like platinum and through the acid like gold. The reaction to Japan has been indeed most gratifying!

In the impractical dreams of political

speculators all absolute monarchies must pass into constitutional monarchies and these in turn pass into republican government and this again dissolve into socialism with everybody equal in character and wealth: a utopia as improbable as the hope that the lion will lie down with lamb. Liberty without the eternal principles of system and unity is futile, and peace without order is ruin. We Japanese love liberty second to none; but we know that we cannot have it without system and unity. We love peace too, but not at the expense of order. Since life is essentially social it cannot thrive except in an organic national system. Things not organic are lifeless; and for a nation to be organic it must have its veins and nerves in place and performing their proper functions, so that the brain can command the feet and hands and all duty be done. The body politic is as essential as the body physical to the action of life. The nation must have complete command of itself if it is to function properly.

The fact that each part of the body has limited uses may seem to be a restraint of its liberty; but as all must work together for the good of the whole body this is not an evil but a good, to be complained of only by the foolish. If any part of the body cease to perform its proper function in the desire to be something else, the body will be put out of order, and lose its liberty. And so too in the State, if the individual seek freedom beyond the limits of the state's good or beyond his proper function, all his fellow citizens may lose the proper liberty belonging to them because of his folly. Is not this what has happened in Europe? No one in Europe is free now! More than 150,000,000 people in Russia are suffering because a few socialists are seek-

ing liberty beyond the proper limit of the citizen, just to gratify an ideal that cannot stand the test of the political laboratory.

A constitution like that of Japan, which has passed through the fiery test of more than 2,500 years, can be no utopia, no impractical dream. Thus the laboratory created by the war proves to us the wisdom of our ancestors and the correctness of our principle of government, so that we have nothing to fear in the face of the alarming reactions resulting from the test of the war. *To concentrate the wisdom and virtue and force of the past into one united and organic system of government is the highest achievement that a State can attain unto.* Such a Government is represented by the Imperial Family of Japan. With the Emperor as the head and the people of Japan is the body, the nation of Nippon is an organic unity joined naturally together by the mysterious and imperishable force of life, each part working within the limit of due liberty for the good of every other part. Our system of polity is not mysterious in the sense that it cannot be explained by reason, or that any nation may not have it by obeying the same principles: if it has any mystery is only that of true civilization. There are mysteries that fade before the investigations of science and there are those that do not. All mysteries save those of truth fade before the sword! That which stands firm and unchanged as the sun in his strength, that is the mystery to command respect and obedience. We do not hold up Japan as a mystery to the world's gaze; but as the type of a most enlightened nation. We are what is left after having passed through the testing of the political laboratory of the last two thousand five hundred years.

SETSUBUN

BY T. MATSUNOKI

ON the fourth day of the second month the festival of Setsubun is observed in Japan. All classes pay attention this festival and every temple and shrine honours it. Setsubun means the turning point of the year or season, as, according to the old calendar spring set in on the following day. The festival is supposed to observe the exact dividing point between winter and spring.

On the evening of Setsubun every family puts at the door a spring of *hiragi* with the head of a sardine. And the head of the house with a tin of baked beans goes about the rooms of the house crying "*Fuku wa uchi. Oni wa soto!*" The first sentence, which means, "good fortune come in," is repeated in a low tone, while the second sentence, which means, "devils get out," is said in loud tones. On completing his round the head of the house throws away the beans. Thus the house is purified and the protection of the gods is assured for the next twelve months.

After the conclusion of this exercising ceremony each member of the family takes a tea cup with beans in it, the number of the beans corresponding to the age of the one holding it, to which is added a pickled plum and some hot tea, all of which is then eaten. This is known as the repast of good luck. It is said that the origin of this household ceremony was to banish plague, as through the centuries it was noticed that pest often appeared after winter was over. It was the conviction of the ignorant that pestilence was caused by the devil, and so every measure was taken to prevent the intrusion of the devil. Nor were our ancestors so far astray, since there can be little distinction between devils and germs, or *bacteria*. It was supposed that even the devil would be terrified by finding

himself in a place where the head of a fish was to be seen growing on a tree; and then if this first line of defence failed the beans and the pickled plum were supposed to exert an influence against evil. The *Tsuinan* ceremony for driving away devils and plague has been observed in the Imperial Court from ancient times, and the Setsubun may have taken origin from that.

In this ceremony, which was performed on the 31st of December, a Court official known as the *toneri*, impersonated a demon by wearing a mask; and then the master of the *toneri* known as the *hoshoshi*, used to drive out the devil, wearing a mask with four eyes and terrible to look upon. His skin is gilt and his garments of black and red. With a spear in the right hand and shield in the left he awaits the appearance of the demon. On seeing the demon he knocks his shield three times with the shaft of his spear; and all the members of the Court with spears and bows join in driving out the demon. All the weapons must be made from the wood of the peach tree, as it was by throwing a peach at an offending deity that the Imperial ancestors were once successful in frightening him off. It is said this ceremony came from China and was first observed in the time of the Emperor Mommu in 706 A. D. when plague was rampant. Such ceremonies being observed by the Imperial Court at the beginning of the year for the purification and protection of life, it was but natural that they should spread among the people also. The ceremony as above described was abandoned by the Imperial Court at the beginning of the Meiji era but the Setsubun is still observed by the people everywhere.

The importance of the ceremony of Setsubun varies in various places and at different temples. One of the biggest

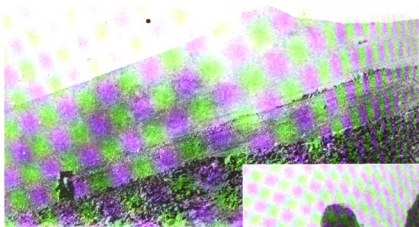
Setsubun ceremonies takes place at Shin-noji temple at Narita. On that day the trains from Ryogoku and Uyenno stations are crowded with pilgrims on the way to this temple. The ceremony is at 9 p. m., when it is no strange thing to see as many as 20,000 present. Indeed one cannot then see the little village on account of the number of visitors that bury it. The ceremony continues until 2 a. m. when the great bell sounds the termination. The most interesting part of the ceremony is the driving out of the devil and throwing the beans. It is humorously significant that in throwing the beans to drive out the devil, some of them are thrown by the priest at the people, lest some devil should have taken refuge among them, as is often the case, no doubt. The devil-driver or *toshiotoko* is usually chosen from among the famous wrestlers or the leading fishermen of the village. The temple sells amulets for good luck, sometimes as many as 150,000 in one night.

In Tokyo the most famous temples for the Setsubun are Kōmpira at Toranomon and Hachiman in Fukugawa, the beans thrown at these places being much sought after as a means of preventing illness or pest. The custom of using the *hiiragi* is interesting, since western people use it as an emblem of good luck at Christmas time. In Kyoto the Yoshida shrine is the best place to witness the Setsubun ceremony; and the yellow amulet sold by that shrine is more sought after than any other, people coming from all parts to secure it. In Osaka the form of the ceremony differs slightly. It is said that the god hates bachelors, and so the young men take advantage of this to have their sweethearts out with them on that night, when they are permitted for one night to walk hand in hand. The most famous places for the Setsubun in Osaka are the Sumiyoshi, Ikutama, Tenma and Kodzu.





BEAN-THROWING AT THE SETSUBUN FESTIVAL



ON FUJI'S SIDE
A BIT OF ROCKY COAST

A LAVA BED

ASPECTS OF PHYSICAL GEOGRAPHY

By Dr. MANJIRO YAMAKAMI

THOUGH Japan is regarded by tourists as a physical paradise for lovers of picturesque beauty and imposing natural scenery, from the standpoint of physical geography the country is not so stable or innocent as it appears. Of her more than 200 volcanoes some 50 are more or less active, while the quiescent ones might at any time become active. Earthquakes are constantly going on, some of them amounting to no more than a tremor detected only by the seismograph, but at times reaching such force as to cause destruction of life and property. Tidal waves, too, visit the shores of Japan from time to time, due to submarine seismic action, and leave behind them miles of coastline strewn with wrecked villages and drowned or killed inhabitants. Owing to the numerous precipices and steep hills landslides are frequent, crushing villages and individual homes with fatal results. Indeed Japan is a land where the forces of nature, in earth, water and air, assume a violence that is a menace to man, natural calamity being a marked feature of every year.

Of course so much earth movement cannot go on without causing important and constant physical changes in the country itself. Japanese mountains, hills, rivers, bays and coastlines undergo definite modification year after year. The land is to-day vastly different from what it was centuries ago. The conformation of the most prominent physical features is comparatively new. Such violence of nature brings about changes in vegetable and plant life also. Heavy rains cause denudation and filling-up here and there, which together with the temperature of the climate, leave valleys that are like gardens; while the whole appearance of the landscape is verdant and pleasing. Providence has given the Japanese a country to delight the eye, ear and mind,

while constantly threatening man with danger. Thus while the artist or the tourist concerns himself with the beauty and grandeur of our background, the student of physical geography must pay keen attention to the forces of nature and ascertain their possibilities.

The islands of Japan arose above the surrounding ocean in some far prehistoric time; and thus the waters from which the country was born, claim the first attention of the scientist. The Pacific Ocean is not only the greatest and deepest of the oceans of the world, but is deepest near the coast of Japan. It has an area of some 60,000,000 sq miles, larger than the entire land surface of the globe. The whole British Empire, which is said to touch every corner of the earth, and on which the sun never sets, would fill but a fifth of the Pacific. The average elevation of the land surface of the earth is about 2,300 feet; which is less than that of Karuizawa, one of Japan's most popular summer resorts. The average ocean depth is about 11,000 feet, nearly equal to the height of Mount Fuji. The vast ocean bed of the Pacific is full of great elevations and narrow ravines and valleys, one of these ravines having a depth of 32,000 feet, off the coast of the Philippines. If Mount Everest of the Himalaya range were put in this ravine it would be some 3,000 feet under the sea. The significant fact is that these vast and abysmal depths are in the northwest portion of the Pacific near the shores of Japan. One of the deepest sections of the Pacific is near our Kurile islands, and another close to the Luchu islands.

A study of geology and physical geography shows that the beds of the oceans are great valleys and the continents simply great mountains rising above them, with the oceans filling in the spaces. The vague borderline between the valleys and the

mountains is quite frail and liable to friction and seismic movement; and it is along such lines of cleavage that occur those movements that allow the growth of mountains; volcanoes and earthquakes being most frequent in such places. The Pacific Ocean possesses the largest and and longest mountain systems of the world. On its east side lies the great Cordillera system penetrating the Americas, and the Andes in South America a part of the same. These elevations are on an average above the height of even the Himalaya range. Japan's mountain system belongs to that of East Asia, lying close to the most abysmal depressions of the Pacific, facing the great elevations of America beyond. Such ranges possess the greatest volcanic possibilities in the world; and the greatest of these ranges passes through Japan, the Philippine Islands and the Malay Peninsula. Continuing through the Alentian Islands it turns eastward and forms a semicircle through the Cordillera system. It is known to geologists as the fire zone of the earth. When one considers the fact that Japan is situated in a large proportion of this fire zone, the violence of nature in our country must not be a matter for surprise.

A careful perusal of the whole question leads to the conclusion that the rise of the Japanese archipelago is due to the subsidence of the bed of the Pacific. This constant sinking produces constant upheaval along the eastern shores of the Pacific, creating the present mountain system of Japan. Thus the Empire of Japan is dependent on the forces of nature in the bed of the Pacific. In view of such immeasurable forces there must be some counter action, and this we have in the subsidence of the land in the Japan Sea in the direction of the Asiatic continent. Japan is shaped like a bow fixed or held to shoot toward the Pacific; and she is held in the hand of the vital and eternal forces of nature, the arc running along the line of cleavage between the bed of the Pacific and its mountain system. The bow is constantly trembling and earth movements are frequent.

Part of Japan is relaxing and part contracting, the former being along the river Toné and the latter in the provinces of

Mino and Owari. This subsiding zone of Japan, facing the Japan Sea, is not marked by the presence of volcanoes to the same extent as the edge facing the Pacific, and consequently experiences little inconvenience from earthquakes. It is the geographically tranquil portion of our Empire. So that one half of Japan is quiescent and the other half active: one conservative and the other progressive! But the finest and and most picturesque scenery is mostly on the active or Pacific side of the country; while on the coast of the Japan Sea there is little striking scenery. The idea may appear far-fetched, but to me it is clear that this fact has an influence on the population of the country, the Japanese living on the Pacific coast being far more energetic and progressive than those living on the coast of the more quite Japan Sea. The people in the more seismic portions of Japan are far more wideawake than those inhabiting the geographically dormant sections of the country. In vegetation, too, it is the same. The more commonplace flowers bloom in the more geographically tranquil portions of the country while the more beautiful are found in less safe places.

Japan, therefore, lies on the edge of the abysmal precipice overlooking the bed of the great Pacific, constantly hovering in the balance, ever disquiet and dangerous. But her geographical instability is not in every sense an evil. It is an ill wind that blows nobody good. It is much more pleasant to live in a land that is still fresh with the primeval warmth of mother Nature, and to still feel the thrill or creation's movement, than to dwell in a land which the active forces of creation seem to have forsaken, leaving the inhabitants cool, quiet and at ease. The quiet places are sinking and the unquiet are rising. These facts have had an important influence on the character of the people of Japan. Indeed there are perhaps no people in the world upon whom geography has had a more potent formative spiritual result. A careful study of the moral and psychological influences of climate and physical geography is necessary to a proper comprehension of Japan's character.



DR. BARON YAMAKAWA

MAIN GATEWAY, TOKYO IMPERIAL UNIVERSITY



2. SIDE GATE (AKAMON)



1. STUDENT CLUB



3. COLLEGES OF LAW AND
LITERATURE



4. COLLEGE OF SCIENCE



5. MEDICAL COLLEGE

KENJIRO YAMAKAWA

BY S. FUJII

DR. Kenjiro Yamakawa, President of the Tokyo Imperial University, occupies a position in educational circles in Japan somewhat similar to that enjoyed by the Papacy in the Church of Rome. Naturally such a position demands a man of high character and unquestioned ability, the whole nation reposing entire confidence in his wisdom and erudition. It is a position that could not easily be retained by one of small part and talents. On all matters pertaining to education and intellectual progress he is regarded as an oracle; and his word uttered from the highest seat of learning in the empire is expected to stand for leadership and enlightenment. When one remembers that in Japan the president and professors of the Imperial University are salaried officials of the Government and not expected to hold or teach views contrary to the Powers-that-be, it will be seen what a difficult position the president of the university has to fill. To bring scholarship and liberal opinions into line with political exigency is no easy matter, if an official is as honest as scholarship should be. Indeed the thorn in the flesh to all university professors in Japan is how to make truth and policy coincide. The successful accomplishment of this well-nigh impossible endeavour, depends on the tact and ability of the president of the University.

Since its foundation the Tokyo Imperial University has had ten presidents; but two of them have been accorded the reputation of having perfectly filled the position, the one being the late Shoichi Toyama whom Lafcadio Hearn called one of the greatest men in the world, and the other is the present occupant of the presidency, Dr. Kenjiro Yamakawa. One of the most remarkable achievements of Dr. Yamakawa is the position he has led the

university to in regard to independence of thought; he is even credited with having made the institution independent of Government interference, a source of leadership in all important questions and even at times opposes the Government. Now it is not uncommon to find university professors attaching the Bureaucracy and criticising freely the policy of the cabinet, under protection of the University president. One of the professors, Dr. Yoshino, is more distinguished as a politician than as a professor, going even so far as to challenge high officials in the Department of Education. This is only possible under so powerful a man as Dr. Baron Yamakawa.

The Japanese university professors first began to take an active part in politics just before the war with Russia when seven of the faculty distinguished themselves by coming out in favour of a declaration of war. The Minister of Education at that time tried to suppress them by official means; but Baron Yamakawa opposed the officials. He is a man of spirit, like the Aizu samurai, who have adorned the pages of Meiji history with their heroism. Indeed his father, Naoye Yamakawa, was a distinguished retainer of the Aizu clan, and his family discipline was very strict. Dr. Yamakawa was born in Aizu in 1854, and as a youth witnessed the Aizu retainers oppose the Imperial army. Had he been two years older he would have died in battle like his companions. Brought up under such circumstances the young man was deeply imbued by the tragic scenes and deeds of the time.

With the coming of the new régime the Yamakawa family determined to raise themselves by doing something in the world. His elder brother became a Lieutenant General in the Imperial army and was raised to the peerage by the

Emperor, and his sister became a successful educationist, and his younger sister studied in America and become the wife of Prince Oyama, of military fame. Young Yamakawa first went to school in his native place and then came up to Tokyo to study language. He was sent as an official student to master engineering in Germany and afterwards went to America and graduated from Yale University. After returning to Japan in 1876 he was nominated a professor of the university, becoming the dean of the College of Science. In 1902 he was made president of the Tokyo Imperial University, resigning in 1904, when he was made a member of the High Educational Council acting as vice-chairman. Subsequently he was appointed president of the Imperial University of Kyushu, that young institution requiring a man of high talents for its foundation and development.

When Dr. Okuda, late Mayor of Tokyo, was Minister of Education he succeeded in bringing Dr. Yamakawa back to the presidency of the Tokyo Imperial University, knowing him to be a leader much needed by the nation. Dr. Yamakawa is a man of remarkable personality, and even physically is different from most of his countrymen, being tall and of darker complexion than the average Japanese. He is noted for fearless righteousness, and as a student of truth. He is a man of very firm convictions and not easily deflected from his policy. He is most strict in holding all those under him to accountability and never overlooks indifference or neglect. In this respect he is more like the late General Baron Nogi than any other hero of modern

times. Deep in learning and upright in character he never hesitates to oppose others when persuaded that he is in the right. When a man at Moji committed suicide because he made a mistake in connection with a train bearing the Emperor, Dr. Yamakawa astonished the nation by opposing the general belief and declaring the man's life wasted, as it would have been better for him to have lived and improved his life. Thus he is noted for boldness of utterance even to injuring the feelings of the public. When a student was drowned through carelessness he rebuked the student body for recklessness in regard to life; but at the funeral he stood beside the coffin in tears. Though outwardly stern the flame of love burns in his heart, and he is a man of deep affection.

The progress of material civilization in Japan is now toward evil and the need of of such an educator as Baron Yamakawa was never more pressing than to-day. It is on such men as he that the future of Japanese civilization depends. He is the best type of man for the Japan of to-day and the nation is most fortunate in having him at the head of her highest educational institution. He lives a simple life in the suburbs of the city, enjoying spare moments in the bosom of his family. His eldest son is an expert in the Department of Fisheries and is at present a Government student abroad. He will no doubt be a worthy successor to his father in the educational world of Japan. It is much to be hoped that the character of Dr. Yamakawa as head of our greatest institution of learning will impress itself imperishably on the life of Japan.



JAPAN'S POLICY POSITIVE

By Dr. A. NINAKAWA

IT has been said that the present is a Napoleonic age without its Napoleon and a Nelson age without its Nelson. Most of the great nations of the world are hanging in the balance between rise or decline. There is hardly a nation on earth that does not feel its need of a great hero, never more pressingly than to-day. Nor is Japan a whit different in this respect. Her present situation in the international arena demands a Napoleon or a Nelson to lead the nation along the path of glory and solve her great outstanding problems.

Japan has reached a position now where all negative policies must be rejected. She must formulate a positive policy and carry it through in spite of all opposition. Japan must no longer waste the precious opportunity deciding what not to do, but must devote herself energetically to doing what she should do.

On one side of her Japan has Russia in a state of unprecedented crisis, with its army deserting and the soldiers returning to their homes. The people of that country are no longer thinking of dying for their native land but of saving their skins and protecting their property. Even the leaders are betraying their country by parleying with the enemy. In Russia some are contending that each race of the empire should assert its independence and the country undergo disintegration. Austria and Germany are being greatly assisted by the internal disorder of Russia. And this encouragement of the Central

Powers will extend beyond this war, so that henceforth they will feel that the Western Powers are the only serious opposition to be reckoned with. The result may be that the reces of the Balkan peninsula will come under Teutonic rule. Such a possibility will but urge Germany deeper into international trickery.

For the Allies this encouragement of the Teutons is a serious matter ; but not less to Japan than to any one of the other Allies, for should Germany be able to retake Tsingtau where would Japan be? Japan is quite assured that she made no mistake in taking the side of the Allies against Germany. That she did the right thing at the right moment should be a matter for permanent congratulation to her. But Japan has not yet attained her goal ; and she should never rest until she does. And this becomes all the more insistent since Russia can no longer be depended upon by the Allies. The armies of Great Britain and France are brave and invincible, but it is too much to expect them to undo the Teutonic Powers with Russia helpless behind. The German army is a triangle with its bases on the Baltic Sea and the English Channel and its apex well into the Balkan peninsula ; and it will be no use to defeat the western side of that triangle if the eastern is left in tact.

Since Japan has entered this war she must go on and help to win it. The question now is how she can best attain this object? To the whole world indeed

it is a crucial question as to what policy Japan will adopt. The future much depends on whether Japan's policy will be a negative or a positive one. There is no doubt that Japan should adopt a more positive policy and go ahead with determination. At present she is hindered by divergent opinions. Some hold that as Japan entered the war simply to maintain the peace of the Far East she has done her part so long as Germany is driven out and the peace of East Asia secure. But such convictions smack of a negative policy! They should not be allowed to influence Japan at this time. The stage of action for Japan should no longer be confined to the Far East. China is in a state of internal disorder and Russia in anarchy. America and the western Powers are too preoccupied to attend to these countries and Japan should do her duty in regard to them. In fact she is the only country in a position to do so. Can Japan regard the peace of the Orient secure so long as China and Russia continue in their present condition?

There are also those among us who hold that the main policy of the nation should be simply to accumulate wealth; which is another form of the negative policy. The main mission of Japan in history cannot consist of redeeming national loans and accumulating specie. The mere expression of such an opinion should be an insult to Japan. Our country must never allow its mentality to degenerate into Hebrew parsimoniousness. The mission of a healthy, living state should be of a nobler kind. Even in sending her fleet to assist in the Mediterranean some critics see her going beyond her legitimate aims: going outside the sphere embraced in the security of the Far East. Japan's relation to the war and to her

Allies should be as disinterested as that of any other of the Allies. Faithfulness and unselfishness should clearly mark the policy and behaviour of an Ally. Nor is an Ally deserving of the name if she relinquishes her best efforts before the enemy is defeated! Those who talk of Japan's resources being drained for the sake of the Allies because we have been asked to extend them the services of our shipping, do not know the meaning of what an Ally is. Should Japan refuse to meet the need when she is able, how could she have the face to claim the advantages which an ally may claim after the war? In the terms of the Anglo-Japanese Alliance Japan accepts the duty of sending forces to India in case of need; but when sending forces to Europe is talked of some Japanese are frightened and shudder. Japan should be ready to do anything in her power that promises to hasten the end of the war with Allied victory.

If Japan ought to send forces to Europe it is a question that should be decided by consultation with all the Allies. If it be Japan's duty to observe faithfully the terms of the Anglo-Japanese Alliance much more is it her duty to observe the terms of the Alliance between the Allies, as the matter is now paramount and the need never more pressing. If Japan cannot be neutral in regard to the Alliance with Britain how can she even seem to remain neutral in regard to the Allies? To be an ally with allies means that a nation must coöperate with the other allies, politically, judicially and in war. Great Britain, France, Italy, Belgium and America are doing this to the utmost of their ability: realizing the full meaning of the Alliance; and Japan must see to it that she quite as fully enters into her share of

the duties which such an Alliance implies and involves. Until Japan has done her very best she cannot expect her rights to extend, or her claims to have any dignity or justice. There is no doubt that by adopting a yet more positive policy Japan can render still more positive assistance to the Allies!

The reason why Japan has not hitherto adopted a more positive policy in regard to the Allies is that she lacks a leader with sufficient genius to accomplish it. While Japan has no reason to be pessimistic in regard to the problem, she nevertheless awaits a great man to lead her to her true destiny among the nations. Now is the time for a Japanese hero to appear, if he is to be of great use to his country. This world-wide complication calls for consummate genius in each nation; and such genius has not yet appeared in Japan. By a genius I mean a man with ability to lead his country toward a more positive activity in regard to the war and the international problems arising out of it. He must be a man of depth, liberality and strength. One whose trend is pessimistic, whose activity lies in opposition, who is negative rather than positive in policy, is no use to Japan at this crisis. Napoleon, though mistaken in many ways, owed his success in impressing the glory of France on Europe, to his positive policy; and Bismarck assisted

his country by a similar policy. Napoleon went too far, but Bismarck put a limit on his policy, and made it succeed. This makes the one greater than the other. The work of a great man need not of necessity be permanent; it is sufficient if it serves for its own age and meets the circumstances of the time. That is all that concerns the nation. All that Japan wants at this time is a man who can fill this need.

Most of the great nations of history attained to supreme power for lack of adequate rivals. It was so with Rome, the Musselman empire and Great Britain. Now that China is helpless and Russia on the verge of disintegration Japan has no formidable rival to prevent her rise to a supreme place in the Orient; but her opportunity may pass if she does not seize it. The best way for Japan to realize her opportunity is to fulfil the duties and obligations of an ally to the utmost; for this will lead to greater possibilities of national development. If Japan fulfills her destiny in this respect she will not be likely to meet with opposition or rivalry in her national consolidation and growth. She can best lay a secure foundation for her future by assisting her Allies now when they most need it; but whether Japan succeeds in doing this depends on her being able to produce a statesman equal to the task!



THE RIVER KISO

By S. IKAWA

THE river Kiso, draining the ravines and valleys of the Japanese Alps, may be regarded as the Rhine of Japan, though it is not so well known among mountain climbers as the highlands through which it flows. It is, however, coming to be better and more favourably known from year to year.

The Kiso takes its rise in Mount Iimori in the province of Shinano. Passing through the provinces of Mino and Hida it finally joins the river Nakatsu which later becomes the Nagara flowing south with increasing volume until it reaches the bay of Isé west of Nagoya, covering in all a distance of some 267 miles, or about half the length of the river Toné, described in the last number of the Japan Magazine. But while the latter for the most parts runs through fertile plains the river Kiso is flanked on either side by lofty mountains, every speak being rich in historic tradition; so that going down its rapids bed is like the scenes of a moving picture. The cherry blossoms of the spring time and the rich tints of the autumn make a trip down the Kiso in these seasons most delightful. During the summer months the feats of the cormorant fisher may be seen along the waters of the Kiso, suggesting to the traveler that he is in the orient. Though most tourists go to Gifu to see this sport, really the best place to witness it is at Inuyama up the river Kiso.

Even the Japanese did not take much interest in the beautiful scenery along the Kiso until it is described by one of their

old scholars, Setsudo Saito, who made a trip down the stream and enjoyed it so much that he composed a rhapsody on his experience. No one taking the trip, however, will venture to say that Saito gave too much vent to his poetic faculty. It would indeed be difficult to exaggerate the beauties of the Kiso. Dr. Shiga, one of the greatest travelers of modern Japan, has done the Kiso region thoroughly, and he calls the river the Rhine of Japan.

The upper waters of the Kiso flow through rocky beds down the valley of the Kiso mountains, where stands one of the greatest of Japan's primeval forests. On reaching the village of Nakatsu the stream turns westward. The immense quantities of timber cut in the Kiso forest every year are brought to points of transportation by floating down the river Kiso, Nakatsu being an important point in this connection. At this village is the office of the Imperial Forest Administration Bureau. At Nakatsu there is a huge net stretched across the river, being hung between two great rocks on either side, and this net catches the logs as they come down to the river. After they are thus captured the logs are formed into timber rafts and sent on to some special destination.

On reaching the village of Ota the stream widens, and here it is spanned by that Taiun bridge crossing over to Gero in the province of Hida, the bridge being some 70 feet above the water. The bridge is so called because it looks as if in the

clouds when viewed from beneath. Not far from the village of Ota the river comes to the village of Inuyama where there is a castle of the same name, its white walls being conspicuous on the high banks of the river, among ancient pines. Sweeping round the granite base of the castle grounds the river continues on its way, offering the most picturesque views to the traveler. River boats are always at the disposal of those who wish to run the rapids between Ota and Inuyama; and there is a tram service now between Inuyama and the city of Gifu. Not far from Inuyama rises what is known as Hat Rock and another peak called Great Ladder Rock, with natural stone arches of mysterious formation. In the surrounding mountain live numerous monkeys which can sometimes be seen throwing things over the rocks at the river boatmen below. At this point, may be seen the salamanders for which the river is famous, the creature hiding at the base of great rocks on the lookout for fish. The salamander simply lies quietly in the water with its big mouth open until a fish swims into it; and owing to this habit it is easily caught. When captured the salamander remains as still as death, in a pail of water; but at night when it hears the roar of the river it begins to move for the first time, in its impatience to get back to its old haunts. It is from Inuyama region that Nagoya, a city of some 500,000 inhabitants, gets its water supply.

After leaving Inuyama the river still widens and deepens as it wanders out over the plains with pleasant scenery on either side. At the village of Kasamatsu there is a pretty park on the bank of the river, known as the Four Seasons Park (Shiki-no-sato), which, as the name suggests, affords fine views of the four seasons. As

the stream approaches Imizu traditions abound, the most interesting being that of Aburajima Senbonmatsu. About the middle of the 18th century the river overflowed its banks, and the Lord of Satsuma, Prince Shimadzu, was commanded by the Shogun to do riparian work there; and in compliance with the order, he selected Hirata Yukie, head of forty samurai, to carry out the commission, the principal work being at Aburajima. There was another flood during the process of repairs, and the embankment, built at such great cost, was again carried away. The people of the place were in despair; but the brave Satsuma men faced the dangerous flood and crossed the stream to rescue the villagers. Without waiting for a reply from the Lord of Satsuma they set about repairing the village and helping the people, so that the expenditure exceeded the original estimate by hundreds of thousands of *ryo*. As Hirata Yukiye and his forty samurai held themselves responsible for this outlay which they incurred without permission of their master, when the clan was hard pressed for want of funds on account of the expense of the flood, they committed suicide. The brave men having given their lives for the people of Aburajima the latter built a monument in memory of the forty samurai and their leader, and further they planted pine trees along the banks of the river to prevent the recurrence of devastation by water. Every villager brought a tree and planted it with prayers for the spirits of the departed heroes until the number of the trees was very large. More than one thousand trees in all were planted; and through the long years these trees have stood the stress of storm and flood, increasing in strength as time passes. The forty samurai who sacrificed their lives for

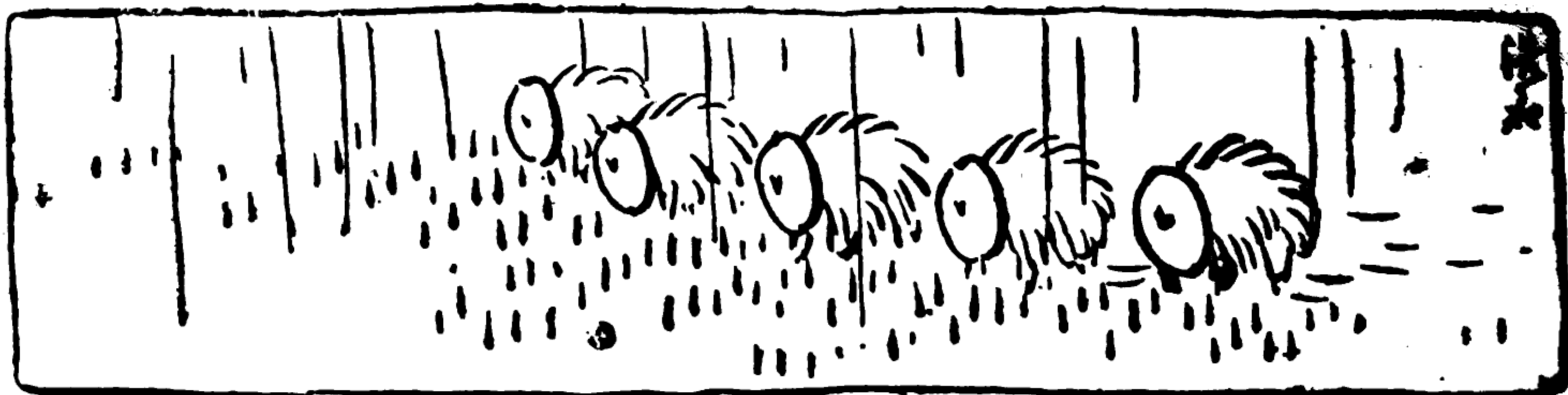
the people of Aburajima are now regarded all over the empire as the true heroes of Japanese engineering and an example to all engineers as to the spirit in which duty should be faced and accomplished. The spot is known as the *Senbonmatsu*, or place of the Thousand Pines.

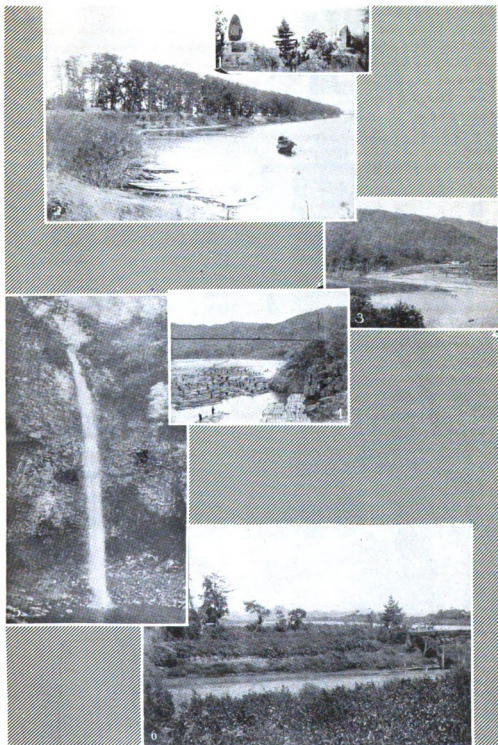
Further down the stream is the confluence of the Kiso with the Nagara, the latter rising in the mountains at Gunsho, the Amidaga falls which are some 60 feet high, being near the source. Near the falls is the cave of Doga Hoin, with which are connected some fairy tales. Near Gifu the Nagara river joins Toba. Tomioka village on the upper part of the Toba suffered most severely in the great earthquake of 1891, when most of the village was buried and overflown by the river whose channel was blocked, forming a lake some nine feet deep. It took the villagers two years to dig a drain for this water to escape, converting the plain once again into rice fields. At Kinka Mountain near Gifu there is a public park on the banks of the Nagara where a statue of Count Itagaki was recently erected, this being

the place where his life was once attempted by an assassin who objected to the Count's support of liberal political opinions. The surgeon who saved the life of Count Itagaki from the wound inflicted by the assassin was Baron Goto, now Minister of Home Affairs, who composed a Chinese poem for the monument erected in the park.

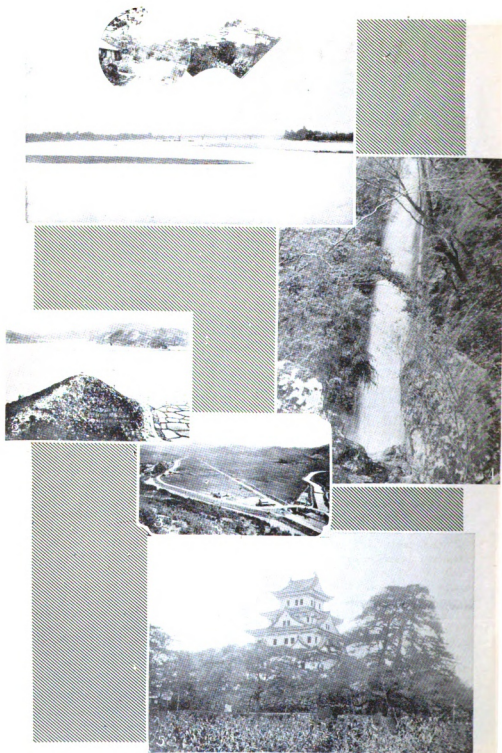
About five miles below Gifu the river passes through the town of Sumimada, near the castle of Ichiya built by the famous Oda Nobunaga in the 16th century with a view to attacking the lord of Mino. It is said that the famous warrior ordered the stronghold to be built in the fastest time possible, and that consequently his greatest general had the castle finished in one night, this general afterwards being the renowned Hideyoshi Toyotomi.

As the stream approaches the sea it joins the Imizumi and flows through Ogaki where there is another old castle, often called the water castle, as it is inundated in every flood. Not far from this place is the noted Yoro waterfall.





1. MONUMENT TO HIRATA YUKIYE AND HIS 40 SAMURAI 2. SENBON
MATSU AT ABURASHIMA 3. AND 4. TIMBER RAFTS ON THE RIVER KISO
5. AMIDA FALLS 6. WHERE HIDEYOSHI BUILT A CASTLE IN ONE NIGHT



1. RIVER KISO AT SHIKINOSATO 2. AND 3. LAKE MADE BY THE GREAT EARTHQUAKE OF 1891. 4. YORŌ WATER FALL 5. ŌGAKI CASTLE

JAPANESE FOOTBALL

By S. YAMASHITA

FROM ancient times a game resembling football has been practiced in Japan, being chiefly a sport of nobles. The game in Japanese is called *shūkiku*, and, needless to say, is quite different from what is known as football in western countries. *Shūkiku* does not require much physical vigor, appealing rather to the aesthetic faculty. It is in every way an elegant sport adapted to the habits of those among whom life is easy.

The *marikaki*, or ground where *shūkiku* is played, has to be a plot forty-seven feet square, but it can be reduced to 18 feet square if exigency so demands. The ground has to be surrounded by a low fence, with, usually, three entrances. The entrance on the east is for nobles, while that on the south is for those without any title or special office. The western entrance is reserved for servants and those taking away the rubbish that may accumulate. Trees are planted at the four corners of the ground; and these are called the *kakeki*, and always of four species, pine, willow, cherry and maple. But plum and camelia may be used if in season. When the game is to be participated in by nobles and courtiers alone all the trees are pines. Sometimes bamboo branches are stuck up as symbols of the trees. The ball used in the game is of leather and has a diameter of from 7 inches to 1 foot 2 inches.

In arranging the ground for the game two trees five feet high are set up facing two others three feet in height, between which the action takes place. The game is held in the afternoon, generally about 4 o'clock, but the time varies according to the time of year. There is no prescribed uniform for the game, but light clothes are worn. There is a great deal of convention and custom surrounding the game, to understand which is essen-

tial to a proper appreciation of the game. But special leather shoes must be worn, these being fastened on with thongs. The have round toes and do not injure the players if they happen to get kicked. The number of men composing a team for *shūkiku* is eight.

When the team enters the ground to begin the game two kneel behind each of the trees on the four corners of the field; and the whole game is played by these eight men. One of the team then comes towards the center field with the ball. With three strides he reaches the center and kneels down; then rising he steps on tiptoe to the proper spot and places the ball, after which he returns. Then each member of the team rises in order of the titles called; and when all the eight are standing, the last man to stand goes to the center of the field, followed by the seventh man. The eighth man throws the ball high in the air, a good throw being about 14 or 15 feet. As soon as it alights the seventh man kicks it three times, the third kick directing it towards his fellow player. Now number one of the nobles enters the ground and repeats exactly the same performance as the eighth man. Each in turn now does the same thing until it comes to the turn of the eighth man again, who then kicks the ball to number one and he kicks it high in the air. From this point onwards it is kick as kick can; and after some twenty minutes the best kicker manages to kick it to center and places his hand on the ball and stands back, this being the signal for the end of the game. The team then walks off the field in the order in which they entered.

It will thus be seen that the game is a weak similitude of Association Football, especially in that the ball must not be touched by hand during the game. There is no scrimmage or rough play. Those

who fail to obtain a kick, or kick it in the wrong direction, lose points on which they may be defeated, those who have least blunders being the best players. The trees at the four corners act as goals, but in a sense different from the goal posts of western football. The trees act as obstacles, and the ball sometimes is kicked into the branches of the trees. It is said that this old game came to Japan from China many centuries ago, the first mention of it in Japanese chronicles being in the middle of the seventh century during the reign of the Emperor Kyo-gyoku, when Prince Naka-no Oye joined in the game under a *keyaki* tree. It was one of the most fashionable of polite pastimes in the Heian era and the Nara period.

This Prince Naka-no-Oye, who helped to popularize the game among the nobles of ancient Japan, was a brave and sagacious noble; and his aid in exterminating the Soga family was sought by Kamatari Fujiwara, who became introduced to him by accident at a game of football. On that day the Prince proved the champion, and once in kicking the ball he used such force that his shoe flew off and fell outside the ground. Kamatari Fujiwara saw it and ran to pick up the shoe and restore it to the Prince, even stooping down to tie it on the Prince's foot again. From that moment the two became fast friends, and thus Kamatari was enabled to utilize the powerful influence of the brave Prince in fulfilling his ambition with regard to the enemies of the Fujiwara family.

When Prince Naka-no-Oye came to the

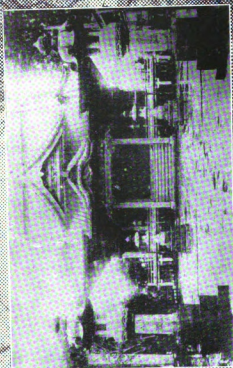
Throne later he was known as the Emperor Tenji. The ancient game of *shūkiku* was played all through the wars between the Genji and the Heiké families. It seems that the most important point in the game of that time was the placing of the ball; and some nobles had the reputation of being to able place the ball anywhere they chose without making the least sound in kicking it. One noble, for instance, could place it on the center of a small table, without making any sound save that of the ball alighting. Another could place the ball on the spot aimed at even with the obstacle of a cart between. Thus the game combined the art of football and golf in one. Two of the Emperors of Japan, His Majesty Gotoba (1184-98) and His Majesty Juntoku (1210-20) were very expert in the game, and Yorisuké and Munenaga of the Fujiwara family, were noted champions. It was the favourite sport of the Shogun Yoriye in the Kamakura period. At this time the rules of the game were very complex, as it had been brought to perfection and became a kind of science, the ceremonies connected therewith being most elaborate. The celebrated warrior Hideyoshi as well as the great Shogun Ieyasu were both enthusiasts of *shūkiku*; and in the Meiji era it was taken up by the common people.

In modern times the game is played chiefly among the nobles of Kyoto; but to the younger generation western football and golf are far more interesting and have come to stay.





JAPANESE FOOTBALL



SOGO SHRINE



LAKE INBA

KIUCHI SOGORO

By S. IGUCHI

THOUGH social distinctions during the Tokugawa period were very carefully marked and unerringly observed, with the samurai as the haughty lords of the day, ruling those under them with unrelenting hand, the farmers were comparatively well treated, as agriculture was looked upon as the basis of national wealth and prosperity. But there were a few clans which unmercifully oppressed even the agrarian class, imposing on them heavy taxes for the enrichment of themselves and their families. In most cases the helpless farmer could do nothing but submit to his lord's demands.

In one case, however, a man of chivalrous spirit arose who gave his life for the freedom of his fellow farmers from the slavery and misery of cruel feudal chiefs. The difficulties he had to face were great compared with those faced by the champions of popular rights to-day; for in feudal days to oppose the samurai class was to behave with disrespect towards one's superiors and expose one to dire punishment. It was only a man of the greatest courage and determination that would dare to attempt it; and such a man was Kiuchi Sogoro, the William Tell of old Japan, who was crucified for opposing tyranny that his countrymen might be free.

In April 1651 the third shogun Iyemitsu died and Hotta Masanori, one of his most trusted henchmen, committed suicide in honor of his master's death, being aged forty-six. At the time of the

tragedy he was feudal lord of Sakura in the province of Shimoōsa; and his successor to the position was Masanobu, then aged twenty. Masanobu was a spendthrift youth who had been brought up in idle luxury, and when he came into power, he soon found his ordinary income inadequate to his extravagance. One of his retainers, Ikeura Kazuye by name, was noted as an avaricious man, and subtle in his arts for squeezing the last penny from tenants. He conspired with a fellow retainer to extract from the farmers a tithe in silver, so much for each five bushels of rice. The farmers were deeply incensed at the impost, but paid the levy since there was nothing else to do. The tax was relentlessly collected by the officials and carried to their luxurious lord in Yedo, where he spent his time in every pleasure; and the money was presented to him as a special offering from the peasants of his estate. The lord highly praised the financial acumen of his officials, as his treasury was in need of such replenishment. Thus encouraged the officials still further increased the taxes on the farmers, as follows: Every male and female between the ages of 15 and 60 had to pay one *momme* of silver per day; one ball of straw rope and 10 pairs of straw sandals per month; one *momme* per day for every straw mat on the floor of the dwelling; and those wearing silk kimono had to pay a tax of one *momme* a year for the privilege. There was a further tax on

piece goods, dry goods shops, soy and vinegar amounting to 5 per cent of the proceeds. In addition there was a tax on horses and oxen amounting to 3 *momme* a year per head; and the temple tax was 1 *ryo* in gold per year. There were also taxes on registrations of births, of families, a tobacco tax and others. There were 29 taxes in all, almost as many as to-day! By this method the annual income of the lord of the fief was brought up to 150,000 bushels of rice.

The farmers were labouring under this heavy burden of taxation, and knew not how to find relief. Those who appealed for remission of taxes on the score of inability to meet the impost were at once arrested and placed in prison, being not restored their freedom until willing to take oath that they would somehow find the money due. Consequently the population of some 389 villages fell into dire poverty and were on the verge of ruin. Soon there were more than 1,300 abandoned fields, 880 cases of bankruptcy, 730 dispersed families and 11 closed temples. From the district a procession of beggars, thieves and people trying to escape to other places, flowed out. As it was against the law to remove to another lord's district this caused the people further misery. Most of the people that remained were managing to subsist on rice gruel and vegetables. Everywhere prevailed a deep indignation against the cruel officials who batted on their exactions and swelled the purse of the idle daimyo.

While the entire population thus lay in helpless misery, lamenting that nothing could be done to bring about a change, Kiuchi Sogoro appeared. He was a man of the village of Kodzu in the province of Shimofusa. The man had brave blood in him; for he was a descendant of Shi-

getane Chiba, a daimyo of the period of the civil wars. Sogoro was now headman of the village, being about 40 years of age. He was looked upon as the descendant of a samurai family of the best class. In October, 1652, the headmen of the 389 impoverished villages held a council and undertook to appeal in writing to the daimyo for a postponement of tax payment. All the headmen signed the document, including Sogoro; but as he was the best educated among them and the most intelligent, he was looked upon as their leader.

Deputies carried the petition of the poor villagers up to Yedo. Sogoro was one of these, but owing to illness he was a day behind the others. The petition was promptly rejected on the ground that the finances of the fief were left in the hands of the proper officials and even higher authority did not attempt to interfere. So the petitioners were sent back in confusion. They left Yedo quite crestfallen and met Sogoro on the way. When Sogoro heard the result of their efforts to present the petition he said it would be useless to appeal to the tax officials as they were the men who imposed the taxes; and he proposed that the petition be carried to the high officials of the Shogun's Government. His proposal was adopted and he and five others were selected to carry it out.

The petition was carried by the six men to Kuze Hiroyuki, a powerful official of the Central Government, who graciously received the document, to the joy of the trampling headmen, who calmly awaited his reply. A few days afterwards they were summoned to his presence, handed back the petition and recommended to appeal direct to the lord of the fief. It is probable that the official of

the shogun hesitated to get himself mixed up in the affairs of one of the daimyo. Sogoro, not to be thus defeated, now resolved to appeal direct to the shogun and give his life for his fellow farmers. He wished to carry out his plan single-hand; and so he returned home to his village. First he wanted to divorce his wife, so that she and the family would not be involved in his action. But the wife was a woman worthy of her husband, a samurai's daughter, and she refused to save herself from the consequences of her husband's just deed. Sogoro parted from his wife and children with deep solemnity and set out with the petition for Yedo.

He waited at the shogun's capital until that great man was one day going to the Toshogu shrine at Uyeno, the day being the 20th of December, Sogoro stayed all night near the shrine so as to obtain the desired opportunity of approaching the shogun. Secreting himself behind a big stone lantern he awaited the vital moment; and as the shogun approached he stepped calmly from behind the lantern and presented the petition. The shogun took the paper in his hand and began to consult with the high officials attending him. It is said that the shogun was disposed to favour the action of Sogoro, arguing that if the poor were thus oppressed they had no other remedy.

After returning to his mansion the shogun summoned lord Hotta of Sakura and inquired into the administration of his fief; but at the same time he handed over to him the petition and Sogoro and his fellow headmen who had brought it to the shogun. There was a time of silence. But in the following year poor Sogoro was condemned to crucifixion and the foul deed was carried out in a field near the village of Kodzu, the charge being

that he had accused his lord before the shogun. His son and three little girls suffered execution at the same time. It was not the custom of the period to execute females under such circumstances, if they were of tender age, but the remorseless officials gave the children male names, so that the letter of the law might not be violated in their execution, so great was their hatred of Sogoro. The wife was not condemned; but afterwards she retired to a convent to pray for the soul of her departed husband.

The five other village headmen were expelled from their farms and then property confiscated; and they became begging priests who spent most of their remaining days at the temple on Mount Koya praying for the happiness of Sogoro. However, the sacrifice of Sogoro was not without effect. The lord of the fief had the avaricious officials examined, and some of them escaped punishment by committing suicide. At any rate the collection of the bad taxes was postponed and the farmers allowed to gain time to pay the debt.

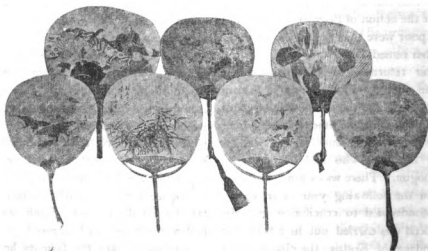
There is no doubt that the execution of Sogoro and his three innocent children was a mistake that brought painful memories to the House of lord Hotta for many a year. The people of the district believed that the ghost of Sogoro would haunt the Hotta family forever. It is true that not long afterwards the wife of the daimyo succumbed to a mysterious disease which the physicians never before met with; and the lord himself suffered from mental dearrangement. Repenting of his cruelty he erected a shrine to the honour of Sogoro and exempted the farmers from taxation for three years. Such was the power of the crucified Sogoro!

Needless to say the farmers honored

the spirit of Sogoro as a god, and his name is held in endless veneration by the Japanese. In August every year, on the 3rd day of the month, a festival is held at his shrine, that being the anniversary of his death.

The spirit that caused the crucification of Sogoro brought the Hotta family finally to the verge of destruction. The lord of the fief was so annoyed at the discontent in his estate that he hurriedly left Yedo, sending only a letter to the shogun, the latter being so displeased by the slight

that he rebuked lord Hotta and temporarily took charge of his estate. After Sogoro's decease his younger sister was given his estate and became the representative of the Kiuchi family, which still exists. The next lord of Sakura was very friendly to the family, rendering it every assistance. In 1890 a fine temple was erected in memory of Sogoro Kiuchi near the Tosho temple, and thither come numberless worshippers to honour his brave spirit and seek to emulate it.



FUTURE OF THE PACIFIC

By Dr. G. MITSUKURI

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

IT was Napoleon, I think, who said that geography gives the chief impulse to history; and the saying is quite true. The geographical position of Japan in an important section of the Pacific makes her have a vital bearing on all questions concerning the future of that ocean. Indeed it is not too much to say that the geographical location of Japan points to her future supremacy on the Pacific. There are politicians who regard competition for the mastery of the Pacific as a poetic dream, impractical if not impossible, and therefore not a question of any great consequence to Japan; but with such views I am not in agreement.

The countries most vitally interested in the future of the Pacific are Japan first and next America, England, and Russia, with Germany, France and Holland last. But all of these must come second to Japan. Western countries take a constant interest in the affairs of the Pacific; and if the interest of countries whose business on the Pacific must be secondary to that of Japan, is so vital and persistent, the interest of Japan in such a question should be still more so.

The question of the future of the Pacific is not one that has suddenly arisen. The nations above mentioned have had relations with this section of the world for many years. At first the interest of western countries in the Pacific was merely one of adventure; they had no definitely conscious aim, being led only by the mysterious hand of fortune. They moved toward the East, but were quite as ready to move toward the West if fortune so led them. Thus competition between the nations of the Pacific has gradually arisen

without any conscious motive or policy on either side. Now that competition has become keen, however, the various nations concerned are faced with the necessity of reaching a final solution of the problem. The question of the mastery of the Pacific is one that cannot be postponed much longer; the nations concerned cannot avoid it no matter how much they may pretend to do so. It is a matter of the relentless struggle for existence and cannot be put off.

In this struggle America, England and Russia could afford to yield to Japan without suffering any very great inconvenience to themselves. This means that the question of the hegemony of the Pacific is one of vital concern to Japan, since she cannot lose it without losing her position as a first-class power in East Asia. In that case she would be subject to aggression from more powerful nations and her very existence would be imperilled. In view of such a possibility no one can blame Japan for seeking to hold her supremacy in East Asia.

It is not necessary at this time to enter upon an elucidation of the course of history that has brought about the present unsettled situation between the world-powers in the Orient. Suffice it to say that it was not until after the Russo-Japanese war that Japan came to be recognized as one of the greatest Powers on the Pacific, the recognition being marred soon by the consequent jealousy and suspicion that attended it. After the war with China Japan was regarded as a nation powerful enough to be used, but after the war with Russia she began to be feared, and viewed with caution. The great war in Europe has made Japan's position in

East Asia still more invulnerable and her place on the Pacific more commanding and important. Hence in future the Powers will have still further apprehensions concerning Japan.

As Russia has at last come to realize the power of Japan in East Asia she takes less interest in things oriental; and although her present political condition is confused and uncertain, it is possible that with a return to prosperity and settled government she might return to her interest in the orient. It is difficult, however to suppose that she will sufficiently recover to desire war with Japan. Russia draws her revenue chiefly from her cereals, and as most of these are produced in the south probably her interest in future will lie mainly in the Black Sea region and the south generally. In any case England and Germany must ever be more interested in the development of Russia than is Japan. As England has Australia in the south Pacific her interests in this part of the world can never lessen, especially as the population of Australia is fast increasing. England cannot fail to respect the Australian policy of a united world-wide empire; moreover England's investments in China are considerable, so that she cannot neglect her interests in the Pacific. Owing to the possible opposition of Germany or Russia or both England will be bound to seek the coöperation of Japan in maintaining her empire in tact.

America has always had an interest in oriental waters. Even during the visit of Commodore Perry in 1853 she thought of occupying the Luchu islands. The discovery of gold brought the American population to the Pacific, and later Alaska was acquired. She was for so many years busily engaged with her own internal development involving vast resources she could not assume outside interests and showed a very righteous attitude toward Japan and China. With the development of her great resources and her enormous increase of capital has come the ambition for extension of foreign trade and consequent increase of interest in the orient. Soon Hawaii was annexed and then the Philippines and Guam, with increasing investments in China. Thus has America quite abandoned her policy of

isolation, and the present war is confirming her in this policy. As America was a late comer in oriental competition she had no bases of operation on the Asiatic coast, and so she naturally tried to check the acquirement of concessions by other nations and to depend on her financial investments in China. To this policy Japan took no exception.

When England and Japan united to check the aggressive policy of Russia in East Asia, America sympathized with their policy; but after the Russo-Japanese war was over America began to fear that her policy of equal opportunity for Commerce in East Asia would be threatened, producing unpleasant feeling between America and Japan. And owing to racial animosity on the Pacific coast of the United States an anti-American sentiment began to grow up in Japan. Japan was to blame in part for this, having acted sometimes with arrogance and want of consideration, while the undue increase of immigration tended but to arouse further suspicion in America. And when America proposed the neutralization of the South Manchurian Railway the dissatisfaction of the Japanese was complete. The bad feeling was enhanced by the mutual abuse of each other by the press of both countries. It was largely a matter of mutual misunderstanding and want of due consideration; and so there was blame on both sides. With the conclusion of the Japan-America agreement, however, the dangerous feelings that threatened the relations of the two countries have been soothed away.

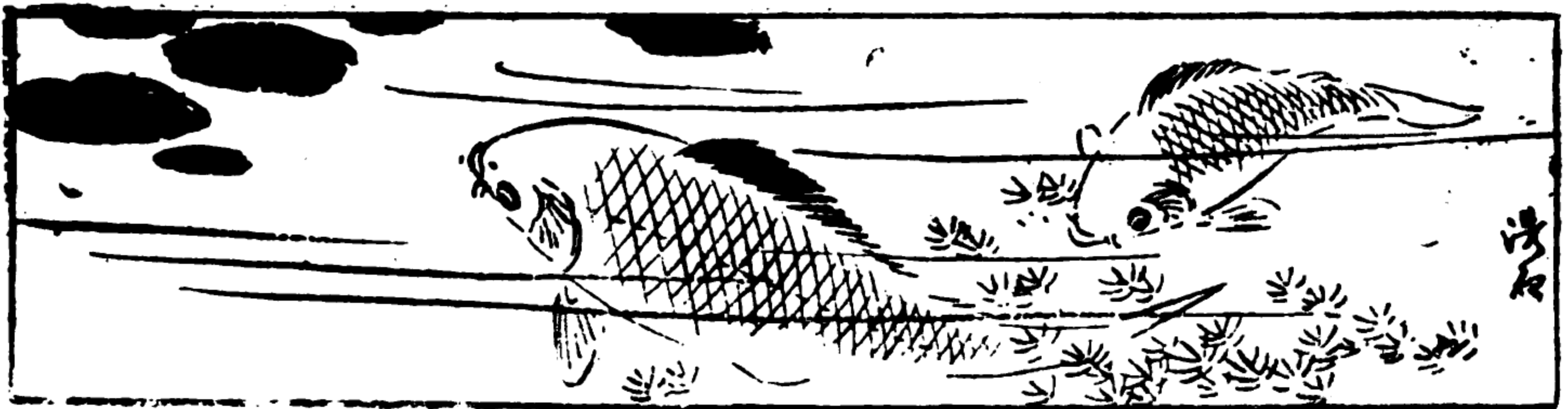
There are still some important points however, on which Japan desires to be understood by America. But so long as America does not doubt the sincerity of Japan there is no need to press these points at present. Japan's policy on the Pacific is not one of monopoly, but to secure her own safety and independence. If America suspects that Japan intends more than this, all she has to do is to join hands with England who is anxious to secure the safety and progress of her Australian colony. Japan, however, will never make this necessary. Another danger point lies in the possibility of America seeking investments in Siberia

and monopolizing the financial opportunities there. This will doubtless depend much on the preservation of harmony between the two countries in China. Japan's main care must be to see that her development on the Pacific is manysided and not aimed in any one direction of aggression.

Thus Japan's position on the Pacific must be recognized as based on the principle of justice and humanity and maintained as such ; and her main inroads must be economic rather than territorial. If any one should imagine that the interests mentioned in the Ishii-Lansing Agreement were political, it would work out greatly to the disadvantage of Japan. Japan has many other special interests besides those involved in the new Agreement. Her fishing interests extend along the Pacific coast up as far as Sea of Okhotsk and Kamchatka, as the Komura-Witté agreement prescribes. But as this agreement expires in July, 1918, it remains to be seen what Japan can do

with the then Russian Government. It is probable that Japan will be unwilling to abandon the privileges hitherto accorded her by Russia.

One of Japan's difficulties is that her diplomacy is apt to be more partizan than national, and so she may lose much in the international arena. Party policies should not be allowed to interfere with the good of the nation and so should be kept apart from the country's foreign affairs. We see how much Holland and Poland have lost by allowing partizan strife to interfere with international interests. It should be the aim of Japanese diplomacy to understand and respect the interests and feelings of other peoples and help our people to do the same. We should be careful not to put more value on formal dignity than right and justice. This need not prevent us standing firm for impartial justice for ourselves, so that all nations may know that the rights of Japan cannot be threatened with impunity.



RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

III

“KYOTO is a very cold place”, said Munechika, as he throw his hotel *kimono* about him and sat down against the alcove pillar, gazing out of the window.

“It is more sleepy than cold, it seems to me,” said Kono, lying on the *tatami*, covering his legs with a blanket.

“You act as though you had come to Kyoto to sleep.”

“Well, it is such a peaceful place”, replied Kono.

Silence prevailed for a while. Kono rolled about on the floor. Munechika perused the pages of his guidebook carelessly. Slanting rain flew past the window without, and the drizzle made everything seem melancholy. The city lay with belly upturned to the beating rain, which trickled down its joints and folds. The streets were thoroughly wet and the thirty-six peaks of Higashiyama were bathed in mist. Rashomon, where the ogres met in times of old, now vanished in the thickening rain which descended steadily as in the days of the ogres, a spring rain. It beat a tattoo on the temple roofs of Teramachi and the bridges of Sanjo, swishing and drenching the cherry trees of Gion and the pines about the Kinkakuji. The men in the upstairs room felt as if the rain were falling also on them.

Kono began writing his diary as he still lay stretched out on the floor. Soon he changed off into a Chinese poem, plying his pencil slowly. Munechika flung aside the guidebook and took up a position on a rattan chair that was on the balcony. Before him in the wet gloom appeared some blossoms of the *rengyo* there, and he could see into the

room of a neighbouring house. The inner *shoji* were closed, however, but from within came the notes of a *koto*.

Kono struck out the poem he was working at with a bold stroke of his pencil, as it was evidently not up to his liking. Then he went on with a composition, somewhat as follows:

“The universe is a riddle. Any one is at liberty to solve it, if he can. He who solves it and is at liberty will be happy. Even one’s parents and brothers and sisters are riddles sometimes; and so are oneself and wife and children. Man is born into the world and given a riddle he cannot solve, and so is worried day and night. Doubt can be settled only at the risk of one’s life. It is even doubtful what that risk should be! Death? Perhaps that would be tactless.....”

While Kono was thus engaged in philosophical abstraction Munechika was listening to the sweet sounds of the *koto* across the garden. In the garden were some bamboo trees and mossy stones.

“Say, Kono San, just quit your brooding and listen to that music. She plays very well, doesn’t she?”

“Yes”, acquiesced Kono; “I have been listening to it for some time.” Kono then placed his diary face down.

“It is rude to listen to music lying down. Come out here! I order you to do so!”

“No, thank you,” said Kono. “Here is good enough for me. Please do not trouble about me. Kono settled himself on an air cushion and seemed in no mood to get up.

“O look”, cried Munechika, “how fine Higashiyama looks now!”

“Is that so?”

"Some one is crossing the river Kamo. Is not that poetical?"

"All right; he can cross over it, so far as I am concerned", grumbled Kono.

"If you persist in evading attention I have no choice but to come in. See here, Kono San!"

"You are most annoying!"

"Have you really heard the music of that *koto*?"

"Yes, I have heard it. I told you so before!"

"Don't you know that it is played by the hand of a lady?"

"That is not remarkable", said Kono, indifferently.

"How old do you suppose she is?"

"I don't know."

"Well, I have had a glimpse of her!"

"What is she like?", asked Kono, beginning to show a little interest.

"She is not so fine as Fujio, but finer than Ito", said Munechika.

"Indeed?"

"How can you be so indifferent on such a subject? How is it you have not even a desire to look at the lady? It is a matter of duty to a gentleman!"

"It is indeed a matter for regret that I did not see the lassy", Kono at last admitted.

"Ha, ha, just come out on the balcony and you can have your look!"

"But, are not the *shoji* closed?"

"Perhaps they will soon open."

"Now if I were Ono I should have waited patiently until they opened."

"We should have taken Ono with us, and she would not hesitate to take a look at a fine lady."

"Yes, Kyoto is just the place for such fellow as Ono", said Kono.

Silence again resumed for a space. The *koto* was still strumming away. Munechika sniffed loudly and remarked that the cook was again broiling *hamo*, a kind of fish. He complained that he had to eat the same fish daily and that his inside was paved with its bones.

"You must have a good nose", Kono remarked at last.

"A very good one, indeed."

"If my father had had as keen a sense of smell as you he would not have died abroad!"

"By the way, have those mementoes belonging to your father arrived yet?"

"Probably they have," said Kono quietly.

"What is to be done with the watch?" asked Munechika.

"That is a toy that Fujio likes to play with, and possibly she has it by this time."

"Can't you let me have the watch as a memento of your father?"

"Very well; but I am not sure that Fujio would be pleased to part with it", answered Kono.

"Ah, is she so gone on it as that? I hope, however, that in any case you will try to get it for me!"

Kono stared fixedly at Munechika. Just then the maid brought in the boiled *hamo* as Munechika had predicted.

VI

Mr. Ono, Bachelor of Arts, was a man of uncertain birth. Just who was responsible for bringing him forth no one quite knew. In the days when he attended the common school boys teased him about his parentage and even the dogs barked at him as he passed. From early days he had been an orphan and homeless, having to depend on others.

Finally he found a home in the house of Inouye Kodo, a scholar of Kyoto, from whom he got enough clothes and food to go to school, proceeding ultimately to the Imperial University in Tokyo. While there he gave his whole time to study and saw nothing of the outside world. Professors called him a promising youth but his chums regarded him as a genius. He was very popular among the students at his lodging house, and when he graduated he was presented with a silver watch by the Emperor, being then at the age of twenty-seven.

After graduating he set out composing a thesis for his degree of doctor, and was busy on it when a maid entered the room and handed him a letter, which he opened, and it read as follows:

"I have at last decided to come up to Tokyo. My old house has been transferred to the Tsutaya, a neighbouring inn, at its request. Nearly all my household

furniture has been sold, except a *koto* which belongs to my daughter Sayo and this will be brought to Tokyo, as she desires. You know a woman hates to part with old possessions. Sayo was educated in Tokyo, spending five years there, and is anxious to remove there as soon as possible. As to her future I need not mention it now, but I trust you will be agreeable to my wishes in connection with her. I will tell you all when we meet. Tokyo must have been very bustling at exhibition time. As soon as we decide what train to take for the capital we shall let you know."

This letter was from Inouye Kodo of Kyoto, Ono's benefactor. Ono folded the letter and laid it on his desk, and the musty odour of it reminded him of his young days in Kyoto. The maid just then came in and announced a visitor. Ono was so lost in thought that he made no reply when she asked if the guest was to be ushered in.

"May I bring him in?" she asked again.

"Let me see!"

"Shall I say you are absent?"

"Who is it?"

"It is Mr. Asai".

"Asai, eh?"

"May I ask him in?"

"Yes", said Ono at last.

Asai came in. He was an old friend of Ono's from his Kyoto days.

"Say, I am going to the restaurant to have a Russian meal", began Asai. "Wouldn't you like to come with me?"

"Now?" exclaimed Ono.

"Yes, now", said Asai. "Come on! You will be ill if you pore over books in this way. It is all right to try for the doctor's degree and marry a fine girl when you get it, but you should care for your health."

"My only vexation is that I cannot get in enough study", replied Ono.

"Go on! You are suffering from nervous debility from overstudy. Miss Inouye will be very anxious when she hears of it. You must eat Russian food and get well," concluded Asai, jovially.

"How so?"

"Why, then you will be well and successful and can get married!"

"That is a matter not settled yet", remarked Ono.

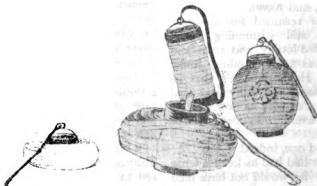
"Indeed? Well, at any rate let us go out and have a meal together!"

"As I am very busy I can go with you only a little way", explained Ono.

"I cannot go to the restaurant tonight!"

The two friends went out together. After a short distance had been covered Ono parted from Asai and walked toward Kono's house where he hoped to meet Fujio.

(To be Continued)



JAPAN'S IRON INDUSTRY

By Dr. KOROKU KAMURA

DURING the past few years the demand for iron in Japan has naturally increased enormously with the rapid development of industry; and the Government has gradually been driven to see the necessity of meeting the situation by producing the supply as much as possible from domestic sources. The organization of the Iron Investigation Commission was a step in this direction, and means are being found for the encouragement of the industry. At the same time plans have been extending for the expansion of the Government Iron Works with a view to further increasing the output.

The present production of iron in Japan but meets half the demand, the balance being met by imports from England and America. But with the outbreak of the war in Europe, of course, supplies were cut off from England and prices appreciated heavily. With the great increase of activity in shipbuilding the situation became still more acute, and was rendered worse by a sudden embargo on iron exports from the United States. Negotiations were opened for relief of the situation but failed on account of disagreement of terms; but the shipbuilders have been able to proceed with their programs for the present by virtue of special assistance afforded from Government supplies of iron and steel. Yet the situation continues very inconvenient and the demand is still unlimited. Consequently both Government and people are forced to the

necessity of making better provision for the manufacture of steel at home. If this can be accomplished it will prove the greatest blessing brought us by the war. Our temporal misfortune will turn out to have been our greatest good luck. The present year will show a record in the products of our mines and shipyards.

It was in 1915 that the idea of meeting the demand for iron from domestic sources first began to take hold upon public opinion in Japan. It subsided for a time and then early last year it revived with increased force. When both India and America began to restrict exports of iron it was clear that Japan must be obliged to look to herself for relief, if her industries were not to be paralyzed. But the iron industries of Japan, Korea and China were in no condition to afford much hope. The dearth of pig iron brought the price of that material up to over 300 *yen* per ton, whereas a few months earlier it stood at from 80 to 90 *yen*. In the early part of 1917 the price of steel was dull but by April it began to rise on account of the appreciation of pig iron, and soon bar steel was going at 400 *yen* a ton, the price having been only 200 *yen* a little while before. Finally the price arose to 500 *yen* a ton. Steel plates were running at 350 *yen* a ton in January, 1917, but by August and September the figure arose to 1,000 *yen* a ton.

It was the American steel ban that caused most of the difficulty in Japan. The ban at once forced up the price of

iron and consequently the cost of production in all iron industries. It left some of the shipyards almost in a state of suspended operation for a time; and naturally the attempts to lift the ban were determined and vigorous. A strong movement for its revocation was started. But the price of iron and steel did not continue to advance at the rate anticipated on the basis of the first advance. The price of pig iron remained at about 300 *yen* a ton until the end of the year, when bar steel also fell to the same figure and plate went down to 500 or 600 *yen*, nearly half as much as the highest figure during the middle of the year. This was so contrary to all expectation as to be quite noteworthy. The cause was due to a temporary reaction and to the amount steel shipped from America to Japan through the efforts of private negotiation.

An interesting question now is as to the price of iron and steel in Japan during 1918. Every resource of the nation is being devoted to the production of supply at home. The output of pig iron has enormously increased, owing largely to the utilization of the large amount of old iron lying about. Not only waste iron but old tubes and boilers not in use have been called into requisition. The business of the junk dealer and the collector of scrap iron has grown to be among the most profitable of enterprises. In this way thousands of tons of waste iron have been discovered and utilized. The demand so far for iron and steel has been fairly met. Nevertheless prices tend to soar; and it is feared that by the spring they will have reached the high figure of last summer and Autumn. The question whether Japan will, after all, be able to meet her domestic demand for iron and steel is increasingly calling for an answer.

Up to 1916 Japan was not able to produce more than 500,000 tons of iron annually, and her output of steel was about same the amount. This million tons of material did not, of course, begin to meet the needs of our industries. Expansion began to be apparent in the pig iron producing centers at the Kamaishi works in Miyagi Prefecture, the Wanishi works of Hokkaido, the Otake works of Hiroshima Prefecture and the Hinkikhu works of Manchuria. These increase led to an additional output of some 120,000 tons a year, or about 350 tons per day, expanding the annual total of 500,000 tons to 24 per cent more. But the steel producing capacity of the nation increased at a far more rapid rate, which assisted greatly in the regulation of prices. Among the steel works which showed the greatest expansion of output were the Yawata, the Japan Steel Works, the Kawasaki Works, the Kokura Works, the Japan Steel Tube Company, the Osaka Iron Works and the Kishimoto Iron Works, the increase amounting to about 175,000 tons a year, or an expansion of some 35 per cent.

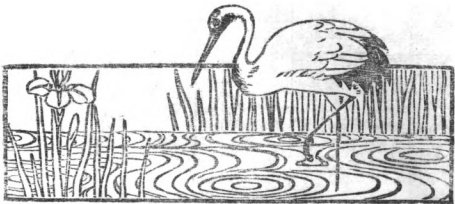
The output of pig iron for 1918 is estimated at about 240,000 tons above the usual amount, which will bring the year's total up to some 750,000 tons. The output of steel for the year is difficult to calculate but it will be well up to the ratio of last year. When all the extensions of capacity are in working order the total yield will reach at least 800,000 tons of steel, and when the plans of the South Manchuria Railway are complete the annual turnout of steel will be in the neighbourhood of a million tons. The aim is to bring the annual production of steel up to 3,000,000 tons in the near future, and there is every hope that this ambition will be realized. Then Japan will have to

thank the American embargo on steel for forcing her to become in dependent in regard to one her most important industries.

To temper prediction with wisdom we must not forget, however, that after the war there may occur a dumping of cheaper iron and steel from Europe and America ; and how to meet this resumption of international trade is an important consideration for Japan. Some think that the best way to meet such competition is to resort to a protective tariff on such materials as iron and steel. But this would be to protect the iron industry at the expense of the engineering industries and be rather robbing Peter to pay Paul, so to speak. The difficulty of meeting the enhanced competition in international trade after the war does not apply to iron and steel alone but to almost every department of commercial activity. The appreciation of prices in every line of commodity has rendered the cost of production in iron and steel more expensive than usual. Already there is a marked degree of caution among investors in industrial enterprise, which is likely to react unfavorably on the production of

iron and steel. The war is not yet over' but as soon as it ends the circumstances of industry will so quickly change that the financier must needs find it difficult to predict the best objective for his money.

One of the best ways to promote encouragement of such special industries as iron and steel might be to exempt them from taxation so as to render them self-supporting as soon as possible. This, together with an increased tariff on iron and steel, might be trusted to hasten the day of independence, for the development of these industries would then continue to go on rapidly. Another difficulty is the supply of iron ore. This cannot be had in Japan ; but the mines of China are inexhaustible, and those of Korea and Manchuria rich in such deposits. By securing an adequate supply from these sources and utilizing hydroelectric motive power instead of coal and coke in the industry at home, the cost of producing iron and steel might be greatly reduced. At any rate Japan must continue to devote her undivided attention to attaining independence in iron and steel, for the matter is of vital necessity to her security as an independent nation.



GENERAL PRINCE KATSURA'S FAN.

Dying, the General Prince .

Sent me a Fan

On which was written :

“ Rather be a man

To do a thousand things

In shortened years

Than live ten thousand

With but doubts and fears.”

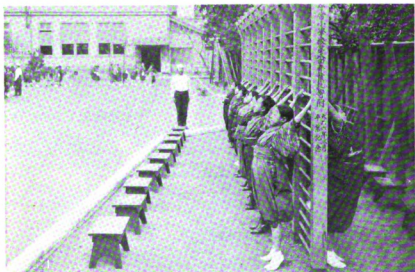
Don C. Seitz



FENCING

JUDŌ PRACTICE

MR. SASANO



GYMNASTICS AT THE KYOBASHI PRIMARY SCHOOL

THE CHILD MIND

By T. SASANO

(PRINCIPAL OF THE KYOBASHI MUNICIPAL SCHOOL)

JAPAN is fast coming to understand that the progress of the nation depends to a large extent on education and that education must put increasing emphasis on the importance of primary schools as laying the foundation of what the rising generation is to be. In all our educational conferences now the question of improvement in primary schools is the absorbing topic, a sign that is most encouraging to note. This is the day of the primary school teacher, and he must do all in his power to promote the interests of his calling and work. As head of an elementary school in the city of Tokyo this has long been my policy, and I have been greatly encouraged by recent developments. The results of my research and experiment in the way of improving primary education may be of interest to others.

My main interest has been devoted to finding out how best to improve the mind of children: how best to develop their brains. Though my experience may not be new in other countries it is something quite recent in Japan. I cannot say that my experiments have gone sufficiently far to justify conclusions as yet, but some interesting facts have been ascertained. I have always been a firm believer in the necessity of physical culture in primary education; and out of this has arisen some of my most interesting experiments in the improvement of the minds of children. In most Japanese primary schools the time allowed for physical culture is not more than three hours per week; but in my school the time given is five hours a week. The direction of physical culture is not given over wholly to subordinates as is most schools, but taken in the 6th grade by myself. The extra time devoted

to gymnastics in my school must justify itself, and so we take the most careful interest in seeing whether it does or not.

We are gradually being convinced as to the truth of our theory that the control of the body is just as essential to education as the control of the mind. For physical drill we have the best instructors that the military schools can send us. I myself have taken the course in gymnastics at the Toyama Military College, the best school of physical culture in Japan. The instructors there taught me that a good posture of body implies a good posture of mind: the body and the mind must be in harmony. If a man holds his body aright he will be able to hold his mind aright. The boys who attain harmony between body and mind do the best work. If the mind and body develop together the boy will excel in learning. This mental unity must be aimed at. Inferior pupils always have a disagreement between mind and body. In drill it is seen that their minds are not in control of their body and they show great nervousness. Such cases must be investigated and the cause ascertained and remedied.

All this teaching appealed to me immensely and set me thinking for myself. In my primary school work I began to notice the children whose minds were not in harmony with their bodies. In drill I could see how nervous, even to trembling, some of the boys were. I noted, too, how the nervous, trembling boys made less marks in the examinations than their less nervous schoolmates. To mark the degree of nervousness in the heads of pupils we use a board about one foot three inches long and about a foot wide covered with a cloth over which some

white paper smoked with burning petroleum is pasted. The pupil is stood under the board in an immobile posture, with a cap on his head having a spike out of it like a Germany helmet. The spike of the cap marks on the surface of the smoked board the degree of trembling in the head. The area of the trembling of the head during the maintenance of the immobile posture indicates the state of the mind. A diagram can be drawn showing the area of trembling in each case; and the diagrams for all the pupils can be placed together and compared. Thus the quality of the brain in each case can be ascertained.

In one examination conducted with the assistance of the military instructors twenty pupils were taken from the 5th grade and twenty from the 6th grade; and each class was divided into two parts, representing ten of the best pupils and ten of the inferior ranks. The results of the physical examination were approximately consistent with the standing of these pupils in their school work. The examination was not sufficiently complete in some respects, and further results have yet to be ascertained to make the examination thoroughly scientific. We have, however, undoubtedly proved that the best pupils in school work are those who show a lesser degree of head vibration

in the physical examination, the inferior pupils invariably showing a greater area of trembling. It may be said, however, that there seemed in some cases to be exceptions that were difficult to reach conclusions on, though this did not interfere with the general rule. These exceptions could not affect the general conclusion as there were in each case some special reasons for the differences. For example some very bright pupils are naturally nervous and in an examination would naturally show a considerable area of nervousness. But this does not change the fact that the pupils whose bodies and minds were most evenly and harmoniously developed showed the best results both in the physical test for head tremor and school work.

As time goes on we have been improving the method of examination. It is found better to bring in the boys one by one. If they are examined all together there is a certain degree of excitement natural to the process, and those first examined are naturally more nervous than those who have been waiting and know what to expect. We have adopted a good many features of the Gary system, and also made various other important reforms that tend to render the work of the primary school more up to date.





AN INDOLENT BARBER

IN the days of old Japan the people did not dress their hair as they do to-day, but, as every student of Japanese history knows, had it tied up on the top of the head in characteristic fashion. The duty of the barber in the Tokugawa era was to shave the face and queue the hair. Now there was a certain barber shop at Ryogoku known by the name of *Bushodoko*, *busho* meaning indolence, and the whole name implying a place of indolence. In most countries the barber shop is regarded as a loafing place by some people, but that was not the reason for this name: it really meant that the master of the shop was a happy-go-lucky sort of man whose temper was not always to be relied upon. Consequently most of the customers were new.

When a customer entered the shop the master would ask him why he had come. The man would naturally reply that he had come in to get barbered.

Then he would take his place in the chair and the barber would say he did not think he could do anything then. The customer would likely say: "Can't you try?" The barber would probably say: "Try what?" "To cut my hair and shave my face, of course. What do you mean by such questions?" And so the conversation would go on until the customer did not know whether himself or the barber were the greater fool.

Then the barber would go off along another line of thought, remarking rather audibly that of course it was his business to shave faces and do up men's hair, but he drew the line at trying this for people whose appearance it was impossible to improve. The work of a barber was an aesthetic one; it was to improve the appearance of people. It was not his work to attempt people whose appearance could not be improved, and so on, ending up by reminding the customer that he

should always look in the mirror before going to a barber, and using enough common sense to ascertain whether a barber could improve his appearance in any degree. Sometimes he was even more severe and told his customer plainly that he might as well try to make him all over again as to make him look any better.

The customer sometimes listened to this nonsense and took it all in good part, as foolish banter; but some customers, on the other hand, gave as much as they got by way of cynical remark, until not infrequently there was a quarrel. The barber would say that he could not shave off the anger from the customer's face anyway; it was born with him and would stay. He would then be advised by the customer to hurry and finish the job, as he was not paid for talking but for shaving and fixing hair. The barber would then ask why the customer said "Please hurry?" Why say please if he was going to pay for the work done? Was not the money enough without the extra? When the customer suggested that warm water would be more pleasant for shaving than cold, the barber would simply remark: "Ah, you are after luxuries, are you? Then you've come to the wrong shop!" A pitcher of water was then produced and the customer, looking into it, saw the larvae of mosquitoes and complained that the water was stale or stagnant. The barber replied that of course it was, seeing that

it was in a pitcher, and he could not believe the name of his shop by changing it too often. In any case there was nothing remarkable about larvae being in the water. Water was the proper place for mosquitoes to hatch their young. When a customer by his own free will decided to enter the shop and got what he asked for and paid for it, what more did he want. There was no understanding with the public that mosquitoes were not to hatch their eggs in water! Now if they decided to hatch their young in fire, or some absurd notion of that kind, there would be ground for complaint on the part of people who wanted to use barbers.

Then if the customer was so soft as to start an argument for pure water, or fresh water, and tried to be sarcastic, remarking that the water must have been taken from the spring in a former age, or at least before the famous earthquake of such an era, much as western people mean when they remark that a thing must have come out of Noah's ark, the barber would expatiate on the intelligence of the customer, more intelligent than handsome, and acquiesce that he had obtained the water at much cost many years ago, but not quite so long ago as the guest suggested, because then there would be grass or moss growing in it as well as larvae.

By this time the customer would become quite impatient and demand that fresh water be brought; and the barber would reply that he was quite willing for

the customer to bring his own water if he so desired, or he might go and get better water than the barber's if knew where to obtain it. If the customer felt like going for newer water he might perhaps be willing to take along a second pail and bring some for the barber's family also, as they, like the customer, did not care for things old.

If the customer was not exasperated beyond measure by this time, the barber would remark that he could see that the customer was not so clever as a barber; for the barber was able to sink the mosquito larvae with a dipper and before it came to the surface again, he could dip out enough water to shave a customer, which was quite a smart act. After so many years, he said, the larvae were quite familiar with this dodge and were ready to acquiesce in it on mere warning.

The worst part of the ordeal was usually during the operation of the razor which was always dull and scraped like a hoe. The barber insisted that a razor should be capable of removing everything unnecessary on a customer's face and the barber capable of seeing that it did so. He always gave a smooth shave, which was impossible if pimples, warts or wrinkles were avoided. He did a clean job, and never left a man's face looking like a clearing with stumps that were too difficult to tackle.

Sometimes the customer got into such loud anger that people outside were attracted and thus more customers were

secured. The guest would demand to see a razor that could cause such pain, and when he expressed indignation that a better one was not used, the barber said the shaving was usually done by his boy, whom he could not trust with a better blade, as he sometimes went too deep and gapped it. In any case there was no use complaining as it was much more likely that the razor would be spoiled than the customer's face. The customer would wrathfully reply that the razor used on him could be thenceforth used for scraping mud off *geta* (shoes); and the barber would acquiesce in this, remarking that if he had to spoil so many razors on impossible faces he would be ruined.

Some guests complained bitterly of the apprentice, but the barber demanded of them how they expected the apprentice to learn if he never shaved any one? In experimenting and first trials it was natural that mistakes should be made and only the most unreasonable of persons would be so unkind as to complain of that. While some were so inconsiderate as to disagree wholly with this theory of altruism, others said that there was at least a limit to mistakes. They drew the line at parting with any of their face. If a customer wriggled and groaned under undue scraping or uttered a sharp cry when a fairly large pimple was shorn off, the barber began to admonish his apprentice on the duty of patience, even if a customer had none. A barber learned more than anybody how averse people were

from pain or even a little physical discomfort.

When the job was finished the barber usually struck the customer a sharp smack on the head; and when the customer demand what he meant, he only remarked that he was trying to hit the apprentice, as he was fooling around a pimple on the customer in the next chair. He was shortarmed as well as

not be helped. After the work was finished the customer got up and looked at himself in the glass, remarking with rising inflections that his face was bleeding in one or more places. At this the barber asked him what did he expect so long as his body contained blood? After death he would cease to bleed. Surely he was not sorry that he was capable of bleeding! It was a distinction of which all living things were proud!



MONTHLY RECORD OF EVENTS

(DEC. 25th TO JAN. 25th)

Dec. 25.—Dr. Mori, the famous novelist, better known as Mori Ogai, was appointed president of the Imperial Museum and chief librarian of the Imperial Household.

Dec. 26.—The opening ceremony of the Imperial Diet.

Dec. 27.—Heavy snow storms in Fukui, Isikawa, Toyama and Niigata, interrupting railway traffic for several days.

Dec. 29.—The Imperial Crown Prince proceeded to the Imperial Villa at Numazu to spend the winter months.

The Hon. S. Hirayama, Imperial Court Councillor, was promoted to Shinin rank.

Dec. 30.—Baron Hayashi, Japanese Minister to Peking, returned on a visit to Tokyo.

Jan. 1st.—The Emperor held the usual New Year reception for high officials of State and foreign diplomats at the Imperial Palace.

Baron Senge, of the House of Peers, died at the age of 74.

He was at one time governor of Tokyo and Minister of Justice.

Jan. 4.—The committee in charge of re-erecting the wrestling amphitheatre recently burnt, agreed to build a new one after the plan of the Colosseum at Rome, to cost 650,000 yen.

Jan. 5.—The annual New Year Banquet was given by His Majesty at the Homei Hall in the Imperial Palace, to which high officials of State and foreign Embassies and Legations were invited. His Majesty honoured the guests with a gracious address, to which Premier Terauchi and the British Ambassador, Sir W. Conyngham Greene, responded.

Jan. 8.—The annual New Year Army review was held in front of the Imperial Palace grounds at Nijubashi by His Majesty the Emperor, some 20,000 troops participating.

Jan. 9.—The rank of Field Marshal of the British army was conferred on his Majesty the Emperor of Japan by his Britannic Majesty, the King of England, and accepted by the Emperor, who in turn asked King George to accept the same rank from the Emperor of Japan, felicitations being mutually exchanged.

Jan. 10.—The Fujita Bank was established with a capital of 10,000,000 yen, and opened for business.

Jan. 12.—The Naval Department announced that a Japanese warship had been despatched to Vladivostock.

The Yamashita S. S. Company decided to open a new line between South the

Sea Islands, Port Said and the United States.

The Government decided to despatch Dr. Kitajima, a medical Expert, to China in connection with the outbreak of Bubonic Plague raging there.

Jan. 15.—Baron Miyahara, the famous inventor of the Miyahara boiler, and Vice-Admiral of the Imperial Navy, died.

Jan. 17.—Lieutenant Sakamoto, a military aviator, was killed by the fall of his aeroplane at Tokorozawa.

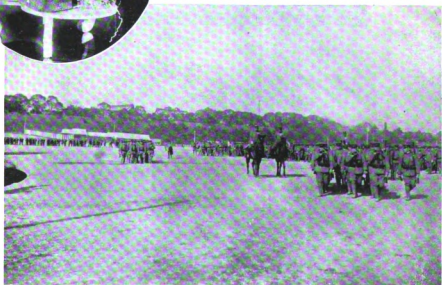
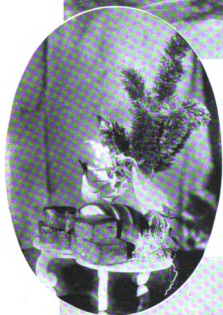
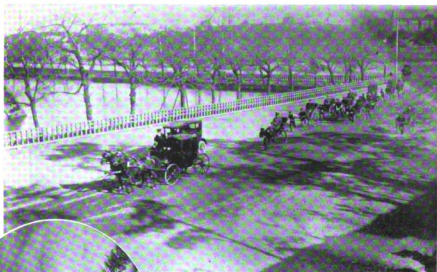
Jan. 18.—It was announced by the

Imperial Household Department that the consort selected for the Imperial Crown Prince was H. I. H. Princess Nagako, eldest daughter of Prince Kuni.

The annual poetry symposium was held at the Imperial Court and the best poems for the year adjudged.

Jan. 22.—The reopening of the Imperial Diet after the New Year recess. Important speeches were delivered by the Premier, Viscount Terauchi, and by Viscount Motono, Minister of Foreign Affairs.





1. HIGH OFFICIALS MAKE NEW YEAR CALLS AT THE IMPERIAL PALACE
2. NEW YEAR GIFTS FROM THE EMPEROR TO HIGH OFFICIALS
3. MILITARY REVIEW IN FRONT OF IMPERIAL PALACE GROUNDS



1. MOURNERS AT THE FUNERAL OF THE LATE BARON AOYAMA
2. BARON HAYASHI, JAPANESE MINISTER TO PEKIN, RETURNS TO TOKYO
3. TOKYO FIRE BRIGADE PRAXISES FOR THE NEW YEAR

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

**Premier
Terauchi on
the Situation**

In his address before the Imperial Diet Premier Terauchi made some interesting remarks on the world situation, saying that Japan was fully alive to the gravity of the stage the war had now reached, and that while ensuring peace in the Far East she was labouring to further the progress of the Allies in the West. Japan, he said, intended to pursue this policy until the Allies were victorious. Relations between Japan and her Allies had but grown in strength and cordiality since the beginning of the war, and in particular with Great Britain. At the same time he alluded gracefully to the exchange of honours between the sovereigns of Great Britain and Japan. The Ishii Mission to the United States had done much to improve relations with that country, and the financial and commercial commissions had also done satisfactory work for Japan and America. The Premier said the situation in China was still unsettled and that Japan was doing all in her power to promote harmonious relations with Peking and to further the establishment of settled government. Japan was one with the Allied Powers in her determination not to sheathe the sword until peace was restored. The remarks of the Premier with regard to Russia were very significant. He said that the situation in that country was causing the gravest anxiety at this

juncture. As the earnest friend of Russia Japan was most anxious that a stable government should be established there at the earliest possible moment, but the latest information from Russia was a cause for deep concern to Japan. If the internal disorder of Russia should spread to her Far Eastern territories the peace of the Far East would be seriously menaced and Japan would be forced to see that peace was not violated. In the event of peace being threatened the Imperial Government would not hesitate to take the proper steps. Such words from the head of the Imperial Japanese Government are most reassuring; for fears have been growing in the Far East lest peace between Russia and the Teutons should lead to Germany getting control of Russian railways. But one now feels that Japan would never permit that; nor could Japan stand by and see Russia used by the Central Powers against the Allies.

**Possibilities
of Peace** In his speech before the Imperial Diet, Viscount Motono, Minister of Foreign Affairs, expressed the conviction that the views of the Allies and their enemies as to possible terms of peace were yet widely different, and that unless a greater approximation could be reached the war must go on longer. As to China Japan had been blamed for favouring the northern section as against the south, but as the Peking

Government represented the only Government there was in China, Japan as a friendly power was bound to favour the legitimately organized authority. As a matter of fact Japan was not favouring any side, but in her dealings with China the Pekin Government was the only authority she could recognize. With regard to her Allies, Japan had been faithful to the international trust reposed in her and done her best to promote the interests of the Allies in the war, a fact that had been duly acknowledged by the governments of the Allied peoples. The basis of the empire's foreign policy still inhered in the Anglo-Japanese Alliance, declared Viscount Motono, and since the war the people of Great Britain and Japan had been drawn into still closer intimacy. After the war there was no situation that could rise inimical to these relations, and the present Alliance would only be still more strengthened. The need of such a policy was firmly felt by the governments of both nations. Viscount Motono said that Japan was glad China had entered the war and in whatever steps she took to promote the cause of the Allies Japan would lend her all sympathy and assistance. The Ishii Mission was sent to America, said the Minister, with a view to congratulating that country on her entry into the war and to ascertain how Japan, could best work with America in promoting the prosecution of the war, discussing as well the common aims of the two countries as to the future. The Mission had arrived at a satisfactory agreement as to war plans and as to a mutual policy in China. The American Government after hearing a plain statement as to Japan's aims and policies in China at once consented to recognize

Japan's special position in that country, and public documents were accordingly exchanged, to the profound satisfaction of both peoples. The intrigues of enemies could no longer create misunderstandings between the people of America and Japan because their understanding was agreed upon and could not be changed. Japan desired to express her sincere gratitude for the cordial reception which the Imperial Mission met with in America. The Foreign Minister agreed with the Premier in saying that a close watch must be kept on movements in Russia; but the Empire of Japan, in view of its friendly relations with the Allies, could not be indifferent to the peace negotiations which Russia was carrying on with the enemy. Japan was sincerely friendly with the people of Russia but she hoped that the interests of the Allies would not be trampled upon by any false move in that country, and that the real interests and honour of Russia would be upheld. The Foreign Minister concluded that from the very fact that Japan had never yet been consulted as to the terms of peace it is safe to say the Allies have not seriously considered that question, but when the time comes, all the Allies will duly confer in regard to peace.

In an article in the *Tokyo Asahi* Mr. Junpei Shinobu, Japanese Consul-General at Calcutta, endeavours to point out what should be the relations between the people of India and Japan. As India was the cradle of Buddhism Japan has had interest in the country ever since that religion came to the Far East; but in modern times Japan's interest in India has been chiefly political and commercial. The political relations are based only on

Indo-
Japanese
Relations

the fact that England and Japan are Allies, bound to take a mutual interest in each other's affairs, owing to the Anglo-Japanese Alliance. It is probable that after the war competition between Britain and Germany will become very keen in Central Asia, and the question of India will then become of still greater interest to both Britain and Japan. It is most desirable that India and Japan should be friendly, and such friendship should not be interpreted as in any sense prejudicial to Britain. Yet Japanese have to promote their business very carefully in India in deference to British feelings; for it would be most unwise for the Japanese to look to their own interests or those of India to the sacrifice of British interests. What must be pointed out is that it is a mistake to suppose that friendship between India and Japan cannot be promoted save at the expense of friendship between India and England. And as for impairing relations between Japan and England, if Japanese affairs in India are properly conducted, close relations between Japan and India should improve relations between Japan and England. The Japanese in India should be most careful to do nothing calculated to side with Indians as against England, and thus invite the displeasure of Britain to the disadvantage of the Far East. India has many anarchists, revolutionists and political agitators; and Japanese should beware of them, lest intimacy should be interpreted to mean approval. It cannot be proved that the Japanese have ever assisted the enemies of Britain in India at any time. But some Japanese may be guilty of indiscretion in dealing with exponents of anti-British sentiment in India. Britain is the ruler of India; and the fact should be accepted by all Japanese,

the merits and demerits of British administration in India being none of their business. The Anglo-Japanese Alliance involves the assistance of Japan even in India should Great Britain be attacked by any third Power; and this should strengthen the bond between the interests of both Japan and Britain in India.

The JAPAN MAGAZINE
Our Readers has, perhaps, a greater variety of nationalities among its readers than most magazines, as its subscribers are found in almost every country on the globe. We have letters often from these countries, mostly in English, but sometimes in the language of the country of origin, inquiring about certain things in Japan. All such inquiries we endeavour to answer as best we can. But what the editor would like more often is a keener interest in the things that should be treated in the Magazine. Will not some of our readers, say in India, England, America, Canada, France, Russia, Australia, Dutch East Indies, and other lands, write and tell us of what they are most interested in about Japan? Is there any subject we have not yet treated and of which they would like to have an accurate account? The JAPAN MAGAZINE aims to provide the English-speaking world with a proper understanding of Things Japanese, as well as to keep its readers posted on the general political, social, industrial, commercial, financial and educational progress of the Empire. In our efforts many important features of Japanese life, civilization and advancement may be overlooked; and we shall esteem it a kindness for which we cannot be too grateful if our readers will write to us making suggestions.

Significance
of the War

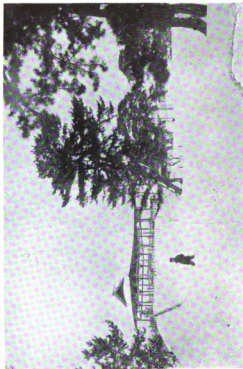
A recent article in the *Kokumin* by its distinguished editor, the Hon. I. Tokutomi, indicates a tendency of thought not yet eradicated in Japan, to the effect that the war is simply a struggle between England and Germany for supremacy. The undesirable result of such a misconception is that Japan should leave the disputants to fight it out alone, and be satisfied with the part she has taken in fulfillment of the terms of the Anglo-Japanese Alliance. This view is directly opposed to that advanced by the Hon. T. Inukai in his article in the little book circulated with the handsome gift of some two million yen presented to the war sufferers of the Allied nations last year. In that article the veteran statesman asserts positively that Japan did *not* enter the war simply because of the Anglo-Japanese Alliance, but as a duty to humanity. He contends that it is not to the credit of any nation to have participated in such a war as this simply because of some previous agreement. When the cause of human civilization is at stake no nation can afford to wait for the consent of agreements before coming to the help of the oppressed. Could any civilized nation claim immunity from war by virtue of a previous agreement in the face of the injustice visited on Belgium? The Anglo-Japanese Alliance, says Mr. Inukai, involved Japan in this war, but she could not lay claim to

the noble ideals of which she boasts, had she refused to aid the cause of liberty and justice on the score of there being no agreement obliging her to do so. This seems to us more true to the character of Japan, and her *Bushido* spirit, than the notion propounded by the editor of the *Kokumin*, who argues that if this war is for the advancement of democracy it is against Japan's idea of national solidarity. Again, his further contention that America is not in this war simply for the sake of humanity, else she would have been in it from the first, is a remarkable argument to put forth in the face of all that has been said by Viscount Ishii in the United States. It is safer to take the sentiments expressed so well by Viscount Ishii as most representative of Japan, than those now insisted upon by Mr. Tokutomi. What seems to nettle the editor of the *Kokumin* is the suspicion that the belligerents are not honest in the reasons they give for the war, which he holds to be mere excuses. The lands that boast of warfare for liberty and against militarism have now been turned into military camps and there is no liberty at all. Surely this is a futile argument! How can the Allies hope to defeat and suppress for ever German militarism without adequate military preparation? The logical conclusion of Mr. Tokutomi's argument is a defenceless pacificism. Japan herself, with her matchless army and navy, is the best answer to any such folly as that!

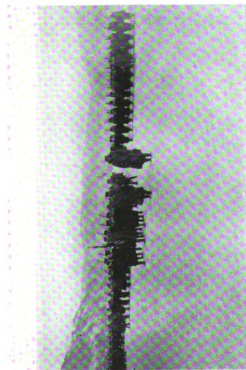




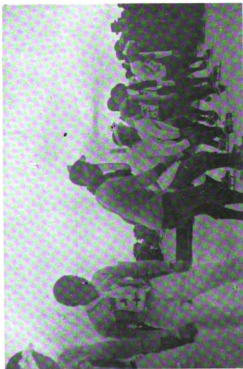
MILITARY DRILL ON LAKE SUWA



WINTER SCENE IN HOKKAIDO



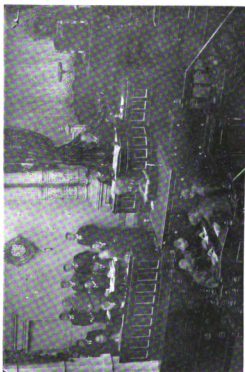
ON LAKE SUWA



SKATING ON LAKE SUWA



AMBASSADOR SATO RETURNS FROM AMERICA



IN THE HOUSE OF PEERS



IN A DOLL SHOP



TACHIYAMA RETIRES FROM THE WRESTLING RING

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

12

Contents for April, 1918

H. E. THE AMERICAN AMBASSADOR	Frontispiece
AMERICA SIXTY YEARS AGO (I) (ILLUSTRATED)	R. Oloba 669
A GREAT REVIEWER (PHOTOGRAPH)	S. Fujii 675
GOVERNMENT EXAMINATIONS	Dr. S. Isobe 679
THE KAGA SODO	F. Yamazaki 683
JAPANESE CARICATURE (ILLUSTRATED)	S. Shinohara 689
RED POPPY (A NOVEL)	S. Natsume 691
REVOLUTION IN MEDES OF LIVING (PHOTOGRAPH)	K. Yamaguchi 695
TOGO YOSHIDA (PHOTOGRAPH)	T. Tanimoto 699
TAXATION OF FOREIGNERS	H. Yoshikawa 701
JAPANESE CHEMICAL EXPORTS	T. Otani 703
EDUCATION: EAST AND WEST	Dr. Sawayanagi 707
JAPAN'S TOY TRADE	S. Kamiyama 709
AROUND THE HIBACHI: THE DEMON COUPLE OF SENDAI	Anon 711
MONTHLY RECORD OF EVENTS	Jan. 25 to Feb. 25 715
CURRENT JAPANESE THOUGHT: (PHOTOGRAPH)	
1. Imperial Princes to go Abroad	
2. Extention of Suffrage	
3. Trade with America	
4. Britishers in Japan	
5. Evasion of Conscription	
6. Japan and Russia	Dr. J. Ingram Bryan 717

PRESIDENT
S. HIRAYAMA

MANAGER
Y. NAKATSMKA

EDITOR
Dr. J. INGRAM BRYAN

SUBSCRIPTION

In the Japanese Empire, per year in advance ¥ 5.00
In Foreign Countries, (post paid) per year in advance „ 6.00
Single Copy, 25 cts., 1/50

Foreign subscribers should remit by P.O. or express money order, to The Japan Magazine Co.
The Japanese yen is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Ichome, Uchisaiwaicho, Kojimachi, Tokyo

AGENTS

Brentano's, New York & Paris
Maruzen Company Ltd.
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Peirograd & Moscow
Smith & McCance, Boston, Mass.

E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
G. T. Marsh & Co., San Fransisco, Cal.
Tract & Book Society, Bambay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED



THE AMERICAN AMBASSADOR, MR. ROLAND S. MORRIS, AT THE TOMB OF JAPAN'S FIRST ENVOY
TO THE UNITED STATES

THE JAPAN MAGAZINE

VOLUME EIGHT MARCH, 1918 NUMBER TWELVE

AMERICA SIXTY YEARS AGO

By R. OTOBA

(MR. OTOBA ACCOMPANIED LORD SHIMMI BUZEN, JAPAN'S FIRST
ENVOY TO THE UNITED STATES)

SOME time ago Mr. Roland S. Morris, the American Ambassador to Japan, made a pilgrimage to the tomb of Lord Shimmi Buzen Masaoki in the compound of the Gwansho temple, Tokyo suburbs, and laid a wreath on the grave of Japan's first envoy to the United States, offering prayer and incense. The incident recalls to mind the United States of some sixty years ago when the first embassy to America set forth, and also revives the memory of a man who had practically passed into oblivion. The flags of America and Japan draped over the great gate of the temple to welcome the American Ambassador betokened the good feeling that has prevailed between America and Japan since the days of their first intercourse; while all the neighbouring houses displayed the same signals of friendship.

The Governor of Tokyo read an address of welcome to Mr. Morris and the priests of the temple recited sutras and chanted masses in connection with the visit of the American Ambassador; while Mr. Shimmi Masayasu, a grandson of the first envoy to America, joined in the ceremony by burning incense before the ancestral tomb, followed by Mr. Morris. The occasion was honoured by the presence of a very distinguished

company, including the Minister of Foreign Affairs, Baron Shibusawa, Viscount Kaneko and Baron Sakatani.

A careful diary was kept of the journey of the first Japanese envoy to the United States, written by me, as one who accompanied the embassy, and from this I beg to make some extracts that may prove interesting as a reflection of the impressions America made on the Japanese of sixty years ago.

We set out for the United States in our native costume, most of us being dressed as samurai, with our old-time topknots. My diary opens on the 18th of January, 1860, of the old calendar, when Lord Shimmi Buzen and his suite of 77 Japanese embarked on the American warship *Pohattan* in Shinagawa bay, and arrived at San Francisco on the 9th of March, having rounded Cape Horn. On March 25th we entered the city of Washington. But it must be remembered that there are two months of March in this portion of the diary; the March when we entered San Francisco was the month of the old Japanese calendar, but we reached Washington in the March of the new calendar. On the 21st of April the embassy visited Philadelphia and got to New York on the 28th of the same

month. On May 13th the embassy sailed for home on the American warship Niagara, passed round the Cape of Good Hope on the 12th of June, and, crossing the Indian Ocean, arrived at Yokohama on the 28th of September, proceeding from Shinagawa bay to Yedo.

The diary shows a great many mispronunciations of place names and numerous false impressions. It will be better to give our extracts from the diary without corrections or emendations: "January 20.—The north wind blew; and the cold was intense. We were to have started to-day, but were delayed one day, as the British Minister could not get ready the letter he was to send with us to America.

Toward noon the cold wind abated and we took exercise on deck. At leisure moments we studied the American language assiduously, but the pronunciation baffled us. While learning one word we forget another. We can write the words but cannot pronounce them so that Americans can understand. The Americans, however, understand Japanese wonderfully well. In the evening we paid a visit to the Captain, and an American named Nicholson was in the cabin. He gave us wine, and introduced our interpreter, Tateishi Onojiro. This American told us that he was the Commodore's adjutant and communicates or speaks directly with him. He requested to us to make all our wants and wishes known to him through the interpreter and he will fulfil them. He expressed himself as pleased to be associated with us.

January 21.—To-day being Sunday the ship did not sail. Snow was falling.

January 22.—At last we departed from Yokohama, all being loth to leave our

ancestral shores. We gazed longingly and silently at Yedo receding in the distance. The sea was so high on passing Oshima that we all fell seasick and completely collapsed.

January 27.—Very heavy weather experienced, the billows rising mountains high and sending shudders through the ship. Even the Americans could only walk the deck with difficulty. A sailor accidentally fell from the mast and was injured. At night the wind increased, and sea water entered the cabins and damaged the baggage. The force of the waves carried away a boat that was fastened with chains. The voices of the officers roaring their commands to the sailors blended with the thunder of the sea to make an awful sound like the crumbling of a mountain. But we relied on the bigness of the ship. Still we were very anxious as to our fate at times and felt as if riding into the jaws of death. We could only commit ourselves to the protection of Heaven. Toward morning the wind subsided. The Commodore told us he had not met with such rough weather in twenty years of nautical life. I thought to myself that people who have a will sufficient to drive them through such terrible dangers for the sake of trade and the enrichment of their country, were to be admired and dreaded!

February 14.—Arrived at Honolulu. Saw land 23 days after leaving Japan. Ships of various nations were lying at anchor and the scenery was very fine. Lieutenant Trenchard landed and selected for us a hotel. The American Minister at Honolulu sent us a present of fruits. We were glad to see a watermelon among them. It was of much finer flavour than the Japanese melon. We landed and are to stay a few days.

February 17.—Lord Shimmi Buzen and two others paid a call on the American Minister at Honolulu. In the afternoon we took a walk along the streets. Some four or five cho from our hotel we found the house of an Englishman. As we stopped to look at the flowers in the garden and were about to go on, a man of about 40 years of age came out, and led us in by the hand, taking us into his house. He brought chairs and motioned us to sit down. The room was large, with big looking glasses on both sides, with many photographs on the walls. Soon appeared a lady of about 32 years of age, two others of about 16 and 17 years, and a child of some 7 or 8 years. These were followed by a chinaman who carried something like a box with legs. This thing could make music, probably an organ. The ladies played on it and sang; and the sound was indescribably exquisite. The instrument was about 3 feet high, 5 feet long and 2 feet wide, and had a velvet cover which came down 7 or 8 inches over the front. Also in front were about 30 pieces of wood arranged in rows like *heraragi*, each of which sounded differently when pressed. One of the ladies at the same time joined in the sound with a flute, and another shook a stick as if fencing. When this performance was over we gave them some Japanese pictures for presents, and left. Then we walked along various streets. Every foreigner we met saluted us. On the way back to the hotel we saw a bookshop and went in to inspect the books. They were all English, but we saw on the cover of one the *aoi*, or hollyhock, the Tokugawa crest printed in gilt; and we were astonished to see it. On opening it we saw pictures of the Chiyoda palace or

castle, some Yedo tradehouses and dai-myō processions and fires. When we came back to the hotel we told Lord Shimmi and he sent to purchase the book.

February 19.—Embarked again.

February 23.—The wife and children of the American Consul at Hakodate visited us and took us the gunroom where they treated us. They showed us some Japanese things and a piece of Japanese cloth for a girl, but they used it for male attire. We all laughed at this, clapping our hands. Who could help laughing to see a big man in girl's kimono, which was much too short for him, and his appearance in it too comical for words?

February 27.—Sailed from Honolulu.

March 9.—At daybreak saw distant mountains and fishing boats. A schooner came near us and a man from it boarded our ship. He told us that the *Kanrin Maru*, a Japanese warship, had entered the port on February 24th and was still at anchor there. As the ship neared the coast we got our first glimpse of America, in the rain. About 11 a.m. our ship approached the entrance to San Francisco harbour. The landscape was like a floating picture. In the harbour were more than 300 ships of various nationalities, and their masts were like a forest over the sea. A warship of two masts hoisted the Japanese flag and fired a salute. She was a Russian ship. It was about 12 a.m. when we came to the pier. Many tradesmen came on board and visited us, congratulating us on our safe arrival. Soon afterwards an American officer named "Buke" came from the Japanese warship, *Kanrin Maru*, and told us of her voyage from Japan, and that she was injured by the storm on the 27th, and was undergoing repairs at the Navy Yard a few miles away. At 1 p.m.

our ship left for that place, proceeding up a big river, on both sides of which were hills and much grass, the scenery very fine. On reaching the Navy Yard we fired a salute of 21 guns. The place was called Maililand (Mare Island). It was surrounded by rivers on three sides. The island was small and had about 100 houses, with the yard on the right side. The river ran from the northeast of California to the sea at San Francisco and was about ten *cho* wide. Even our big ship could approach to within three *ken* of the coast and we landed by a kind of bridge of wood. Kimura Settsu-no-kami came from the Japanese warship to visit us.

March 10.—Lord Shimmi Buzen and two others landed and called on the American authorities. After returning to the ship they again landed and went to a hotel where Kimura Settsu-no-Kami was staying. The rest of us remained on the ship. San Francisco is the chief port in the western part of America, and is in the neighbourhood of California. Up to 18 or 19 years ago it belonged to Mexico, but was taken in war by America. At that time the place was not cultivated and had no more than 4 or 5 hundred dwellings. But on account of its favourable geographical position the merchantmen of different nationalities came and trade has greatly increased and now it is so prosperous as to have as many as 15,000 houses. At a distance of about 600 miles from the town lies a great gold and silver mine.

March 11.—Our envoy and suite now took a steamer and visited San Francisco. When we reached the mouth of the river the ship's band played until we stopped at the landing place. We got ashore

over a wooden bridge some 50 feet long. The citizens provided numerous carriages for our accommodation and welcomed us. Great crowds of people came to look at us. We entered the carriages and started for the hotel, the Envoy following with his suite. After proceeding some 15 or 16 *cho* we came to the hotel. The carriages were similar to those seen in Hawaii but finer, having silver metal decorations and velvet curtains with red tassels. At the back was a mirror. Each could carry four persons and some of them as many as 8 or even 15 men. The hotel was big beyond our wildest imagination, having a frontage of 18 *ken* and a depth of 15 or 16 *ken*. It is of red stone and six stories high. The windows are all of glass, and when lighted up at night it looks like hundreds of fireflies in a field. To light the center of the stairway there is a window in the ceiling whence sunlight enters. The inside of the hotel is covered with carpets having flowers dyed into them, and each room has a stone human head or a statuette in it. The windows have curtains, of red cotton apparently, and embroidered in a variety of designs. The center curtain is rolled up and a big tassel of five colours is suspended. The hotel has 160 rooms and can accommodate 600 guests. We were told that the hotel we were to stop at in Hasinton (Washington) was a big building of seven storeys, but we did not believe it. However, we have since understood the truth of the report. We were permitted to go out for a walk in the city the rain spoiled it.

(to be continued)



THE LATE DR. TAKAYAMA AND HIS HEADSTONE



TOMB OF THE LATE DR. TAKAYAMA AND HIS BROTHER



FUJISAN FROM THE GRAVE OF DR. TAKAYAMA

A GREAT REVIEWER

By S. FUJII

JAPAN has not specially distinguished herself in the direction of literary or even periodical criticism, so that when a man of this turn of mind and ability does appear the fact should be of particular interest. Erudition and clearheadedness are essential qualifications for a reviewer, as well as righteous boldness; and these qualities have been more conspicuous in the late Dr. Takayama than in any publicist of recent times in Japan. Indeed Dr. Takayama appeared like a star on the horizon of Japanese periodical literature; he was the Macauley of the nation; and his death was like the disappearance of the brightest star in our literary firmament. In his hand the pen was mightier than the sword and he was a poet as well.

It is now fifteen years since Dr. Takayama passed away, but the rising men of literature and journalism still delight to peruse his writings, and literary clubs have been established to assist in perpetuating his memory, all of which shows the influence he had over his generation and the veneration in which his name is still held by his countrymen.

The education and training of Dr. Takayama was after the usual manner of the youth of Japan in early life. He

passed through the Primary and Middle School courses and then through the Second High School, proceeding in due course to the Imperial University where he devoted most of his attention to *Belles Lettres* and aesthetics generally. Graduating in 1876 he went out from the halls of learning to try his luck in the world. At first he devoted much time to a study of Japanese fine art in post-graduate work at the University Hall, paying particular attention to the Nara period and to Buddhist art. The same year he was appointed to a professorship in his old school, the Second High School. Resigning this on account of the tedium of teaching he became editor of Japan's leading review, the *Taiyo* (Sun) in which a great part of his trenchant and well-timed contributions to criticism appeared. There from month to month for several years he ceased not to attack all classes, high and low, rich and poor, friend or foe, who came within the range of his pen.

In 1900 he was appointed to go to Germany for a time of study under the Department of Education. It was intended to prepare him for a professorship in the Department of Literature in the Kyoto Imperial University. The danger of

lung trouble, however, obliged him to abandon this project. In 1901 he gave lectures on Fine Art in the Tokyo Imperial University, but illness in time removed him from the position. Retiring to the beautiful seacoast at Hiatsuka he endeavored bravely to conquer the disease that was preying upon his sensitive constitution, and but he died the same year at the early age of thirty-two.

Few men dying so young have left a finer literary heritage to their countrymen. He lived a cheerful and rich intellectual life in spite of the inroads of his malady, and excelled in every literary venture that his pen attempted. In the art of Japanese composition he was unsurpassed by any of his contemporaries, and his novels are the best of our native literature, while as a reviewer and writer of telling articles he had no equal. He was much given to the study of German literature and philosophy, especially to works of Nietzsche.

During the first period of his life Dr. Takayama confined himself to pure literature, and studied fine art and aesthetics with that end in view. He was fond of dramatic literature and made a close study of our ballad drama and of Chikamatsu. He was mostly concerned with tragedy, especially in its relation to life. His own compositions on this subject were inclined to be rather romantic, all couched in the most elegant prose. His historical novel, the *Takiguchi Nyudo* was written in competition for a prize offered

by the *Yomiuri Shimbun* for the best story, and it won. This was written during his university career. Thus the early portion of his life was concerned with investigation and the answering of questions. He loved attacking and solving difficult problems.

The second period of his career may be said to have begun when he gave up his professorship at the Second High School and returned to Tokyo, and prepared for his departure to study in Germany. He seems all at once to have abandoned the idea of devoting his life to literature and to have felt the importance of dealing with the problems of life. He now laid most stress on the need of intellectual development and the learning of what experience teaches. He was keenly interested in all national questions and insisted on the strengthening of our national spirit. His writing then showed how he had begun to realize that the races of the world were rising into keen rivalry and the nation must prepare to hold its own. He was inclined to depend on intellectualism rather than on religion, regarding the latter is too prone to superstition. In Bakin he saw a novelist who truly portrayed the spirit of Japan. He held that the safety of the nation lay in an ethical intellectualism. This attitude marked the period when he was chiefly devoted to the solution of intellectual problems.

The third period of his life began with his decision to give up study abroad and

try to cure himself of disease. At last ever conscious of his hastening decease he naturally was deeply concerned with the question of human life. He does not now refer to the necessity of the Japanese spirit, which he formerly so urgently advocated, but confines his thought to nature. A natural pessimism sets in which he has no religious ideas to soften or soothe him, and he becomes somewhat antisocial. He wrote a sketch of the famous warrior Kiyomori, whose egoism he admired: a man should be himself without regard to popular opinion, indifferent to disapproval or approval. In this period he is keenly critical of the weakness of our moral education, and preaches a more refined life, a life of taste. At this time he was much interested in German *kultur* and read Nietzsche's books.

Ultimately he became a sincere admirer of Nichiren, the Luther of Japan, and sympathized with his burning desire to unite the world in one indomitable will for righteousness. As the end approached Dr. Takayama felt more and more the need of a spirit like that of Nichiren, a religious spirit, and in that faith he died.

Thus the life of this scholar revealed the natural inconsistencies of its temperament. He rapidly passes from dependence on youth and love to obsession with the national spirit and the power of great literature, and instanced Bakin as a model because there is no love in his tales. He

rejected the books depicting immoral scenes or of conjugal infidelity, which in early days he liked to read because of the love scenes. Thus he did not admire what he at first common by *did*. This was the natural attitude of a man bent on ascertaining the truth of life. When he saw that life was something more than love and poetry he advanced into a deeper understanding of it. Nor was it all patriotism and national spirit either, as later life taught him. Life should have some eternal basis and guide. It is not easy to find a soul that shows greater or sounder development in the direction of rational living in so short a period as thirty-two years.

Dr. Takayama was a man of great reserve. Even his poetry is calm, rather disposed to deep thought and philosophic sentiment. But his reviews and criticism show how full of passion he could be when necessary, and what rapier-like thrusts he could give when a real enemy intruded. His was a pen that could inspire the driest themes with romantic fervour and make real literature out of the commonplace.

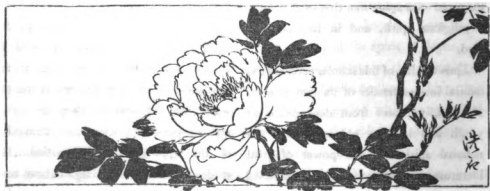
Once when a fellow student, on the night before an examination, went to Takayama's room to get help in his problems, he did not find him there, but seated on the veranda deep in one of Heine's political works, quite unmindful of the approaching examination. His students at the Second High School were struck with his youthful appearance, but

they said his was a youth with something like majesty about it. He looked at one of his students in the university class, who was accustomed to puzzle him with hard questions, and remarked: "Some day you will be a big success!" Sure enough, that lad is now one of the leading novelists of Japan. So alluring were his compositions that girls even fell in love with Dr. Takayama from merely reading them; and there are tales of women resolving never to marry because of loving only him though they had never seen him.

His thesis for the degree of Doctor of Literature was presented when he was

thirty-one years of age; and the subject was the "Relation of Japanese Buddhist Image Forms to Greek and Indian Sculpture," a very scholarly treatise. As already suggested, he finally adhered to the Nichiren sect of Buddhism, although his family belonged to the Jodo Sect, and he was buried at the Ryuge Temple of the Nichiren Sect at Okitsu in the province of Suruga, with Fujisan looking gracefully down on where sleeps a lover of beauty. On his tomb are inscribed words which may be translated thus:

"MEN SHOULD BY ALL MEANS
SURPASS THE PRESENT"



GOVERNMENT EXAMINATIONS

By Dr. SHIRO ISOBE

IN Japan there is a very general conviction that such Government examinations as that for the Civil Service are not designed so much to ascertain the knowledge and ability of candidates as to exclude the candidates from private schools in favour of those from the Government institutions. Recently there has been a movement of strong demonstration against this tendency, promoted for the most part by students of private schools. According to the Civil Service Appointment Law no one can become an official in any department of the Government without passing the Civil Service examination. Of course all countries restrict Civil Service appointments to persons of certain required qualifications, and exclude persons of immoral character, especially those convicted of crime or who have become bankrupt. In Japan the candidate for government service must in addition pass a very severe examination.

No matter how well qualified a man is for office, if he has not passed the Government Examination he has no hope of appointment. He might be a great lawyer or scholar, having all the ability

essential to a successful diplomat, but if he had not written and passed the Civil Service examination he could not even obtain appointment as a secretary to an Ambassador or Minister of State. Indeed he cannot even be appointed to a prefectural governorship, or director of a Bureau, nor hold office as a vice-minister of any department. In Japan there is no possibility of a famous lawyer, scholar, or writer finding his way into diplomatic life. There have been a few exceptional appointment to minor offices in the Civil Service, without the usual examination, but they are too insignificant for any purpose save to prove the rule. The only exception really legal is in the case of a member of the Imperial Cabinet, and the secretary to the Ministers of State. A district headman and a police superintendent also need not have passed the regular examination, but these offices are always filled by men of mature years and experience. The absurdity of the situation is seen in the fact that men of such a type as Kirensky, or Lloyd George, could not be Civil Service officials in Japan, nor hold office as Minister of War or of the Navy; for all naval

and military portfolios must be held by admirals and generals on active service.

The Yamamoto cabinet established a system of councillors, having one for each department, but the system was abolished by the Okuma ministry, and another system of councillors was inaugurated, for which offices members of the Imperial Diet and others of prominence and ability were available. The Terauchi cabinet has left these offices vacant and the system in abeyance. Some are urging that the system be either abolished or the offices filled by persons properly appointed by the Emperor. But none of these agitations are to the point. What the country needs is a radical revision of the Civil Service system. The result is that the nation is deprived of the services of some of its ablest men in official life and the official departments are proverbially dull and often incompetent. These evils are coming to be recognized by even the Government, and the people have been long conscious of them and convinced of the necessity of reform. This can only be accomplished by revising the Civil Service system of examinations. The Terauchi Government recently undertook this revision, and a draft of the proposed changes was presented to the Privy Council in January last and

promulgated in the official Gazette of the 18th of the same month.

The revised regulations are in the right direction but they still betray some grave defects, which are obviously reflections of the old evils attending the law and its operation. According to the old system, examinations for lawyers, diplomatic service, and high civil officials were all conducted separately and individually by different examiners, having nothing in common. Before entering for the final test the candidate had to undergo a very complicated preliminary examination in many subjects. Those who succeeded in surviving the complications and difficulties of the first examination would be allowed to proceed to the second and main examination ; but they must proceed to the next main examination following the preliminary one, else they could not enter without going through the first one again. At these examinations to fail in one subject was to fail in all ; and no matter how well the candidate passed in any subject or subjects he had to take all subjects over again in passing the one he failed in. Thus some candidates wasted many years of valuable time in trying to pass in all the subjects at the same time. This defect has been removed in the revised regulations recently put forth by the Cabinet.

The four civil examinations for diplomacy, high civil officials, judgeships, advocates and attorneys have been unified so as to imply a common basis of knowledge in important respects. Candidates now may enter for the section they belong to, such as Administration, Diplomacy, Justice and so on, in the main examination, having shown a common basis of knowledge in the preliminary test. An applicant may take the examination in two sections at the same time if he so desires. The old regulation demanding that all candidates shall be graduates of Middle Schools has been modified to admit those of proper standard from other schools. Graduates of High Schools and of private institutions recognized by the Government as equal to the national High Schools, are exempted from the first or preliminary examination in the revised regulations. The preliminary examination has been also considerably simplified by making the main subjects an essay and one foreign language; which is a great improvement. Moreover, those who once pass the preliminary examination are not required to take it over again before presenting themselves at the second examination no matter what time elapses between the two. Every Japanese subject over 20 years of age may become a candidate for

the examination, including those convicted of offences not involving imprisonment.

In the section known as Administration the subjects for the main examination are the Imperial Constitution, Administrative Law, Civil Law, Criminal Law, International Public Law, Political Economy and either Commercial Law, or some law of procedure, or finance. For the Diplomatic Section the subjects are the Imperial Constitution, International Public and Private Law, Political Economy, History of Diplomacy, one foreign language, either English, French or German, and one optional subject taken from legal procedure or finance, or the History of Commerce. In the section under the head of Justice the subjects are very much the same as those aforementioned, being the Imperial Constitution, Civil Law, Commercial Law, Criminal Law, Finance, Commerce, Commercial History, Civil Procedure, International Private Law and the option of Administrative Law, International Public Law or Political Economy.

Seeing that the regulations for the Civil Service Examination have thus been considerably improved by the recent revision, the question arises why there is still such objection to them on the part of private schools. The main objection

now is that those who are not graduates of Middle Schools have to pass a special examination to prove that they are of the same standard as graduates of Middle Schools; and they regard as an unnecessary burden. Many students had left their Middle Schools, before graduating, to enter private schools for the purpose of preparing for the Examination for judgeships; and now these will have to pass the graduating examination of Middle School standard before being allowed to enter for the preliminary examination of the Civil Service. A demonstration against the new regulations was held recently in Tokyo, the students carrying flags and presenting a petition at the office of the Privy Council. As the student leaders were reported to be

resorting to all sorts of devices to get their petition before the Privy Council, such as disguising themselves as ragmen, or electric light workers, or *jinrikisha* men, that they might get a chance of evading the police and throwing the petition into the residence of the Privy Councillors, the police had to take great precautions against them. As a result of the demonstration the date for enforcement of the new regulations has been postponed, that under the section Justice until 1923; and this five year's grace will bring the desired relief; while those entering for the sections of Administration and Diplomacy will receive from present the year advantage of the new regulations.



THE KAGA SODO

By F. YAMAZAKI

DURING the Tokugawa régime feuds often arose between families connected with the feudal lords in the desire to have sons of influential retainers become daimyos. Such feuds were called *o-iye-sôdô*. Sometimes the strife grew so keen that daimyos were imprisoned or even assassinated, while faithful retainers endeavored to foil the plots of the conspirators.

These feuds become alarmingly frequent through the days of the shogunate. One of the most noted of these quarrels was that known as the Daté *sôdô* in connection with Daté family of Sendai; and another famous one was the Kaga *sôdô*. Other such feuds were the Kuroda *sôdô* and the Sengoku *sôdô*. There were many others besides these but they may be omitted, as the families were wrecked in the quarrel.

Perhaps the main cause of such feuds was the impassible barrier of the iron class system of the Tokugawa days on account of which no one born outside the same class as the family of the daimyo could hope to become a feudal lord. As retainers were below this class their sons were barred from such promotion. They never could hope to rise higher than the rank of a retainer, no matter what the genius or heroism displayed. Some retainers under the direct rule of the Shogun, it is true, were known to have risen to the rank of daimyo; but this was by special favour of the Shogun,

and the daimyos of the country had no power to make such promotions. Consequently when an ambitious retainer desired to reach the position of a daimyo or obtain such rank for his son, the only way was by plots to enforce his will.

A further reason tending to encourage such quarrels was the nature of the Japanese family system, which limits succession to blood relations; and when there happens to be no such relation to succeed to the headship of the family, a relation is adopted, taking the family name. In this way many a noble family of Japan has escaped the fate of extinction. One of the most disloyal acts that one can be guilty of in relation to one's ancestors is to neglect to provide for the perpetuation of the family name. To ensure such succession many of the daimyo had concubines and thus provided plenty of blood relations to choose from. This was somewhat convenient in the days when all daimyo had to reside part of the year in Yedo, where the wife was obliged to reside always; and the rest of the year the daimyos resided on their country estates where their concubines kept house. It not infrequently happened that a daimyo had two sons born on the same day in the same year; and were not twins! When the time came to select an heir, rivalry at once arose between the children of the legal wife and those of the concubine, involving bad feeling among a great many friends and relations on

either side. This in itself was sufficient to cause family feuds.

Possibilities of feud were also increased by the fact that sometimes the daughter or sister of a daimyo married one of his retainers; and it was but natural for such a family to think that a son should succeed the daimyo in case of need.

These family feuds among the daimyos were a subject of absorbing interest to the public, and often formed plots for the historical novels of the time. The people loved to trace the rise and fall of noble families in these works of fiction, were curious to see how good triumphed and evil was defeated, according to the laws of such literature. Not that the machinery of the plot was always or even often quite historical, for the writers felt free to introduce any event or situation likely to excite the reader's interest. It was not easy to obtain the exact version of the quarrel, even but a few years after it happened; for the family of the daimyo usually endeavored to destroy all the documents connected with it. Today it is almost impossible to obtain any accurate or reliable *data* as to such feuds. But popular versions of the fight were transmitted from generation to generation and may on the whole be trusted to give the rights of the affair. Sometimes tradition is ethically more correct than history.

In the days of the *Bakufu*, or Shogunate, the daimyo of Kaga was one of the most noted in the Empire, as well as one of the most wealthy, having an income of 6,000,000 bushels of rice per annum. The head of the family was Yoshinori. It is said that one day he went out hunting and discovered a big deer in the distance. He ordered his retainers to shoot it. Instantly Otsuki

Chojibei pierced the animal with an arrow. Presently another deer appeared, a small one. The daimyo commanded this to be shot also. This time the expert archer hesitated and the beautiful creature escaped. The daimyo was angry, saying that Otsuki had failed to carry out his order. To this the man replied that the young deer was probably the son of the old one which he had shot, and he had not the heart to shoot an heir. With this reply the daimyo was much impressed, and commended the archer for his humanity. As a reward the man was promoted to the position of page to the feudal lord.

Otsuki was very proud of his promotion and began to have ambitions which were strengthened by his reading of historical tales. He began to regret that the days of civil war were past; for, said he to himself, "If I lived in those days I should have had a chance to do something great and be suitably rewarded; but in these piping times of peace there is no chance for a hero. The social class system is so narrow and strict that one in my position can never hope to become a daimyo." With the persistence of these thoughts Otsuki grew melancholy and spent much time in deep meditation.

One day in summer when the precious treasurers of his master were put outside to air, Otsuki discovered among them a box of poison that had been brought to the lord as a gift from some foreign land. Taking some of the poison Otsuki reserved it for future use. His first plan was to put some of it in the food prepared for his master, and then inform the master of the culinary department that the food ought to be more carefully tested before being given to

the lord, as it might be tainted. The master of cuisine remonstrated with Otsuki, saying he had already tested the food and it was all right. Over this the two men had a quarrel which waxed so loud that it was heard by the officials who demanded the cause of the trouble. The officials, on hearing the suspicions of Otsuki, shared them and commanded that four men be asked to test the food. This was done and the four men soon died. Otsuki, whose precautions had saved the life of his lord, now came into greater favour than ever with his master, who promoted him to immediate attendance on the daimyo. Thus the man's plans for promotion were working well. On the other hand the officials over whom Otsuki was promoted began to be looked upon with increasing suspicion by the daimyo who doubted whether some of them were not trying to get rid of him by poison. Otsuki now enjoyed an income of 6,000 bushels of rice.

Otsuki now began to lay more complicated plans for his promotion to a higher position still. He commanded one of his underlings to pretend to assassinate the lord of Kaga in Yedo. On entering the room he allowed himself to be discovered by an official, and when escaping purposeily dropped a letter which said that the intruder had been engaged to kill the daimyo by five of the latter's retainers. As soon as the daimyo saw the letter he decided to have the five men executed and ordered Otsuki, his favourite retainer, to carry out the sentence. Otsuki replied that he suspected a plot of some one to get rid of the five men who were very faithful to their lord. The lord himself was pleased and surprised at the view taken by Otsuki and agreed with it. Thus by this plot Otsuki was able to gain favour not only with his lord but

with five of the chief retainers whose lives he had saved.

Other events transpired to increase the power and opportunity of Otsuki. On account of famine the farmers of a certain district petitioned the lord to be exempted from taxes, and the matter was placed in the hands of Otsuki for adjustment. He privately summoned the village headmen and ordered them to force the farmers to find the taxes, even by oppressing them if necessary. When his feeling was at its height, Otsuki himself went among the farmers and said the headmen were in the wrong and he now personally exempted the farmers from paying the taxes. Thus he became immensely popular with the peasantry, and the daimyo added 6,000 further bushels of rice to the annual income of Otsuki, at the same time promoting him to the rank of senior official to the daimyo.

Now the daimyo had two concubines, one of whom he kept at Yedo and the other at his mansion in Kanazawa. The two women gave birth to sons in the same month of the same year, only five days apart. At that time the lord was in Yedo with his concubine O-kiku, and he did not hear of his additional increase in family at Kanazawa until some time afterwards. Consequently the son of O-kiku in Yedo was made second son and the son of O-tei at Kanazawa third son, though the latter was born before the former son, the daimyo already having a first son born of his legal wife, and now an adult.

The concubine at Kanazawa, O-tei, was very much displeased that her son had been made third son although he was in reality the second in point of time; and so she sought the aid of Otsuki to make matters right. The negotiations were carried on through the medium of a faithful maid named Fujiye. Otsuki,

seeing in the circumstances a possibility of further enhancing his own interests, accepted the obligation [and the two became very intimate.

One time when Otsuki was about to depart for Yedo he had a long conference with Fujiye and the fact was noticed by Tamazasa, the supervisor of the waiting maids, who greatly wondered what man's shadow it was that she saw falling across the paper *shoji* so late at night. There was at that time in the daimyo's mansion a maidservant named Asao whose brother had been excuted for crime, causing her dismissal, but who had been reinstated privately by Otsuki; and she was utilized now in the plots of the ambitious Otsuki.

As the time grew ripe for Otsuki's further conspiracies he discovered that his master was about to return to Kanawawa from Yedo; and so he planned to assassinate him, and commissioned a servant to perform the foul deed. It was known that the river Hime was in flood from heavy rains, and when the daimyo procession came to that stream the higher officials would be obliged to cross by boat, as it would be dangerous to ride. Otsuki well knew how his master prided himself on his horsemanship and that he would probably not consent to take a boat but boldly ride through the rushing water so as to be able to continue boasting of his prowess. Accordingly he arranged with his servant to hide in the reeds near the fording place. As was expected, the daimyo rode out into the river. As he neared the opposite shore the servant of Otsuki dived into the water and stabbed the horse with a short sword. The animal fell and the rider was thrown into

the rapids and was drowned. The retainers rushed into the river to rescue the body of the daimyo. The matter was kept secret and it was announced that the daimyo had died in his castle at Kanazawa.

Now Mayeda Tosa-no-kami, one of the senior retainers of the daimyo, began to suspect that Otsuki had something to do with the death of his master, as he should have guard him better while crossing the river. Munetoki, the elder son of the late lord, succeeded to his father's title and estate. Otsuki, bent on securing the succession for the third son, as promised, began to make plans for the assassination of the daimyo and then the second son. The first was easy, as he put poison in the young daimyo's food and he died.

Such calamity affecting the family, Mayeda Tosa now came to Yedo to supervise the family affairs; and at this time Tamazasa, the head waiting maid, showed him some love-letters she had discovered between O-tei, the mistress of the former daimyo and Otsuki, those of the latter unsigned. Mayeda Tosa was now so careful in watching the interests of the young daimyo that no enemy could get near him. He was especially careful as to the food. Asao, the tool of Otsuki, almost succeeded in killing the young daimyo and his mother by poisoning the tea, but it had been tasted beforehand by a maid who at once died. Evidence was secured by Mayeda Tosa to prove that Asao had promised Otsuki and O-tei to do away with the daimyo and secure the succession of the third son. Oskuki was arrested but committed suicide, and fifty of his followers had to commit seppuku in the year 1756.



A CARICATURE BY TOBA SOJO, THE FIRST JAPANESE CARTOONIST



CARICATURE OF FROGS, HARES AND MONKEYS BY TOBA SOJO



CARICATURE OF A MOCHI-MAKER BY HOKUSAI



CARICATURES BY KITAZAWA RAKUTEN

JAPANESE CARICATURE

By S. SHINOHARA

IT has frequently been stated that one of the chief differences between Japanese drawing and that of the west is that the former is idealistic. Its lines are an outcome of Buddhist influence, being copied from the early religious pictures. It is said thus to lack the essential elements of caricature, and few Japanese artists have ever attempted this kind of drawing. One of the earliest to show any predilection for it was the Abbot Toba; and consequently the Japanese Mr. Punch is known as *Toba-é*. Toba, whose real name was Kakuyû, had for his father Minamoto Takakuni, the author or compiler of the *Konjyaku Monogatari*, a collection of legends. He in turn was a disciple of the priest Kakyen, and in 1154 was made high priest, being head of the Tendai Sect of Buddhism with headquarters at the Enryakuji temple on Mount Hiei. Toba was as distinguished with his pencil and brush as he was in the priesthood, and indeed is now more famous for his art than his piety.

The style originated by Toba was so eccentric as to mark the beginning of caricature in Japanese art. Some of his art indeed startled the world of his time with its strange tendencies and designs. The most important works of Toba are to be seen in the Takayama temple at Toganowo near Kyoto. At present only four volumes of his drawings remain. The first two contain caricatures of monkeys, hares, foxes, frogs and so on, while the third volume is taken up with caricatures of dragons, tigers, oxen, horses, cocks *et cetera*. It is said the fourth volume is concerned with human beings. Needless to say these ancient drawings are now state treasures of the empire.

Some of the drawings of frogs wrestling and frogs fighting with hare are as amusing as they are interesting, revealing, as they do, a considerable degree of humour. A caricature of a hare preaching from a sacred book is well done, while the audience of hares listening to the sermon is very suggestive and funny.

Indiscussing this subject, Mr. Nakamura, Fusetsu one of the greatest of Japan's modern painters, says: "One of the most conspicuous defects of Japanese art is its imperfect representation of birds and beast's as these are drawn more from imagination than from life. Toba, however, has the distinction of drawing his animals from life, and therefore his work is more perfect than that of most of his successors. He is indeed so realistic as to bring out well the sentiments and special characteristics of each animal, even their joys and sorrows, frolic and fun, being freely expressed by a line in the right way. Words fail to convey the merits of the art of Toba."

Toba's treatment of human beings was a little too real for modern taste, as he does not hesitate to caricature them in the most awkward moments under the most private misadventures. His work but proves that subjects not mentionable in good society to-day were freely subjects of joking in times of old. That such subjects appealed to the priestly painter as fit for treatment in a humorous way shows that he too was very human and not above appealing to the commonality of his time. Thus the caricaturist of ancient times had at hand a field of humour absolutely prohibited to-day. In one of Toba's drawings rice bags are depicted as being blown up in the air by a high wind; and when the Emperor was shown the picture he remarked that it was unnatural for such

heavy objects to act in such a manner; but from the reply of the painter the Emperor took the hint that in the hands of dishonest officials the rice bags were not so heavy as his Majesty imagined. This genius for implied wit was very characteristic of Toba. It is said that after seeing the picture the Emperor had an investigation carried out and the officials who dealt in rice bags that were not full weight he had punished.

One of Toba's pupils, in an attempt to imitate his master, attempted to draw the picture of murder in which the hand of the assassin followed the sword into the victim's back; and when his master remonstrated with him he simply explained that he was adopting the principle of exaggeration used by Toba. Toba, however, contended that there must be a limit, and that no thrust, however, powerful, could send the sword into a body beyond the hilt.

Toba-é, or caricatures, are now a common feature of press and periodical literature in Japan. All are the disciples of the first master, Toba. After the death of Toba there appeared no one of conspicuous genius in his line until the Tokugawa era, when caricature came strongly into vogue again, yet none of those who attempted it won high fame. The drawings of Oka Shunboku and Utagawa Kuninobu attracted considerable attention, though they could not be regarded as worthy of any special distinction, as caricatures. Indeed they were no more than attempts to popularize the *ukiyo-é* paintings. Hokusai and Gyosai did the best work in caricature during the period, the *Meeting at Shishi-ga-tani* being one of Hokusai's best efforts in this direction. The drawing represents Nari-chika Fujiwara and other nobles assembled at Shishi-ga-tani to discuss how to overthrow the Heike clan, advertising

it as a meeting to talk over class distinctions, all class distinctions for the time being discarded and all joining in merrymaking. Hokusai, like his master Toba, did not hesitate to utilize what would be now regarded as unavailable subjects for treatment, though it cannot be said they are without true humour.

Gyosai often takes for treatment, such themes as ghosts and fairies, but he was too fond of the bottle to be much in a mood for caricature. His own conduct naturally furnished him with most of the occasions used for humorous treatment. Some of his drawings of drunkards and other disabled members of the human race are witty and fantastic.

Among our modern caricaturists none is more distinguished than Kobayashi. Kiyochika He was a master of both native and foreign painting and the first to introduce the occidental style of caricature into Japanese art. Another artist of some distinction in this line is Kitazawa Rakuten, who draws for the famous Tokyo daily, the *Jiji Shimpō*. Okamoto Ippei of the *Asahi Shimbun* is another skilled artist in humour. Indeed the comic papers of Japan show that the number of would-be caricaturists is now legion, and some of them are crude beyond words, not to say extremely vulgar. One of the more successful of these amateurs is Shimidzu Taigakubo of the *Yorozu Chohō*. The most noted comic sheet of Tokyo is Tokyo Puck, and there is an Osaka Puck also. The *Manga* and the *Kokkei* are also comic papers. At the beginning of the new Japan there was but one comic paper, the *Marumaru Chimbun*, and now there are a great many. The fact that most of the artists working for the comic papers are of the western school shows how occidental art lends itself more easily to caricature than does Japanese drawing.



RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

V

KONO and Munechika now sauntered into the grounds of the temple, and for some time stood looking at the sacred building on the height above them, a straight and narrow way between.

"It is remarkable what a strange feeling comes over one when gazing at temples in this neighbourhood," said Munechika.

"If you have such a feeling on looking at this temple then it is clear you are Musokokushi, who founded it," replied Kono, as he seated himself on the railing of the stone bridge.

"Well" Munechika laughed, "look at that temple now! The priest Gazan rebuilt it by dint of begging petty alms from house to house, and then died before he was fifty. Unless we soon make up our minds to do something, life will be gone and we shan't have been able to put even two sticks across."

Ah, keep your eyes in this direction rather than on the temple" cried Kono, pointing at a mother and children passing along, who seemed to be Kyoto people, looking well in kimonos of red and blue.

Coming out again from the temple grounds the two men turned to the right

and soon reached the Togetsukyo bridge where there are numerous shops in rows on either side of the street, all advertising Kyoto specialties. The crowds on the street were on their way to see the blossoms on Arashiyama.

"How fine they look," said Munechika, admiring the Kyoto women.

"They are rather an easy-going lot: always dancing the Miyako Odori," remarked Kono.

"But isn't the Miyako Odori something very pleasant to look at?"

"When I gaze at such dances I fail to be impressed by such distinctions as sex. The women are too much decked with ornament to look human."

"You are quite right there, Kono. They aim at resembling Kyoto dolls, but dolls, you know, are more mechanical than disagreeable!"

"The aggressive, plainly dressed ones, being more human, are all the more dangerous," said Kono.

The two men now began to admire some exquisite tea cups in front of a shop.

"I say; just look there!" said Munechika, excitedly.

"What do you mean?"

"Oh, she has just turned away! I am very sorry!"

"What about her?"

"Oh, just a woman."

"Who was she?"

"She is our neighbour who plays the *koto* so well!" Munechika paused. "As you were so anxious to get a glimpse of her while we were at the hotel I thought I might afford you that pleasure now, but all to no purpose, as you were so busy fooling with tea cups."

"Very regrettable indeed!"

They now went to the station and took the train for Kameoka with the idea of going down the Hozu river. For this purpose they engaged a small, flat-bottomed skiff used in shooting the rapids, manned by four men. The one in front carried a 12-foot bamboo pole; and the two men behind him had one an oar and the other a bamboo pole. The boat shot down the rapids like an arrow, now and then touching bottom and bumping as if they would be wrecked, but before anything happened the boat shot into deep water again.

"How delightful!" exclaimed Munechika.

"Which do you prefer, the spirit of Musokokushi who rebuilt the temple, or the experience of shooting rapids?"

"For the present at least this seems the greater pleasure."

The boatman took everything in a very cool manner, operating the skiff very

cleverly with their poles and avoiding every disaster that threatened, much too busy to take in the beautiful views of precipices and pines which they were passing constantly.

A huge round rock rose right out of the stream straight ahead. The boat seemed to be making direct for it, and Munechika was just going to stand up to meet the crash when the boatmen with a movement of their poles caused the boat to slide obliquely to one side and passed the obstruction as though it had not been there.

"The stream is much too rapid, and the boat hurries so," said Kono.

"I tell you what, it was fine to see the way the men avoided that rock," cried Munechika. "I must see if I can't do that trick myself."

"Had you been in charge of the boat that time we should none of us be alive now," observed Kono, quietly.

"Well, it is certainly delightful to be here: much more so than to see the dancing dolls at Kyoto. Don't you think so?"

The river now ran less rapidly, as they were nearing Kyoto.

"As soon as we round that point we shall see Arashiyama," one of the boatmen remarked.

Presently the boat arrived at the base of Daihikaku at the foot of Arashiyama.

The two men ascended the hill and walked about among the lovely blossoms, mingling with the 'Kyoto dolls' that

crowded the place. The two men passed between the pine trees and went on till they again approached the Togetsukyo, when Munechika pulled Kono's sleeve. There was a teahouse there and a girl sitting on the bench in front, her hair done up in the *takashimada* style. The girl's face was oval and her eyes cast down as if she disliked to be seen by those passing.

"That is she!" whispered Munechika.

"What!"

"The girl who plays the *koto*. That man with the black *haori* must be her father."

"Perhaps!"

"She is no Kyoto doll; rather from Tokyo, I should say," continued Munechika.

"Why so?"

"The hotel man told me so,"

VI

Itoko, the younger sister of Munechika, was a girl with rather a round face that seemed somewhat melancholy. But the yellow orchid dyed on her *hanyeri* seemed to give out a sweet odour that floated around the breast of the wearer.

Itoko sat in conversation with Fujio, the younger sister of Kono.

"Have you been anywhere lately? Not even to the Exhibition?" she asked Fujio.

"No, not yet."

"Did n't you go to see the cherry blossoms at Mukojima?"

"No, I have n't gone anywhere yet."

"You are very busy at home, I suppose!"

"Well, not so very busy. I shall go out more frequently after the marriage of my elder brother," said Itoko.

Thus the domestic-minded girl gave a domestic reply. No one is so poor as she who is convinced that she was born to work for a man! Fujio pitied the girl.

"And when is Munechika to be married," inquired Fujio.

Itoko gazed into the face of Fujio before answering. Conversation is a battle, and the battle was beginning!

"He will marry any time if there is a girl to marry him, I suppose."

At this Fujio looked steadily into the eyes of Itoko and said!

"He can marry any fine girl!" She smiled as she spoke.

"Indeed I truly hope so," said Itoko, trying to entangle the talk.

"Have you no one in mind for him? If Hajime-san (Munechika) is resolved to marry, I shall have a look out for a suitable wife for him," Fujio offered.

To Itoko this was like holding out the birdlime, but though she did not know whether the bird had touched it or not, she yet felt that somehow the bird had fled.

"Yes, please *do* keep an eye out for some likely girl just as if you were an elder sister!"

In saying this Ito-ko felt that she was giving herself away too much. Then

Fujio said, as if she intended much, "You are my elder sister."

Failing to catch the exact meaning of this remark, Itoko simply said :

"Why?"

Fujio, regretting that the arrow had not met its mark, said :

"Are you not pleased to become an elder sister of mine?"

A blush arose in the cheeks of Ito-ko. At that moment Ono entered the room. He seemed worried about something.

"O, how do you do, Ono-san," said Itoko. "You don't look well."

"Perhaps he has been too much concerned with the essay he is writing," said Fujio with an interrogative air.

"Yes," acquiesced Ono.

"Then you did not take the trip with my elder brother and Kono-san to Kyoto? My elder brother is an easy-going chap," concluded Itoko.

"Ah, he is better in that respect than my elder brother," said Fujio.

"Nay, Kingo-san is much better than my elder brother," insisted Itoko.

Kingo was Kono's first name. Itoko had made her last remark with a special

motive; and when she saw that it was likely to be too easily perceived she blushed, looked confused and rubbed her hands together foolishly.

"What news have you from Kyoto!" asked Ono.

"I got only a post card; and that told me nothing more than that all Kyoto women are pretty, and the girl next door plays the *koto* better than I," said Itoko petulantly.

"I do not fancy Hajime-san knows much about *koto* playing," remarked Fujio with a smile.

"Ono-san! Is there a hotel called the 'Tsutaya' at Sanjo!" asked Ito-ko.

"Why do you ask?" broke in Fujio.

"Because my elder brother and Kingo-san are stopping at a hotel of that name, where they can hear the *koto* played by a girl next door," explained Ito-ko innocently.

Ono was silent, and seemed to be meditating on something.

Outside the quiet spring rain was falling.

(To be Continued)



REVOLUTION IN MODES OF LIVING

By A. YAMAGUCHI

(ADVISED TO THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

THE question of food, clothing and housing is one of the oldest that concerns the human race, yet one that is ever new and interesting; and the great changes brought about by the war cause us to regard the subject as now more important than ever. The difference between modes of living in Japan and in western countries is still great, but that does not mean that our ways are any less civilized or scientific than those of occidental lands. On the contrary, the fact that we are more frugal and still as healthy and prosperous as other people shows that we may, perhaps, have reached a greater degree of efficiency in modes of living than western people. In some respects Japan is indeed worthy of imitation by occidental nations. Japan is, therefore, not anxious to have her modes of living supplanted by those of the West. In so far as we find western modes of living better than our own we should, of course, be ready to welcome them; for only thus can we be always undergoing improvement.

One of our greatest needs of improvement is in regard to clothing. Our mode of dress is highly admired by some foreigners, and held to be particularly well adapted to the Japanese figure and physique, as the *kimono* is loose, flowing and graceful as well as dignified; but at best it is the dress of the man of leisure, and very illadapted to active avocations. It is, in fact, a most unbusiness-like costume. And now that Japan aims to be one of the most progressive of industrial nations the native *kimono* is sure to be less and less in evidence among the workers and directors of industry. Japanese labourers

have never attempted to wear the *kimono*, their dress being more like a tight fitting western underwear, while many of the higher middle class people now wear foreign dress. Among the lower classes the *kimono* is adopted only as the dress of holidays and times of leisure. The above remark applies, of course, to men; for the women of Japan, of whatever class, have always clung to the graceful *kimono* as well suited to their taste, though when they are engaged in rough labour their *kimono* is greatly modified in form, especially in the sleeves. The middle class, who wear foreign dress in daily business and native dress in the evenings at home, find it most expensive to keep supplied with two sets of clothing. Thus for the lower classes and the middle class a reform of clothing, rendering it less costly, is immediately pressing.

Japan is also in need of reform in regard to food. It is well understood that the health and efficiency of a people largely depend on the quality and quantity of the food available. The fact that the Japanese take rice instead of bread, and fish instead of meat, does not necessarily mean that their food is less nourishing than that of western people. The staple food of Japan is as economic and nourishing as the people need; but the need of improvement in the cooking of it is great. The present method of cooking rice is by washing it in cold water and then boiling it, each family boiling just sufficient for its daily needs. Thus an immense amount of time, labour and fuel is wasted by adhering to the ancient mode of cooking. The habit of cooking for every meal may be due to the climate which does not allow food to be kept long without eating;

and Japanese rice and vegetables when once cooked, unlike western bread and biscuit, must be eaten at once. Therefore it is very important that the Japanese should learn how to turn their rice into bread so as to avoid the necessity of frequent cooking.

As to dwelling houses there are two questions of immediate importance. The first is concerned with the structure of the Japanese house and the second with the seating conveniences of the home. It must be admitted that the structure of our houses is in some ways rather rough and primitive yet in other ways it is very cheap, and artistic, especially in the interior. But it is unable to endure the stress of violent storms such as frequently visit Japan, and its frailty exposes it to conflagrations that often lick up our matchwood villages and towns like so much paper. A Japanese city would have no chance of escape from an enemy aeroplane; since it would be set on fire at once. This lack of resistance to fire and storm is a great deficiency in the native dwellings of Japan. How to remedy the defect is a grave question; for the employment of brick or stone in the construction of houses is too expensive for the average citizens of Japan. In any case the Japanese are not yet capable of living in European-style houses comfortably and in a sanitary manner. The climate of Japan is very destructive to stone and marble; and the native houses are built as a temporary measure, having to be renewed every few years. It is,

however, much easier to rebuild of wood than of stone or brick. Consequently the wooden house is still best adapted to the circumstances of Japan, as the experience of many centuries has proved. Ground is expensive and the small proportions of the native house allow the best economy of site. But large buildings, like schools, hospitals, barracks and business houses, that occupy much space, are usually constructed in western style of architecture, though usually of wood, as being less expensive. Ugly semi-foreign structures are also beginning to mar our towns and cities, especially in the suburbs.

The old native custom of always squatting down on the *tatami* floor of the house is now fast giving way to the use of chairs, though among the poor the old habit still almost universally prevails. The Japanese sit on the mats during periods of rest at home in the evenings, but during the time of labour and of general business they are always standing or else seated on chairs in their offices. Thus sitting on the floor really occupies but a small proportion of the working time, or of the actual lifetime, of the Japanese. It is, therefore, quite a mistake to suppose, as some western folk do, that the Japanese spend most of their time squatting on the floor.

Thus it will be seen that in matters of food, clothing and houses there are going on some silent degrees of revolution, which are destined to have a marked effect on modes of living.





REVOLUTION IN JAPANESE PRESS



NEW VEGETABLE MARKET



THE LATE I.R. T. YOSHIDA

TOGO YOSHIDA

By S. FUJII

DURING the later years of the Meiji period when the nation had begun to achieve something worth writing about, there appeared several names of importance in the literary world of Japan, some of whom are now regarded as eminent historians. One of the foremost of these was the late Dr. Togo Yoshida, who passed away at a hotel in Choshi in January of this year. To make his name and work better known a number of leading scholars have combined to contribute towards publishing a biography of Dr. Yoshida, the compilation of the volume being entrusted to Mr. Haruno Yokoi, a pupil of the late historian. Dr. Yoshida was essentially a selfmade man, having had but a meagre school education; and it is felt that record of such a life may prove stimulating to the rising generation in Japan.

Dr. Yoshida was born under the name of Hatano but was adopted by the Yoshida family and took their name. The Hatanos were a family of some note in the province of Echigo, living at the village of Yasuda. Other members of the family have been conspicuous for culture and learning. An uncle named Hiroshi Ogawa was a prominent leader of new thought and had a brilliant mind, and published a book entitled, *The Application of learning*, which dealt with the need of improving the mental efficiency of the nation. He wrote another book treating of Japanese historical places; and it may be that from this the late Dr. Yoshida got the hint that led him to write his great work on Japanese topography.

Togo Yoshida was born in the month of April, 1864, and was still quite a young man at the time of his decease. He did not go to school until reaching the age of eleven, and then he entered an English Language school in Niigata, there being few such institutions at that time. From

there he passed into a Middle School where he remained but a short time. The modern national school is not adapted to the training of great minds, being too narrow and stereotyped in method and process, and consequently the young man found school unsuited to his nature and aims. After leaving school young Yoshida devoted himself to education after his own mind: to self-culture and self-development in every direction. His marvellous achievements in the realm of learning show how effective were his methods of study and investigation. He added grace and learning to everything that came under the touch of his pen. He was an excellent farmer, having worked at agriculture among the peasants of the field. Once he managed a post office and proved a good postmaster. The stamp used for making the postmark was carved by his own hand from cherry wood. To help in eking out a living he resolved to obtain a teacher's license and had no difficulty in passing the required examination, and was successful as a teacher. He also joined the colours and spent his time in army training. After completing his term of service he went to Hokkaido and became a clerk in a fishery concern. At this time he contributed very interesting articles to various papers. One of his articles appeared in the *Historical Review* to which the famous Dr. Taguchi was then contributing, and it created immense interest among scholars. The article was under the pseudonym *Rakugosei* (Below Sea Level); and when Dr. Taguchi read it he remarked that it was from a mysterious person in Hokkaido who was rather above Sea Level than below it. At that time, it must be remembered, he was only 25 years of age and a clerk in a fish market.

In 1892 at the age of 28 young Yoshida came to Tokyo; at which time he was a contributor to the *Yomiuri Shimbun*, and

became well known for his critical faculty. By the time he was thirty he had written various books, one of which dealt with the ancient historical relations between Korea and Japan. This volume was regarded as finally solving the problem of relations between the two countries. But on account of his lack of academic distinction the work of Yoshida was to some extent ignored or neglected by scholars, though the politicians paid him great respect. During the war with China he went to the front as a correspondent for the *Yomiuri*, and his reports from the various sections of the theatre of war were accurate and well done.

Soon after this appeared a work on the history of the Tokugawa Shogunte, which has come to be regarded as a monument of learning on that period. Then he set about composing his great geographical dictionary, which is, perhaps, his greatest work. To this book he devoted some of the best years of his life. While composing it he had no assurance that it would ever find a publisher. He could hope for no national support. By the time this monumental work was finished the author's health was failing; he had become the mere ghost of his former self.

His long literary toil of 16 years was at last rewarded by persuading the Fuzanzo Publishing house to undertake the printing of the famous dictionary; which was published in seven volumes, each containing over 1,000 pages. The manuscript of the whole work was three feet higher than the author, being written in very small handwriting. Never before in Japan had so great a work been the labour and learning of one man. Indeed there are few examples of such single handed compilation in literary history. After the appearance of his *magnum opus* the Academy of Literature which had hitherto refused to recognize him, unanimously granted him a degree and he was made a doctor. He was the first author in Japan to gain this distinction without the aid of the universities.

During the laborious years of compiling his dictionary Dr. Yoshida had to support himself by teaching in Waseda University,

lecturing on Japanese history. Indeed his lectures on the history of the Meiji era were a feature of the history courses at Waseda. But he was well versed in all periods of Japanese history, ancient, medaeval and modern. His knowledge was not limited to history, however; for he was learned in economic history and art including even the history of drama. On the Noh Drama he wrote a large volume of comments with reference to the great work of Motokiyo, a work which very few scholars at present are able to read. It used to be thought that most of the Noh dramas were composed by the priests of the Ashikaga age, but Dr. Yoshida proved that many of the *yôkyoku* were the composition of Seami, a great Noh actor of long ago.

The members of Dr. Yoshida's class in history are wont to tell of his earnestness, he being so interested in his subject that often he did not hear the bell but went on until the next professor entered the class room. Another important work of his was the history of Japan; and he spent some time in later years trying to prepare a dictionary of Japanese history. He passed away, however, before this work was completed. Dr. Yoshida was so fond of reading that often he forgot to take his meals. He was in the habit of keeping at a problem until he solved it, and at such times he ate little.

His sedentary habits and constant application to research in time told heavily upon his physical constitution, and last autumn he began to show signs of exhaustion. He would not consult a physician but resolved to go on fighting till the end. He feared, too, that the advice of a doctor would interfere with the work he had in hand, and which he wished to finish before death. Ultimately his condition grew so serious that he had to rest for a time. Then he went to Choshi where he died four days after his arrival. On the day before he left for Choshi he studied at his subject up till late hours of night. For diligence, learning and industry Dr. Yoshida is looked upon as an example to his countrymen.

TAXATION OF FOREIGNERS

By H. YOSHIKAWA

JAPAN is a land where everyone, whether foreigner or subject, with an income of over 400 yen a year, has to pay tax; and in addition to the income tax there are numerous others on business and avocations. Most of the Japanese seem willing to pay their taxes, though doubtless there are some evasions, and on account of the war the taxes are rising as well as the cost of living. Of course it is no matter for surprise that the Japanese should be willing to pay taxes, since that is the duty of all loyal citizens. But foreign residents of Japan who likewise have to pay taxes while allowed no voice in the affairs of the country, usually feel quite differently; and as their incomes are for the most part proportionately larger than the same class of Japanese they have to pay proportionately higher taxes. Some foreign firms are doing very big business in Japan and consequently their income and business taxes are quite heavy, and yearly increasing.

It may be of some interest to examine the nature of the taxes levied on foreigners in Japan and their attitude toward the imposts placed on foreign residents.

The district under my supervision for taxation includes Tsukiji in Tokyo, where many foreigners reside, so that the matter I propose to discuss comes directly under my vision. The taxes are calculated and levied by the head tax officials but the collection of them is left to the local tax offices of the village, town or city district; and these local

offices remit the taxes collected to the central office. In Tokyo many kinds of taxes have to be paid to the ward office. The Kyobashi Ward Office which is under my care, receives the taxes of the foreign residents in Tsukiji.

My experience with the foreigners of this district is that they are quite as willing to pay their taxes as are the Japanese. This may be no matter for comment, since most of the foreigners in Japan are highly civilized subjects of their respective countries and understand the necessity of taxation. They regard their taxes as neither unfair nor unreasonable; and there are few cases of arrears of tax-payment among them. Indeed as far as punctuality of payment is concerned the foreigners are usually far more scrupulous than the Japanese. Among Japanese subjects there are many who either delay payment or make objections, or both. There are almost no such cases among foreigners in my district. There is one foreigner in my ward, however, who refuses to pay local rates, asserting that foreigners are not under the protection of the locality but of the Japanese Government. He has no interest in local affairs and consequently should not be taxed for them. Under this erroneous theory he will not pay his ward taxes, although he promptly pays his national tax.

I have taken the trouble to explain fully to him the untenableness of his theory and that foreigners as well as Japanese must pay all the taxes levied on

them; but he refuses to see the point. The authorities are therefore compelled to distraint upon him to enforce payment of taxes. As this is the sole exception among the foreigners in my district it is worth mentioning. All the other foreigners under my jurisdiction promptly pay their taxes.

In the collecting of taxes there is no difference in the methods adopted toward foreigners and Japanese. The tax bills are left at the houses of the people and the taxes must be brought to the ward office for payment. At the Kyobashi Ward Office many foreigners come personally to pay their taxes; among Japanese it is customary to send a servant to make payment. Third class post offices are also authorized to receive tax payments. The taxes which foreigners in the Kyobashi Ward must pay are national or State tax, including income tax, business tax and land tax, also house tax and miscellaneous other taxes that may be imposed in connection with local needs. The statement for the district is as follows:

STATE TAX.

Tax	Payees	Number	Amount
Business tax	Juridical bodies.....	16	¥ 7,871.59
" "	Individuals.....	11	2,575.17
Land "	Juridical bodies.....	5	3,069.68
Income "	Individuals.....	56	13,957.95
			89 ¥27,474.39

LOCAL TAX.

Tax	Payees	Number	Amount
Business tax	Juridical bodies.....	16	¥21,117.94
" "	Individuals.....	11	889.54

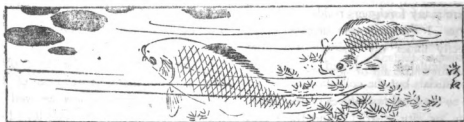
Land	"	Juridical bodies.....	5	953.23
Income	"	Individuals.....	56	2,158.64
House	"	Companies & persons	12	1,210.52
Miscellaneous	"	"	46	908.52
				145 ¥27,248.39

Thus it will be seen that the foreigners in this one small district pay a total of something over 54,000 yen in taxes. Among the foreigners are included two Chinese.

Speaking of miscellaneous taxes it may be said that these are divided into about a hundred different kinds, levied on such things as actors performers, bicycles, motorcars, dogs, boats and carriages, foreigners paying on the last four. The land tax in this district is that paid on such sites as that covered by St. Luke's Hospital, which, as it has been newly enlarged and improved, must pay more taxes.

The only distinction made between foreigners and Japanese is that the latter are obliged to sign all documents with their personal seals in addition to signatures, while foreigners are required to sign their names only. The tax notes served on foreigners are usually in English, and their applications for licenses for motorcars, bicycles and so on, are in English.

It may be said that foreigners as a rule never make false reports as to their incomes, an example that our own citizens might well emulate.



OVERSEA CHEMICAL INDUSTRIES

By T. OTANI

IN previous articles on Chemistry we have shown that before the outbreak of the war in Europe Japan's Chemical industries were in quite an undeveloped condition, and the suspension of supplies from abroad after the opening of the war produced much apprehension in Japan. Consequently Japan had to set about importing the necessary materials and machinery for promoting chemical industries of her own. Japan is a country where usually the greatest ingenuity is displayed in time of emergency; and this proved very true when the crisis came in relation to our chemistry. Both government and people exerted themselves to the utmost to bring about a condition of national independence in chemical industry.

One of the first questions that occupied attention was the production of soda; and after that came the problem of finding substitutes for imported chemicals. In a short time most of the drugs and dyestuffs formerly supplied by Germany were being produced in Japan. We soon became independent also in such items as kerosene, sugar, sulphuric acid, fertilizers, rubber manufactures, paper and dry distillation products, some of which products are now exported to a greater extent than they were imported before the war. So far they are gaining a good reputation abroad and the market for them is fast expanding. Not only so, but some Japanese capitalists are investing in undertakings for the production of raw material in foreign lands, from which our increasing chemical industries are to be created and supplied. The chemical world of Japan is quite new compared with what it was three years ago. It was in memory of this that the great Chemical Industrial Exhibition was held at Uyeno in Tokyo last autumn.

Since that Exhibition we may be said to have entered on our second period of

chemical development. This period may be called the period of extension. All our chemical works, both associated and individual, are showing steady development, keen rivalry, and also a great improvement in products. The rivalry has succeeded in lowering price. At the same time careful inquiry has been made as to conditions of supply and demand, and the needs of exportation, and everything must be done to preserve the small enterprises that have been started. At present the most promising lines are such industries as sulphuric acid, soda, rubber, paper and sugar.

The progress made in the manufacture of sulphuric acid has been very remarkable, as it had been produced on a very insignificant scale before the war. The same may be said of soda, which is produced by electro-chemical process. The production of rubber goods is now quite phenomenal, and all are designed and made by Japanese. Some of these are regarded as more novel and better than those produced abroad, and these find a large and increasing exportation. Hose, rubber packing and motor tyres are among the more important goods being exported, going mostly to India and the South Seas. Paper and sugar are now staple products for export, especially newspaper and ordinary printing paper, large quantities of which go abroad. Japan now is able to supply her own demand in pulp, and from this year it will also be exported in large quantities. The development of the sugar industry in Formosa is one of the more significant aspects of our industry in recent years, and the demand is still greater than the supply. Some Japanese capitalists are planning the establishment of sugar mills and plantations in the South Seas and Manchuria. Some of the big sugar companies are going to ship their output in their own steamers.

Thus Japan looks upon her chemical industry as a hope rising like the rising sun to promise the light of encouragement to her further development and prosperity.

One of the more important of Japanese chemical companies is the Tokyo Ryusan Kabushiki Kaisha, or Tokyo Sulphuric Acid Company, which has its works just outside of Tokyo at the village of Oshima, Minami Katsushikagori. Founded in 1906 with a capital of 1,500,000 yen, it possesses the advantage of experience as the leading factory in Japan. The high quality of its products is now appreciated in the various countries to which its exports are sent. Its fuming acid is now in great demand throughout the orient. The works were enlarged last year and the company is now in a better position than ever to meet the wants of its customers. Its lead rooms, distillation rooms and laboratory are among the finest to be seen anywhere. The Company paid a dividend of 15 per cent during the last half year, and received a gold medal for its products at the Chemical Industrial Exhibition in Tokyo.

Another important concern in the new industries of the nation is the Oriental Rubber Company, which has its works at the village of Adzuma outside Tokyo. This Company began operations in 1900 and is turning out large quantities of rubber bags, tyres, belts and other articles for home consumption and export. The excellence of its products may be seen from the fact that it also won a gold medal at the Chemical Industrial Exhibition. It also makes rubber cloth and rubber bands. Last half year the dividend was 12 per cent on the capital.

The Fuji Chemical Industrial Company, which has its head office at Yuraku-cho, Kojimachi-ku, Tokyo, is engaged in the making of red and yellow phosphorous, potassium chloride and iodine. The Company also has ferro-chrome and ferro-tungsten as well as chemical works, the latter producing acetic acid, phosphoric chloride, sodium acetate and sulphur chloride. Most of the chrome and tungsten turned out by the Company are used by the Kuré arsenal, which believes the metal equal to any produced abroad. The Company includes many leading finan-

ciers among its directors and has a very promising future, being one of the oldest and best chemical companies in Japan.

The Japan Rubber Company has its head office at 134 Tamahimecho, Asakusaku, Tokyo, and is regarded as one of the best rubber manufacturing concerns in Japan. Before the war imports of rubber goods to Japan were large, but since the war exports have superceded imports, and in this business the Japan Rubber Company has had a large share. Notwithstanding the many new firms that have come into existence since the war this company holds its own against all rivals, extending its works and increasing its output. The business of the Company increased by 50 per cent in 1917, enabling it to declare a dividend of 18 per cent. Its tyres, belts and rubber goods are in great demand abroad as well as at home, motor tyres being a specialty. The exhibit of Japan Rubber Company was awarded a gold medal at the Chemical Industrial Exhibition.

The Kwanto Acid and Soda Company has its works at Oji just outside of Tokyo, and is working on a capital of 1,500,000 yen. It produces sulphuric acid, hydrochloric acid, bleaching powder, caustic soda, soda ash, sulphate of soda, sodium sulphide, manganese sulphate, chloride of lime, cleansing chemicals, various kinds of phosphoric acid, neutral ammonium nitrate, compost, copper and iron brick. Last year more than 150,000,000 lbs. of sulphuric acid were produced. Most of the saltpetre used by the Company is imported from Chili and the phosphate from the south Sea Islands and Africa, and all other raw materials are obtained in Japan. In addition to the immense demand in Japan for the products of the Company, there is a big exportation to China, Hongkong and Singapore, as well as to Java and Australia. The Company has adopted the electro-chemical process in the production of soda and neutral ammonium nitrate, the latter being made to suit any kind of agricultural product as wanted. Agents of the Company are in various parts of Japan and abroad. The last dividend paid was 12 per cent. The Company's exhibit at the Chemical Industrial Exhibition received a gold medal.

EDUCATION: EAST AND WEST

By DR. SEITARO SAWAYANAGI

(EX-PRESIDENT OF THE KYOTO IMPERIAL UNIVERSITY)

HAVING been for many years closely associated with academic duty I have devoted careful attention to the present state of education in Japan, having an eye to comparison between conditions in western countries and those prevailing in my own country. Such steady comparison, through many years, has afforded me many interesting lessons, especially in regard to remarkable phenomena in Japanese education, marking it off as distinct from the trend of education abroad. The phenomena to which I refer are not such as can be discovered by a superficial survey of Japanese education; nor from persuing the usual comments made by the public in reference to this subject.

Notwithstanding the remarkable progress that education has made in Japan during recent years the people at large are still void of any accurate understanding as to the true object of education; and it is to this defect that the phenomena to which I refer, are due. This is also the reason why Japanese education is so frequently misunderstood by foreigners.

One of the most conspicuous phenomena in Japanese education is the great difference there is between regulations and reality. According to the regulations, children completing the course at primary schools may enter the Middle or the High school, on finishing which, they may proceed to special high schools; but what actually takes place is usually far from the regulations. The fact is that those who finish their course at primary schools are required to undergo a severe examination before being admitted to the Middle School; and thus the applicants that succeed in gaining admission to the

Middle School are only about one-third of the total. The Tokyo Prefectural Middle School, for example, takes no more than about one-tenth of the applicants for admission. The Higher Girls' School has to adopt a similar practice. And the barrier raised by the entrance examination is still higher for applicants desiring admission to High Schools, some of which cannot receive more than one-twentieth of the candidates. Such a contrast between regulations and reality may well cause wonder among foreign observers. The regulations are permissive; but the reality is prohibitive.

The Japanese people, however, seem to take no special notice of the disability under which so many of the younger generation suffer. Possibly they are so accustomed to it that they have ceased to notice it. It is safe to say that not many foreign countries would be satisfied to have so many applicants for higher education thus rejected by having to face so severe an entrance examination. It is indeed remarkable that so intolerable a condition, never seen in the leading countries abroad, should be allowed to go on in Japan. And what is the cause of the difficulty?

First there is the lack of accommodation in the high schools, which are altogether unable to cope with the increasing demand for advanced education on the part of the rising generation. In western countries as many as 80 per cent of the applicants for admission to universities can be received, but in Japan not more than 10 per cent can find admission. Such conditions in Japan are believed to be due, not to the lack of interest in education on the part of the authorities, but to the over-value placed on higher education by the

younger generation. But if the people are thus obsessed with an abnormal desire for higher education some means should surely be found to cope with the situation. So universal a desire for further culture cannot be neglected with impunity. The desire to increase and improve morals should certainly not be checked.

The Government has at last begun to see the seriousness of the situation; and recently bills for the establishment of further higher schools have been introduced into the legislature, and plans are also on foot for the extension of university accommodation. If these proposals be adopted provision for higher education in Japan will be more than doubled in the next few years. But even then the accommodation will be far from sufficient to meet the situation. It will, therefore, be still a long time before educational regulations in Japan can be brought into harmony with reality, or *vice versa*.

Another phenomena of some significance is that there is steady complaint as to the nature of education in Japan. The complaint covers all grades of education: primary, middle, high schools and universities. It is said that our education policy is fundamentally wrong. It is remarkable that while the public complains of the ineffectiveness of national education it still continues to seek it with enthusiasm, and the graduates of higher institutions are in great demand in all professions as well as in business. Most of the graduates of higher schools find employment in Government offices or the leading business companies, being engaged even before they graduate. Such graduates usually rise to important positions earlier than those without the advantages of higher education. In Europe and America the advantage of a higher education is not regarded so essential to promotion, as it is in Japan. In foreign countries the graduates of higher institutions of learning have still to undergo especial

preparation for the profession they choose to take up, while in Japan graduation from college is supposed to finish a man ready for anything. This difference suggests that in foreign countries the public have a deeper grasp as to the fundamentals of education, than prevails in Japan.

A further peculiarity of Japanese education is its tendency to centralization, most of the important colleges being found in Tokyo, where there are more students than any other part of the country. Such great foreign cities as London, Paris, Berlin, New York have large numbers of students, but not so many as Tokyo. American and Europe have centers of commerce, or government, or manufacture, or transportation, but no special educational centers, such as Tokyo is. The government colleges and universities outside of Tokyo do not attract even half the students that desire to come to the Tokyo colleges. In foreign countries almost every important town has a high school, but it is not so in Japan, where these institutions are only eight in number and situated in as many important centers. In the feudal days the chief town of the daimyo was a center of education for his estate; and these local capitals had great influence on education and civilization generally. Now these feudal towns have ceased to be centers of learning, though still for the most part continuing to be prefectural. But they have no schools, as a rule, Higher than the Middle grade, or the Normal grade. The instructors in such schools may be the chief teachers of young Japan, but none of them can be regarded as representative educators, or scholars, of the country. The evil of centralization should be broken down, and higher education made more universal and representative. At any rate if the peculiarities above indication were removed or ameliorated the educated of the nation would make much more satisfactory progress.



THE TOY TRADE

By S. KAMIYAMA

NO department of Japanese industry has made more progress since the outbreak of the European war than the toy trade. Four years ago the export of Japanese toys was limited to a few varieties, such as dolls, bamboo models and so on, the total export being quite insignificant. Now, however, a great change has taken place. Last year the total value of exports in toys from Japan amounted to as much as 8,400,000 *yen*, and the total for the present year is expected to reach over 10,000,000 *yen*. Thus the country of dolls and flowers, as Japan has been facetiously called, has suddenly been transformed into a country making play-things almost every description used in foreign lands. Those who looked upon the tiny Japanese as themselves but dolls, are now surprised to find that the country is really the largest source of dolls for western markets.

As Labour and material for the making of toys are both plentiful and cheap in Japan, it might have been supposed that long ago Japan would have become the largest source of supply for the toy trade.

But until the beginning of the present war, when the demand for toys increased owing to cutting off of supplies from Germany and Europe generally, the Japanese toy makers never attempt to enter foreign markets. The toy makers were very conservative and did not try to appeal to foreign markets. The present increase in export of toys is due wholly to the efforts put forth by the government authorities to find an opening for Japanese toys in foreign markets. The officials connected with the trade departments of the Government soon saw that in the toy business lay great possibilities for Japan; and they did their best to interest the toy-makers, and with what success we have just seen. It was the Government that supplied the samples which the toy-makers have so successfully imitated; and in addition many toys peculiar to Japan have found favour abroad.

It is in the markets of England and the United States that Japanese-made toys find their largest sale; and the demand is scarcely less steady in the Orient. The

toy market in these regions had been monopolized by the Germans before the war. Stimulated by the shortage after the cessation of supplies from Germany, the Japanese toy-makers have risen to the emergency with remarkable facility and efficiency, meeting in a short time the special demands of the western markets. In addition to the common toys made of wood, earthenware and cotton the Japanese now make toys of rubber, metal and celluloid; and are especially clever at making mechanical toys, though the Japanese mechanical toy is not so durable as that made in the West.

Naturally with the immense increase in the making and export of toys in Japan, imports of toys have correspondingly decreased. The following table shows the progress of exports of toys during the last five years:

1913	¥2,489,792
1914	2,591,715
1915	4,533,486
1916	7,640,020
1917	8,409,518

In 1897 the export of toys from Japan amounted in value to no more than 242,-764 *yen*; and in 1907, it was only 789,-819 *yen*; and now it is more than ten times what it was ten years ago. Exports of toys have thus grown thirty-two-fold in twenty years.

The story of imports of toys is in reverse order. From a value of 108,813 *yen* in 1906 exports decreased to 42,091 *yen* in 1916, and the figures for the year 1917, though not yet available, are much less. It is safe to say that now Japan may regard herself as one of the leading toy countries of the world. And it is a trade that may be expected to continue. In various other lines Japan has also gained a leading place during the war; but whether this prosperity will continue when competition revives after the war, is another question. It toys, however, it is not likely that Japan will have any serious rivals. The toy trade has been created by the war for Japan; but it will not be destroyed by the cessation of the war. The reason, as already suggested, is that material and labour are much cheaper in Japan than can be possible in any western country.

Most of the wooden toys in Japan are manufactured by hand in the mountain regions of the country, where wood is plentiful at low cost. Individuals or families make them in their houses for the dealers. The chief centers for toys made in factories are Tokyo, Osaka, Kyoto, Nagoya and Kanagawa. Of course the great increase in freight rates caused by shortage of tonnage has had a bad effect

on the trade in cheap goods like toys; and for this reason the Japanese toy-makers have in some cases been unable to accept orders. But they are ready to meet all demands where there is a willingness to pay for them. Exports of toys, though checked by freight conditions, continue still to increase, as the above returns tend to prove. It is probable that the export of Japanese toys to the United States this year will not be so extensive as last year, owing to the busy war conditions in that country. But considerable increase is expected in other directions, which will compensate for the falling off in exports to America; and after the war, when freight rates return to normal figures, the export of toys from Japan will vastly increase.

Some complaints have been received as to the comparative frailty of Japanese-made toys. Every attention has been paid to remedying this defect, and in future no such complaints may be justified. Toys are now being made in a more durable manner and of better materials; and great improvements have been made in designs and finishings. The value of exports in toys sent out by the various ports may be seen as follows;

Yokohama.....	¥4,615,191
Kobe	2,699,172
Osaka.....	529,029
Nagasaki	2,343
Others	500,783
	<hr/>
	8,409,518

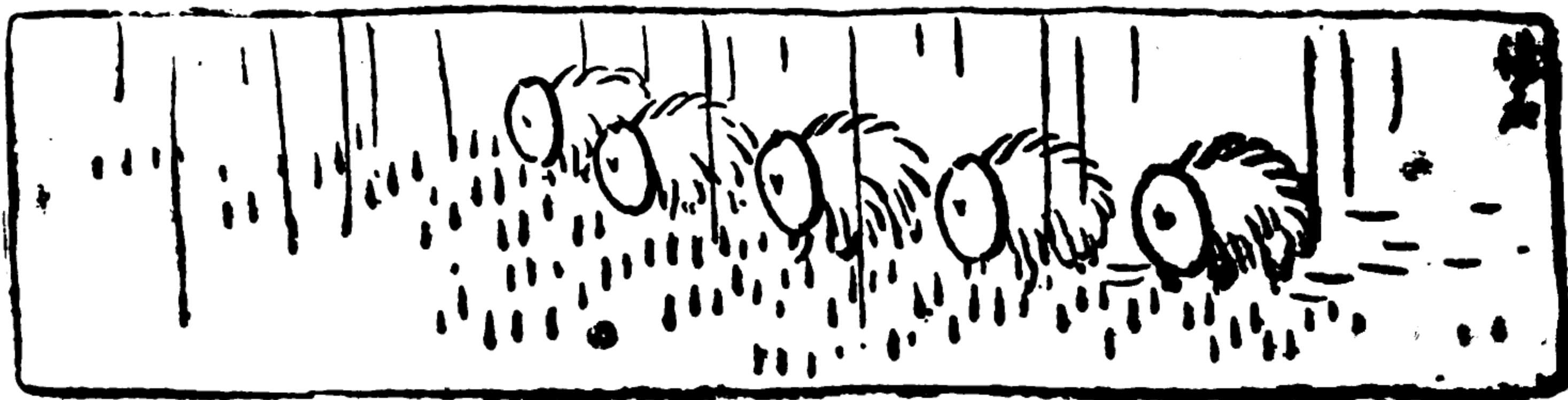
Viewing the destination of exports of exports of toys from Japan more in detail it may be said that the largest supplies have gone to the following countries: British India, Straits Settlements, China, Dutch East Indies, England, France, United States, Canada and the Argentine Republic. Australia, New Zealand and South Africa have also taken considerable quantities of Japanese toys; but the largest export has been sent to the United States, amounting in value to 2,432,061 yen last year; and England comes next, taking a total value of 1,318,924 yen in 1917. The value of exports to British India and the Straits Settlements is 934,971 yen and to Australia 895,328 yen.

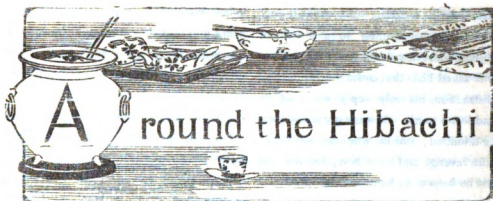
It is remarkable how the tastes of countries differ as to the kinds of toys preferred. The Europeans like best to import such toys as bamboo flutes, dolls, earthenwares, fans, wooden toys, cotton birds and animals, while the Americans like Christmas toys, such as birds, baskets, celluloid and paper, toy chairs, furniture suites, wooden dolls and so on. Australia

likes flutes, leaf work, glass toys, rubber dolls, toy mirrors, musical instruments. Dutch India imports chiefly such toys as metal leaf ornaments, paper and celluloid goods. India desires clay dolls, animal toys, and South America wants toy umbrellas, lanterns, bamboo models and dolls; while China prefers toy insects, rubber dolls, warships and electric cars.

The leading toy dealers of Japan are: TOKYO.—T. Hirose, Motoiwai-cho, Kanda-ku, Tokyo; K. Kazama, Kojima-cho, Asakusa, Tokyo; The Toy King, Owori-cho, Kyobashi-ku, Tokyo; H. Kojimo, Yokoyama-cho, Nihonbashi-ku, Tokyo; C. Kuramochi, Bakuro-cho, Nihonbashi-ku, Tokyo. In OSAKA the leading toy makers are: Y. Shinano, Shio-cho, Minamiku, Osaka; T. Takahashi, Bakurocho, Higashi-ku, Osaka; and in KOBE, I. Nakada, Motocho,

Kobé. In addition there are various toy manufacturing companies, among which may be mentioned, The Shimiza Company of Tomikoji. Yojo-kudara, Kyoto, who make dolls; K. Nagaminé, of Kuramae, Katamachi, Asakusa, Tokyo, who makes celluloid toys; the Tokyo Wooden Toy Company, the Nagai Toy Company, the Mikado Toy Company (Kyoto). The following are leading toy exporters: Furukawa & Co., Sakae-cho, Yokohama; Hara & Co. Furo-machi, Yokohama; Ida & Co., Yamashita-cho, Yokohama; Imamura & Co., Motomachi, Yokohama; Nagaya & Co., Hasegawa-cho, Yokohama; K. Akagi, Minami-kyutaro, cho, Higashi-ku, Osaka; and other Osaka men are Iwai & Co; Bessho & Co., Fuji & Co., and the Commission Company, of Chikara-machi, Higashi-ku, Nagoya.





THE DEMON COUPLE OF SENDAI

IN days of old there lived at Sendai a samurai named Ii Naoto whose ancestors were so successful as teachers of fencing that they won a pension of a thousand *koku* of rice a year. The head of the family, however finally blotted out the reputation of his ancestors by falling into dissipation, first descending to archery and games of chess and finally abandoning himself to gambling. His conduct cost him the friendship of many, and his uncle Saito was deeply concerned over the behaviour of the young samurai.

One day Saito visited his nephew and remonstrated with him over his loose life, warning him to return to better ways. He promised Naoto that if he should reform the uncle would get him a good wife; but the youth expressed doubt whether a woman of much worth could be persuaded to marry a degenerate like him. The uncle informed him that he knew of a woman who would be very

suitable, the daughter of a samurai of higher rank than Naoto. The parents of the woman and she herself were willing for the match provided Naoto consented to give up his wayward life.

"And who might the lady be!" asked Naoto.

"She is Osada, the daughter of Hayato Takigawa, a man with an income of 3,500 *koku* of rice annually; and she is regarded as to most beautiful girl in Sendai."

"Ah," said Naoto "that is the girl to whom I have been betrothed since childhood, but since falling into evil ways I have given up the idea of marrying her, supposing that her parents would no longer consent to it. But if they are still willing for me to have her I will agree to reform and be worthy of her."

Through the mediation of Saito the wedding of the couple was duly carried out. Naoto's conduct improved, but

alas, only for a time. One night he returned home, seeming in a mood of absentmindedness; and when his anxious wife asked him the cause of his mental abstraction, his only reply was that he had lost a game. It was a great disgrace, he admitted; and his wife was entitled to take revenge and leave him; but it could not be helped, as he must have money.

"How much money do you require?"

"I must have fifty *ryo* at least," said Naoto.

Osada somehow obtained this sum and gave it to him. She knew quite well that her husband was again taken to gambling, but she yet let him have the money, saying nothing about her suspicions. Naoto went off and soon was as poor as before. His wife gave him all her savings and pawned her clothes to get money when there was no other source left. Naoto had now used up all her dowry and her personal belongings. Even the furniture of the house had to be sold. The wife's mother visited the house and saw its desolation. She asked Osada why the house had got so empty, and only met with silence. The mother returned and told her husband about the condition in which her daughter was living.

One day Osada went to her parents and entreated them to lend her 200 *ryo*; and her father handed her over that amount. She came back and handed the money to her husband, who had prevailed on her to go for it. Naoto asked if his parents-

in-law were very angry with him, and, being told that they were not, he seemed relieved. As he proceeded to take the money his wife stopped him and said that he must take it only on one condition.

"What do you mean?" exclaimed he. "Do you intend to charge me high interest for it?"

"No, that is not so! But you are a samurai, and skilful in fencing. I want you to match me in a bout of fencing. I challenge you! If you defeat me, you may have the money, but if you are worsted the money is mine!"

To this remarkable proposal Naoto consented, thinking it quite impossible that he could be defeated by a woman.

The couple went into the garden and the match began. But the dissipated husband had so long neglected his art that he was easily beaten by his wife. Surprised at his own discomfiture and still more so at the skill of his wife with a weapon, Naoto was filled with shame and anger and knew not what to do. He started to run away, but his wife called him back and led him to the ancestral shrine in the house, thus addressing him:

"Here you stand before the spirit of your father. You get a pension of one thousand *koku* of rice from the lord of the manor for the art displayed by your father, but you squander it, and your own art in fencing has gone, as I have proved by defeating you. How can you call yourself a samurai, or pretend to be a teacher of the art of the sword? Why

not from this time make up your mind to repent and reform? Take up fencing again with a will. Practise it until you are able to defeat me!"

Naoto listened to this advice in silence; and then admitted that his wife was right. His wife handed him the 200 *ryo* and he left the house. Proceeding to Yedo he became a pupil of the noted fencing master, Yagyu, the teacher of the shogun. After practising for some five years he considered that he had regained his art sufficiently to return home and match his wife. During his absence his wife had laboured and been thrifty and had paid off all the debts incurred by her husband.

When her husband appeared he was more than surprised to find the house all in good order and better furnished than before. The strange servants standing around impressed him; they seemed not to be aware that he was the master of the house. Even the wife seemed a bit stiff, and simply requested the servant to conduct the stranger into the garden instead of into the guest room according to custom. Naoto protested that after his long absence and tiresome walk he should be permitted to rest a day or so before being tested by his wife; but she would have none of it: he must go into the garden and have the match out with her at once.

Osada said she was happy to see him again and hoped he had not been any the worse for his absence. She supposed that he would be more than a match for her

now after so long a practice. Then taking up her weapon she challenged him to combat. It was a much more lively game than it had been five years before. Nevertheless the wife was still the better man! Naoto was again mercilessly undone.

"Your are fairly beaten!" exclaimed the victorious wife. And when Naoto laid down his weapon in despair and prepared to enter the house to rest, she said: "No! You cannot come in! Off you must go again and practise your art until you are a better man than your wife!"

He besought her to relent but she was firm. He requested that one night only he might sojourn with her under his own roof, but she declined. Some refreshment then was all he would ask; but this she also refused.

To Naoto the whole thing seemed an outrage; and he marched off in high dudgeon to Yedo. This time while he was practising with the first teachers of Yedo, his wife began to practise at home. His devotion to his art in Yedo had won him the diploma in three years; and now for the second time he returned hoping to win his old place at home by defeating his wife. Arriving at the front door he announced his name to the strange maid, informing her that she was to tell the mistress that Naoto had come and was ready for the match.

But this time the wife appeared all clad in her best robes; and kneeling down before her husband she welcomed him

with due ceremony, as a wife should, now that he had taken the diploma. With tears in her eyes she saluted him warmly and explained that when he came back three years before she could not welcome him because it would interrupt his advancement in the art of fencing; and apologizing for the necessary sternness of that time, she now congratulated him on his winning the diploma of the greatest fencing master of the Empire. How pleased the spirit of his departed father

would be to know of his progress and reform!

Thus by the firm and prudent handling of his wife Naoto was reformed and became an honourable samurai. Because Naoto and Osada are the only examples of man and wife equally skilled in the art of fencing to the highest degree they have been known in history as "The Demon Couple of Sendai," demon in this case simply implying indomitable.



MONTHLY RECORD OF EVENTS

(JAN. 23 to FEB. 23)

Jan. 27.—Their Majesties the Emperor and Empress repaired to the Imperial Villa at Hayama for the winter months.

Vice-admiral Oguri, who had been on important duty in the Mediterranean for some months, returned to Tokyo.

Jan. 29.—The Government decided to reconstruct the harbour works at Honto in Karafuto (Saghalien) at an outlay of 2,500,000 *yen*.

The beautiful Kegon waterfall at Chuzenji became a pillar of ice and so continued for some time.

Jan. 31.—An association for the development of literature and art was formed by certain leading scholars, journalists, politicians and business men, who will hold a meeting thereafter once a month.

Mr. Asabuki, formerly a director of the Mitsui Company and one of the foremost business men in Japan, passed away after a short illness.

Feb. 1st.—Mr. Ishibashi, a painter returned after an absence of fifteen years abroad, where he became a member of The Royal Academy of Great Britain and received a pension from the Royal Institution.

Mr. A. Sato, Japanese Ambassador to Washington, returned home.

Feb. 4.—Vice-admiral Akiyama died at Odawara. He was a distinguished tactician, and was on board Admiral Togo's flagship during the war with Russia, being the writer of the famous despatches then sent out.

Mr. T. Miyaoka, a distinguished lawyer of Tokyo, was invited by the American Bar Association to deliver a lecture at the annual meeting, and accepted the invitation.

Feb. 7.—Mr. M. Munekata, formerly governor of Tokyo and a member of the House of Peers, died.

Feb. 8.—The Japan Petroleum Company at its annual general meeting decided to increase the company's capital to 50,000,000 *yen*.

Feb. 9.—The Japanese Financial Commission under Baron Megata returned from the United States, and reported satisfactory negotiations.

Feb. 10.—An army officer from Mexico arrived for the inspection of Japan's military system.

The Marquis Hachisuka, a noted Privy Councillor and formerly lord of Tokushima, passed away at the age of 73. He lived for seven years in England for educational purposes and was at one time Japanese ambassador to Paris, governor of Tokyo and president of the House of Peers. Marquis Hachisuka was one of the three famous daimyo who made themselves thoroughly familiar with modern learning.

Feb. 14.—Professor S. Anezaki was requested to proceed to California to represent the Imperial University of Tokyo at the semi-centenary celebration of the University of California.

Feb. 18.—Mr. N. Oshikawa, president of the Government Iron Works, for reasons not yet ascertained, committed suicide at his villa in Osaki. He was a member of the House of Peers and formerly was Vice-minister of the Department of Agriculture and Commerce.

Feb. 19.—A large steamer was launched for France at the Uraga dockyard.

Feb. 20.—The Japan Raw Silk Association held a meeting and agreed to organize an Imperial Silk Trade Association for the purpose of dealing with the situation brought about by the restrictions on imports in the United States, headquarters to be at Nagano.

Feb. 21.—Viscount Ishii was formally appointed Japanese Ambassador to the United States.

In return for 200,000 tons of steel Japanese yards have agreed to supply America with the following tonnage:

Kawasaki Dockyard	72,000 tons
Nippon Kisen	30,000 „
Suzukoi Shkai	31,000 „

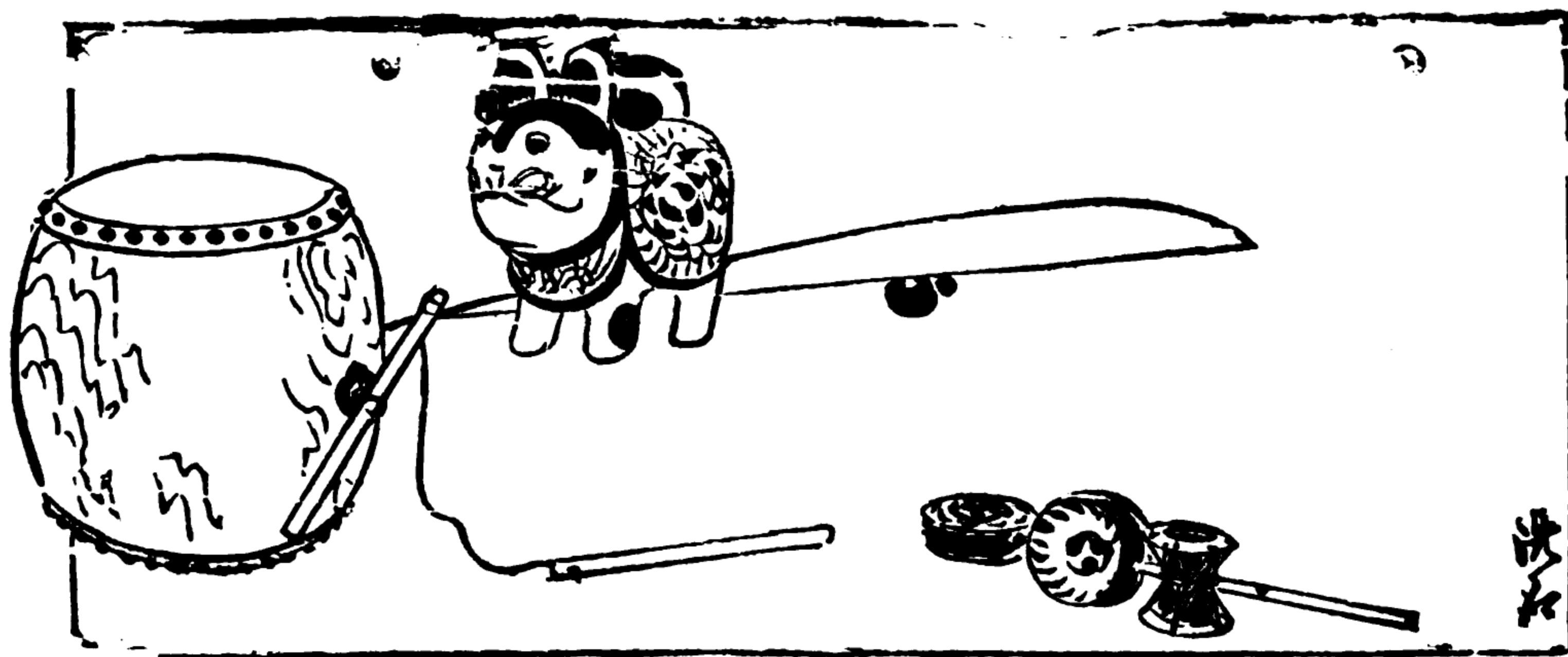
Asano Dockyard	71,000 „
Uraga Dockyard	31,000 „
Yokohama Dockyard	22,000 „
Mitsubishi Dockyard	30,000 „
Yokohama Iron Works	16,000 „
Mitsui Company	20,000 „
	<hr/>
	320,000 „

The establishment of a great Japan-American Trust Company is contemplated by leading financiers in Japan, America and China, with a capital of some 20,000,000 *yen*.

According to Government investigations the total deposits in Japanese banks amounted to 2,958,851,000 *yen*, an increase of some 1,000,000,000 over the corresponding period of last year.

Feb. 22.—Mr. R. Fujiyama, president of the Tokyo Chamber of Commerce, decided to establish a Public Library at a cost of 200,000 *yen*.

Feb. 24.—It was decided that the 19 new ships now building in Japanese yards would go to America, most of them being over 12,000 tons.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Imperial Princes to go Abroad

It is reported that in return for the courtesy accorded by His Britannic Majesty in bestowing on the Emperor of Japan the rank of Field Marshal of the British Army it is the intention of the Imperial Court to despatch an Imperial Envoy to the Court of St. James after the conclusion of the war. It is probable that for this mission H. I. H. Prince Higashi Fushimi will be selected. It is also reported that the Imperial Crown Prince will go abroad at a favourable opportunity, and that other members of the Imperial family will proceed abroad for purposes of special study. To foreigners, and especially to Englishmen, it has always been a matter of surprise that this policy has not been adopted more fully by the princely families of Japan. In the earlier stages of Japan's intercourse with Europe and America it seems that more of her leading families sent members abroad to familiarize themselves with the life and thought of the West. According to certain papers in England the

Prince of Wales is to start on a tour of the world, with special reference to the British colonies, on the conclusion of peace. It has, of course, always been a policy of the British Royal Family to show this interest in the outlying portions of the Empire; and both the present King and his father made tours of the overseas Empire while Prince of Wales. The present Emperor of Japan visited Chosen while Crown Prince; which was taken to mark the beginning of a similar policy. What we should like to see most of all would be a visit of the Prince of Wales to Japan and a visit of the Prince Imperial of Japan to Great Britain. Until the princely Houses of both nations begin to exchange visits in this way a perfectly mutual understanding is less possible. We do not go so far as to suggest that such an understanding is impossible until marriages take place between the highest classes of both nations; for the present war in Europe has occurred in spite of such marriages between members of the noble houses of the belligerents. Yet

we cannot suppose that a complete understanding between races is easy until they make such approaches to a common civilization as will encourage their princely houses to intermarry, or at least take delight in exchanging visits.

Extension of Suffrage

Under the influence of similar movements abroad there is a growing agitation in Japan for extension of the right of franchise. Out of a population of some 60,000,000 in Japan not more than 1,600,000 enjoy the right to vote; and it is now felt by an increasing number of Japanese citizens that Japan should fall into line with the more advanced countries and extend the vote to all the more intelligent of her subjects. In connection with a meeting held for the furtherance of this object in Tokyo some time ago four men were arrested by the police for advocating universal suffrage, on the ground that such theories savor of Socialist propaganda. The *Hochi Shimbun*, while not going so far as to propose universal suffrage, strongly advocates an extension of the franchise. So long as no more than 2 per cent of the Japanese population have any voice in the Government of the nation the *Hochi* thinks it impossible that Japan can enjoy representative govern-

ment. It is to the interest of the country that the franchise shall be given to as many intelligent citizens as possible. This is the view of British statesmen, and even in Germany it is beginning to find advocates. Is Japan going to remain behind these countries? The Kenseikai Party has formulated a bill for the extension of the franchise and presented it to the Imperial Diet; and the *Hochi* hopes that all parties will sink their differences and support the bill. The *Hochi* ascribes the increasing and widespread corruption in Japanese politics to the very limited number of voters and the facilities afforded election canvassers for bribery. If the nation is to expect any development of political morality, the growth of constitutional ideas and the purification of electorates the franchise must be extended.

Trade With America

Trade between Japan and the United States last year was the largest on record but it is feared that recent restrictions on account of the war may reduce the total turnover for the present year. Japan's exports to the United States last year amounted to 478,000,000 yen; but at the present rate it may not reach above 240,000,000 for this year, which will mean a considerable reduction of Japan's excess of exports

over imports. If there should come about an unfavourable balance of trade with America the economic effect on Japan would be most unfavourable. Among Japanese exports to the United States tea, silk, braids, silk habutae, silk handkerchiefs, tablecloths, hats, porcelain, mats, matting, and toys together reach a total value of 371,000,000 *yen*, or some 80 per cent of Japan's total exports to that country. As these items may be classed under luxuries in time of war the situation looks pessimistic. Already American trade restrictions have caused a heavy slump in some lines.

Britishers in Japan

It is safe to say that no British exiles in foreign lands have done more voluntary service to aid the Empire in the present crisis than those residing in Japan. Personally and by gifts this service has been most exemplary. Though not domiciled in England the Britishers in Japan have tried to the best of their ability to contribute to the expenses of the war, thus making up for not paying taxes at home. Their contributions have been to almost every section of aid organized by the home authorities. In 1915 the sum given by British subjects in Japan to the various objects proposed by the home authorities amounted 3,948,-

52 *yen*; in 1916 the amount reached 9,874.69 *yen* and in 1917, 12,571.43 *yen* in addition to sums amounting to some 3,300 pounds sterling. Personal service, too, has been something remarkable. Out of the 1,337 males of all ages in Japan, who are British subjects, no less than 175 have joined his Majesty's forces direct from Japan, while 98 members of British families resident in Japan have joined the British army from other places. As many as 325 of those remaining in Japan have registered themselves as ready to proceed home for service when called upon to go. Thus the total number both serving and registered for service is 500, or 37 per cent of the resident British male population; and if the 98 from Japan who joined at home were included the percentage would rise to 44. It may safely be said that the great majority of the remaining 56 per cent are men far over military age and would not be used. Even some of these have applied for service and been refused on grounds of age. It is also safe to say that those of military age not yet called home are men in very important positions and cannot be spared, because their services are considered necessary to the security of British interests out here. Most of the men who volunteered from Japan have

gone home at their own expense, and others have been aided in such expense by the British Association in Japan. Another significant fact is that some of the men from Japan are still kept under half pay by the firms that allowed them to go home to join up ; which speaks much for the Patriotism of some of the British firms in Japan. Of the Britishers from Japan now in the army some 37 have fallen on the field of battle, and some have been awarded tokens of distinction for heroism. As most of the men of military age in Japan are persons of education, the greater portion of those who have joined the army at home were given commissions and as officers they have won for themselves the commendation of their superiors, as men who bravely led their comrades into action. It may further be said that the investments of British subjects in Japan in British war bonds have been extensive.

Japan and Russia

It seems now as though Japan will be compelled by force of circumstances to send troops into Russia to prevent German occupation of the

grain regions of that country, the seizure of the railways eastward and the immense supplies of munitions that Japan and the United States have been pouring into Russia for the last two years, most of which are presumably still in tact. Japan, of course, has no ambition to undertake so colossal a task as the patrolling of so vast a region ; but as an Ally she is ready to do so if her colleagues so decide. The most difficult aspect of the operation will be to win the good-will of the Russian people, disarming them of all prejudice and suspicion as regards the motive of Japan. The Japanese press is unanimous in the assertion that the nation has absolutely no ulterior interest in Russia. She simply wants to preclude Germany utilizing the situation in Russia to the detriment of the Allied cause. Japan will go into Russia for just the same reason as Britain is forcing her way into Belgium : namely, to drive out the enemy of both Belgium and Britain.

That Germany in Russia is a menace to Japan there can be no doubt, to say nothing of Russia being used against the Allies. A further difficulty is the large

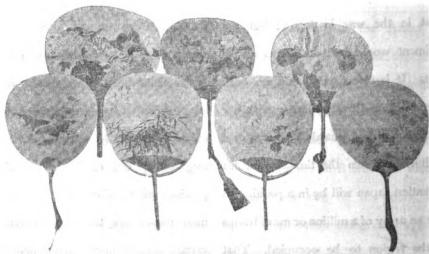
number of German prisoners of war in Japan is prepared for any emergency in Siberia. Of these there are said to be as many as 180,000; and owing to the present disorder they are escaping and arming to aid the case of their country. There must be nearly a million German and Austrian prisoners of war in Russia as a whole; and these, if armed, would be a formidable obstruction to Allied interests. Already German spies are numerous in East Russia and some are also in Japan. In the Japanese press there have been rumours of the Germans sending submarines and aeroplanes to the Pacific by way of Russia; but probably there is no foundation for such reports. There is no doubt that the appearance of an enemy aeroplane over Tokyo would be the quickest way to awake more interest in the war in Japan; but the experiment would be too dangerous to permit. It is safe to say that no such danger will ever threaten Japan, with her efficient army and guards in Korea and Manchuria. When the time comes for intervention Japan will be in a position to throw an army of a million or more troops into the region to be occupied. That

there can be no doubt; and so long as this is true the Allies need have no apprehension.

In the Tokyo press have appeared some remarkable remarks by a Japanese army officer with regard to means adopted by some of the young men of Japan in evading conscription. The *Jiji Shimpō* gives these facts at length, and deplores the devices used to escape serving the army. Though the number attempting to evade conscription is not so large as formerly, it is still sufficiently large to attract public attention. Some try to keep out of the army by retaining their names on school registers as students. Others resort to the trick of injuring their bodies, knowing that maimed persons are exempt from military service. The usual methods adopted include inserting some foreign object in the ear to cause deafness; cutting off a finger; using medicine to produce piles. Among the more common means are those connected with certain superstitions. Some believe that

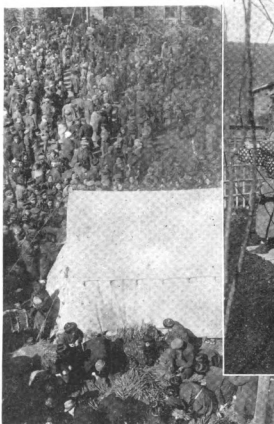
if they come up for examination by the military surgeon with the string of a woman's garment in their clothes, or wearing women's footgear, they will escape selection for the army. Some carry on their persons offerings stolen from Buddhist altars. The idea of all those mentioned above is that such acts render them unclean in the eyes of the gods; hence they will be rejected by the war god who chooses men for the army.

There are youths who believe that if they swallow three beans, or eat rice offered on a Buddhist altar, or sew a flag stolen from a shrine of the rice god in their garments, they will escape conscription. With such attempts at evasion the officers in charge are said to deal very severely, and usually manage to extort confession as to the true state of affairs in each case.





ANTI-GOVERNMENT MASS MEETING IN TOKYO BROKEN UP BY THE POLICE



1. MEMORIAL DAY AT TOKYO HIGH SCHOOL
2. ARCHERY AT A TOKYO PRIMARY SCHOOL
3. NEW VEGETABLE MARKET FOR THE POOR



CAVALRY MANOEUVRES AT TOYOHASHI



WINTER IN JAPAN

RETURN TO: C. V. STARR EAST ASIAN LIBRARY

510-642-2556

LOAN PERIOD	1	2	3
4	5	6	

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

DUE AS STAMPED BELOW

MAY 02 2012		
REC'D		
REC'D		
APR 30 2012		
EAL		

FORM NO. DD 5
15M 7-10

UNIVERSITY OF CALIFORNIA, BERKELEY
Berkeley, California 94720-6000

Berkeley

U. C. BERKELEY LIBRARIES



C047796222

481788

DS801

J27

v. 8

UNIVERSITY OF CALIFORNIA LIBRARY

